

enrichment

enrichment

SPRING 2001

Exploring Why We Think the Way We Do About Women in Ministry

GEORGE O. WOOD

8

Fulfilling the Call: Being a Woman of God in Today's World

SHERILYN BENVENUTI,
BEVERLY LAHAYE, AND
CAROLYN TENNANT

16

Jesus and Women

DOUG CLARK

24

The Spirit of the Lord Is Upon Me: God's Validation for Ministry

BETH GRANT

32

Ripe for Decision: Women-in-Ministry Issues of Century 21

DEBORAH M. GILL

40

Rediscovering the Pioneer Spirit

CAROLYN TENNANT

46

Obstacles To Knowing God

JILL BRISCOE

52

Purposeful Proximity—Jesus' Model of Mentoring

ALICIA BRITT CHOLE

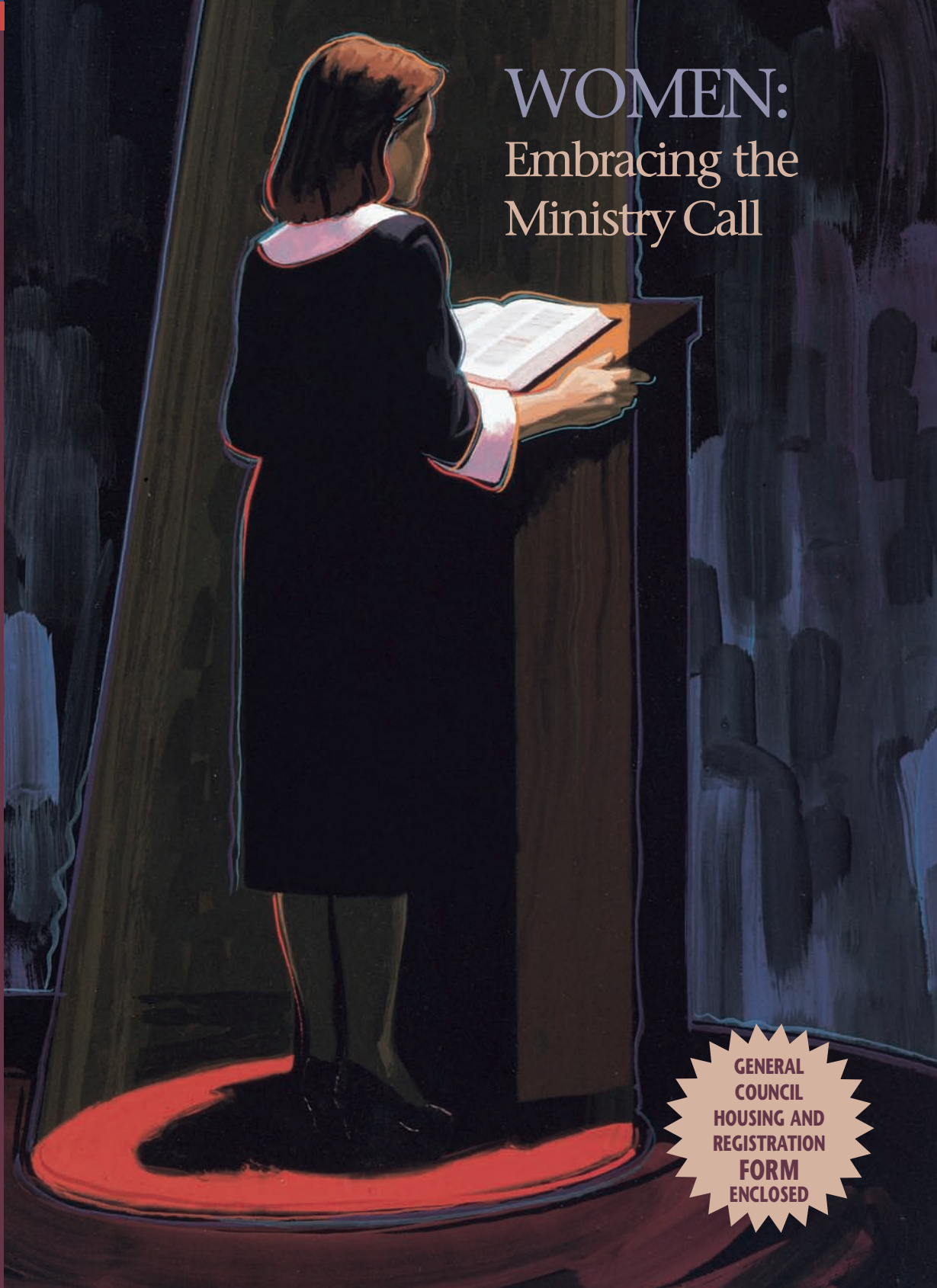
62

Was Paul For or Against Women in Ministry

CRAIG S. KEENER

82

WOMEN: Embracing the Ministry Call



Women: Embracing the Ministry Call

GENERAL COUNCIL HOUSING AND REGISTRATION FORM ENCLOSED



ministry matters

BY THOMAS E. TRASK



Qualified or Disqualified?

The word *qualify* means “to fit by training, skill, or ability for a special purpose.” Having the right qualifications is essential in any ministry. But sometimes people are overlooked for ministry because we do not see their qualifications as God does. The Samaritan woman of John 4 is an example of how Jesus ministered to a woman who we would not consider qualified for ministry. Yet she returned to her village and led many of those who knew of her past into an encounter with Jesus Christ.

God intends for every believer to have a ministry, yet many people feel disqualified for service because of what has happened in their past. But God sees value in our lives that we might not see. Many people have made a marked difference in the kingdom of God because they allowed themselves to be vessels of honor for Jesus. A person can have an effective ministry, even though it might not be highly visible or involve being credentialed by an organization.

One of these people was Gladys Aylward. In the 1920s, 26-year-old Gladys sensed God’s call to missionary service in China. She enrolled in a missions school, but after 3 months she was told that her limited education disqualified her from being a missionary. The school’s leaders believed the Chinese language would be too difficult for her to learn.

Determined to be faithful to God’s call, Gladys worked to save money

toward her passage to China. In 1930, she left England with the equivalent of about \$10 in her possession and the knowledge that she was in the will of God. Working with another woman missionary, she quickly learned the language and ministered in a variety of ways. At only 5 feet tall, Gladys earned the Chinese name *Ai-weh-deh*, “Virtuous One,” after she stopped a prison riot. As fighting between Japan and China heightened in 1940, Gladys

Throughout the history of our Fellowship, God has called women as pastors, evangelists, and missionaries.

fled from the war zone with 100 orphans, ages 3 through 16. Without money or food, Gladys led the children through the mountains, walking on narrow mule paths, and begged for food. After 28 days, they arrived safely. Although Gladys fell deathly ill with typhus, she recovered and continued her ministry of preaching in prisons and leper colonies.

Scripture is clear that women fill vital roles in the Church. The prophet Joel included women in his declaration concerning those on whom God would pour out His Spirit. God promised, “Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit” (Joel 2:28,29).

Throughout the history of our Fellowship, God has called women as

pastors, evangelists, and missionaries. During my years as pastor of Brightmoor Tabernacle in Southfield, Michigan, I often invited the late Gladys Pearson to minister to my congregation. Her work as an evangelist was among the most effective I have witnessed.

Ministry can take many forms. A mother in the home who tells her children about Jesus and raises them to serve the Lord is one of the greatest evangelists

in the world. Women in the workplace can develop ministry through their spiritual strength and testimony.

Women who answered the call to missions have been effective in opening nations to the gospel and pioneering new works worldwide. Never was their influence felt more than during the war years when they kept the work of missions alive, sometimes single-handedly. Women continue to work around the world to reach the lost and disciple new believers. We need women in full-time ministry in our Fellowship now more than ever.

Jesus is still the One who calls both men and women today. And in heaven, we will learn many untold accounts of how God used women to advance His kingdom and affect lives for Him. **e**

Thomas E. Trask is general superintendent of the Assemblies of God, Springfield, Missouri.



contents

WOMEN: EMBRACING THE MINISTRY CALL

SPRING 2001 • VOLUME SIX • NUMBER TWO

theme articles



8

6 **ASK THE SUPERINTENDENT—A WOMAN'S PLACE IN MINISTRY**

Interview with Thomas E. Trask

The vital role women have in ministry is evident in this conversation with General Superintendent Thomas E. Trask.

8 **EXPLORING WHY WE THINK THE WAY WE DO ABOUT WOMEN IN MINISTRY**

By George O. Wood

Are Pentecostals tinkering with the words of Scripture by permitting the ordination of women and affording them every role in ministry available to men? As Pentecostals, we better have an answer to this question.

16 **FULFILLING THE CALL: BEING A WOMAN OF GOD IN TODAY'S WORLD**

Interview with Sherilyn Benvenuti, Beverly LaHaye, and Carolyn Tennant

Three uniquely qualified and gifted women discuss the issues and challenges of ministry, family, and what it means to be a woman of God in today's world.

24 **JESUS AND WOMEN**

By Doug Clark

The words *accepting*, *sensitive*, and *affirming* sum up what Luke and the example of Jesus teach us about the Master's attitude toward women.

32 **THE SPIRIT OF THE LORD IS UPON ME: GOD'S VALIDATION FOR MINISTRY**

By Beth Grant

In an ever-changing world of human perspectives on ministry and roles, how is a woman to live out her calling within the context of gender distinctives and culture?

40 **RIPE FOR DECISION: WOMEN-IN-MINISTRY ISSUES OF CENTURY 21**

By Deborah M. Gill

What are the questions that each woman in ministry must face in working out her calling and each man in ministry must face in working with his sisters?

46 **REDISCOVERING THE PIONEER SPIRIT**

By Carolyn Tennant

Powerful models emerge from church history of pioneering women who paid the price to see the gospel advanced. Their courageous reaction and unstoppable spirit challenge today's women in ministry to rediscover the pioneer spirit.

52 **OBSTACLES TO KNOWING GOD**

By Jill Briscoe

Here are five obstacles that can keep a woman's heart from knowing God better and some encouraging advice for getting it back on track.

58 **DEVELOPING CONFIDENCE**

By Rosalyn Goodall

Learn nine strategies the enemy uses to discourage ministry wives along with nine suggestions for maintaining confidence and achieving God's purpose for life and ministry.

62 **PURPOSEFUL PROXIMITY—JESUS' MODEL OF MENTORING**

By Alicia Britt Chole

How can women who are called to the ministry follow Jesus' mentoring example in a culture where value and productivity are married and where the visible and measurable are applauded?

68 **WHAT'S A MINISTRY WIFE TO DO?**

By Judy Rachels

What is a ministry wife to do with the constant draft of activity that preys on her life and ministry? Here is some sound advice from someone who has been there.



32



40

72 HOW GOD CALLS HIS PEOPLE

By Sara Groves

Here are some common misconceptions about the call of God that may keep women from experiencing the joy of God's purpose in their lives.

features

106 SPIRITUAL LEADERSHIP SERIES (PART 3) LEARNING TO LEAD

Interview with Ron F. McManus

This final offering in the Spiritual Leadership Series explores the subject of lifelong learning and its relationship to leadership development.

112 SINGLE-ADULT MINISTRIES AGENCY

Interview with LeRoy Bartel and Dennis Franck

The coordinator of the new single-adult ministries agency discusses the function of this new office and its significance to churches and to those who minister to singles.

editorials

1 MINISTRY MATTERS

By Thomas E. Trask

143 IN CLOSING

By Deborah M. Gill

columns

80 WORD STUDY

Rediscovering the Prophetic Role of Women

By Stanley M. Horton

82 THEOLOGICAL ENRICHMENT

Was Paul For or Against Women in Ministry?

By Craig S. Keener

88 CRITICAL CONCERNS

Endtime Revival—Spirit-Led and Spirit-Controlled: A Response to Resolution 16

By the Commission on Doctrinal Purity

94 CONTEMPORARY ISSUES

Tolerance

By Charles T. Crabtree

96 CLERGY, CHURCH & LAW

The Top 10 Legal and Tax Issues for Women in Ministry

By Richard R. Hammar

100 MANAGING YOUR MINISTRY

Conquering Dandelions: Stress Management for Women in Ministry

By Joann Butrin

102 WORSHIP IN THE CHURCH

Sing Unto the Lord an Old Song: The Integral Use of Hymns in Contemporary Worship

By Stephen Phifer

107 THE LEADERS EDGE

What Are You Doing Tomorrow?

By T. Ray Rachels

108 FAMILY MATTERS

Balancing Act in the Parsonage

By Gail Johnsen

110 FINANCIAL CONCEPTS

Ten Retirement-Planning Myths

By Randall K. Barton

112 COUNSELORS CORNER

Ministering to the Abused

By Melody Palm

115 COLLEGE CORNER

Accreditation...Friend or Foe?

By Wayne E. Kraiss

departments

116 SERMON SEEDS

120 MINISTRY IDEAS

124 ILLUSTRATE IT

126 BOOK REVIEWS

132 NEWS & RESOURCES

142 WITH CHRIST

ENRICHMENT (ISSN 1082-1791), is published quarterly (January, April, July, October), ©2001 by The General Council of the Assemblies of God, 1445 Boonville, Springfield, Missouri 65802. Assemblies of God ministers may reproduce nonbyline material from *Enrichment* in church publications, giving credit to the journal. Except for brief quotations, signed articles may not be reprinted without permission of the authors. Subscription rates: USA—1 year \$22; 2 years \$38. Outside USA add \$6 per year. Subscriptions: All subscription correspondence, including change of address, should be sent to *Enrichment*, Customer Services, 1445 Boonville, Springfield, MO 65802, phone 1-800-641-4310. Periodical postage paid at Springfield, Missouri, and at additional mailing offices. Printed in the USA.

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

Next time in *Enrichment*

Empowering the Next Generation: Children's Ministries Today

Featuring the experienced insights of David Boyd, Dick Gruber, John Palmer, Rod Baker, Billy Burns, Jim Wideman, and others!

To order extra copies for your staff/volunteers or to subscribe, call 1-800-641-4310.

EXECUTIVE EDITOR

Gary R. Allen

MANAGING EDITOR

Rick Knoth

ASSOCIATE/TECHNICAL EDITOR

Richard Schoonover

ADVERTISING/PROMOTIONS COORDINATOR

Julie Freeman

ADMINISTRATIVE COORDINATOR

Faith Hamilton

EDITORIAL ASSISTANT

Diane Fuls

GRAPHICS/DESIGN

Jim Darnell/Richard Slaton

CIRCULATION MANAGER

Terry King

Prepared under the direction of the Executive Presidency

Thomas E. Trask (general superintendent); David W. Argue, Almon Bartholomew, M. Wayne Benson, Dan Betzer, Robert L. Brandt, James K. Bridges, L. John Bueno, Charles T. Crabtree, Richard L. Dresselhaus, Charles E. Hackett, Gene Jackson, Spencer Jones, Nam Soo Kim, Jesse Miranda, Armon Newburn, George O. Wood

Editorial Advisory Committee


Gary R. Allen, chairman; Rick Knoth, vice-chairman; Hal Donaldson; Dayton A. Kingsriter; Michael Messner; Arlyn PEMBER; Julieen Turnage

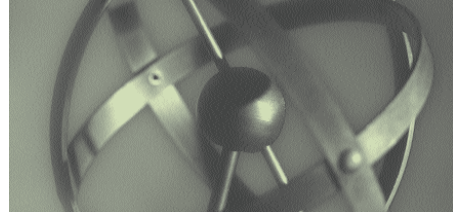
Advertising Policy

For information on advertising, call Julie Freeman at 417-862-2781, ext. 4097. Display rates provided upon request. Online advertising information is also available at: enrichmentjournal.ag.org, or E-mail: advertising-enrichment@ag.org.

Enrichment does not endorse any advertiser or product. Claims made in an advertisement are the sole responsibility of the advertiser. *Enrichment* reserves the right to reject any advertisement that is inconsistent with the journal's objectives, editorial convictions, and Assemblies of God doctrine.

E-mail: You may address *Enrichment* at enrichment@ag.org or visit our web site at <http://www.enrichmentjournal.ag.org>

 Member of Evangelical Press Association



interview

WITH THOMAS E. TRASK

ASK THE SUPERINTENDENT— A Woman's Place in Ministry

We have many women pastors in this church who know how to handle the Word of God with expertise and are being mightily used of the Lord.



The Assemblies of God has long recognized the valuable role women play in ministry. It has released women to pursue their calling and use their God-given gifts in whatever area of ministry they desire.

In his quarterly interview, General Superintendent Trask discusses the issue of women in ministry. He offers encouraging words to women who are seeking to fulfill God's call on their lives and counsel to men who can assist women in reaching their Kingdom potential.

YOU HAVE ENCOURAGED WOMEN TO BECOME INVOLVED IN LEADERSHIP AND DEVELOP THEIR SPIRITUAL GIFTS. WHY HAVE YOU DONE THIS?

TRASK: My own ministry has been impacted over the years as a result of women in ministry. Gladys Pearson, Hattie Hammond, and many other outstanding women ministers of the gospel have impacted not only my life, but this church as well. Lillian Trasher in Egypt and other women missionaries, both home and abroad, have given of themselves unselfishly and sacrificially to

further the gospel and to bless this church. The role of women in ministry is biblical, timely, and it's of God.

Some people ask, "Should women take the place of men?" Not necessarily, but women should have a place alongside of men. Many times God has used a woman where a man wasn't available, and consequently the Kingdom has been enriched. There are many people in heaven today as a result of women who have answered the call of God on their lives.

There are many roles that only a woman can adequately fulfill, and there is a needed place of ministry for lay women within the church as well. You see this example in the Old and New Testaments.

In my devotions this week, I was reading the Book of Ruth. It's a marvelous account of how God used a woman. Throughout Scripture you find many places where God used women to fulfill His plan. Many women have a sensitivity and an intuition that men don't have. They have a dedication and a commitment that men may not have. The Assemblies of God would not be as

effective today if it were not for the many lay women and credentialed women in ministry within this church.

WHAT MINISTRY AND LEADERSHIP OPPORTUNITIES ARE AVAILABLE FOR WOMEN IN THE ASSEMBLIES OF GOD?

TRASK: There are many areas of ministry that are open to women. This doesn't mean they won't face challenges because of culture, society, tradition, and history. But I look at this in the same light that I look at the racial issue. As a nation we have come a long way, but we still have a long way to go. Barriers have broken down. As to women in ministry and the strides being made today, we'll look back someday and say, "We've made great progress in this area."

We have many women pastors in this church who know how to handle the Word of God with expertise and are being mightily used of the Lord. If I were a person in a congregation, I would not have a problem sitting under the ministry of a qualified woman pastor.

There are also opportunities for women in leadership in our churches as associate pastors, missionaries, evangelists, and chaplains. Our Fellowship is coming into a new day of appreciation for women in ministry. We are going to see more opportunities for women than there have ever been. As people prepare themselves, Scripture indicates that their gifts make room for them. There's a great future in the Fellowship, and I'm grateful for the stance and the posture the Assemblies of God has taken as it pertains to women in the ministry.

HOW CAN PASTORS ENCOURAGE WOMEN TO GROW IN THEIR LEADERSHIP GIFTS AND DEVELOP THEIR GOD-GIVEN SKILLS?

TRASK: Pastors need to be open to the work and leading of the Spirit as it relates to women in ministry. If pastors are closed-minded and prejudiced in this matter, they will have a difficult time accepting a woman's place in ministry. But if pastors will open their hearts, God

Our Fellowship is coming into a new day of appreciation for women in ministry.

will lead and guide them. Then, it becomes necessary for pastors to give women opportunities for ministry.

When I was pastoring, it was my responsibility to provide opportunities for women in ministry. Some may say, "Brother Trask, there's risk in that." There's risk in giving men opportunity as well. In some places, when a woman was given opportunity for ministry, there were problems because an unwise woman did not submit herself to authority and did her own thing. Consequently, all women get lumped together; this isn't fair. But the same thing holds true with men. There have

been men who have been unwise, but at times it seems there is more tolerance with men than with women. In both situations, we need to provide opportunity with training, patience, wisdom, correction, and encouragement. We sometimes think only about correction, but encouragement helps people grow and mature. In Colossians 1:28,29, Paul wrote about the need to help people in their growing and maturing process.

The role of the pastor is to help men and women discover their gifts and provide opportunities for those gifts to blossom and for people to be used of the Lord. **e**

NATIONAL CONFERENCE FOR WOMEN IN MINISTRY

The first national Conference for Women in Ministry in the Assemblies of God will convene at Central Assembly of God in Springfield, Missouri, March 12–14, 2001. Under the theme, "The Spirit of the Lord Is Upon Me," the event will bring together credentialed and non-credentialed women ministers representing a rich diversity of callings and generations. Sponsored by the executive leadership of the Assemblies of God, the conference is being planned to affirm, encourage, motivate, and strengthen women in their many facets of ministry in our Fellowship.

Plenary speakers will include Jill Briscoe (internationally respected evangelical author); Alicia Chole (retreat speaker and international campus minister); Deborah Gill, Ph.D., (biblical scholar and pastor); Carolyn Tennant, Ph.D., (preacher and educator); and George Wood, D.Th.P., general secretary of the Assemblies of God. Special guest musician is Sara Groves, a young contemporary recording artist, whose anointed message challenges women to honesty and courage in cutting-edge ministry.

Thirty-five strategic workshops under the leadership of such respected ministers as Aimee Cortese, Jeanne Mayo, Martha Tennison, Darlene Betzer, Maria Khaleel, and Billie Davis, Ed.D., will inspire and equip women to obey the call of God in the context of a changing 21st-century world. Elective workshop topics include: Rediscovering the Pioneer Spirit, Ministering to the Abused, Ministry in the Marketplace, The Balancing Act in the Parsonage, His Heart for the City: Urban Ministry, Dealing With Stress in Ministry, Ministry and Motherhood, and The Making of a Mentor.

A major focus of the conference is to connect women of similar callings across generations, building frameworks of support, mutual learning and mentoring relationships. The rich heritage of women ministers and pioneers in the Assemblies of God since its founding in the early 20th century will be highlighted. Simultaneously, the conference will seek to break new ground for our Movement and its mission in the 21st century by recognizing and affirming God's hand on college-age women as integral partners in the present and future fulfilling of His mission.

For inquiries related to registration and housing call 417-862-2781, ext. 4050, or go online at www.wim.ag.org.

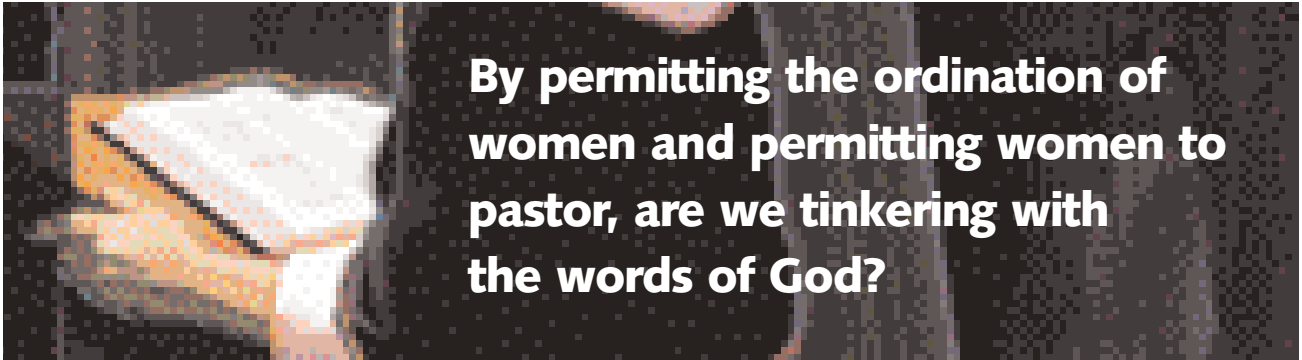


EXPLORING WHY WE THINK THE WAY WE DO ABOUT WOMEN IN MINISTRY

The Southern Baptist Convention, meeting in Orlando, Florida, in June 2000, excluded women from the office of pastor. The newly adopted Baptist Faith and Message states that while “both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”

Many Southern Baptists explained their action as a move to counter liberal culture. *Christianity Today* quoted Mike Whitehead, interim president at Midwestern Baptist Seminary: “It is not news that God assigned roles in the home and in the church. This principle is not a cultural relic but a divine order. Most Baptists are pretty squeamish about tinkering with the words of God.”¹

B Y G E O R G E O . W O O D



By permitting the ordination of women and permitting women to pastor, are we tinkering with the words of God?

Where does this leave the Assemblies of God? By permitting the ordination of women and permitting women to pastor, are we tinkering with the words of God? Have we capitulated to the liberal culture by credentialing 5,225 women of our 32,304 credentialed ministers (16.17 percent), and by having 387 women pastors among our 12,055 churches (3.21 percent)?

My purpose is not to denounce the Southern Baptists. I have great respect and admiration for what they have done to advance the cause of Jesus Christ. My reason for referring to them is to surface the hard question that is often asked the Assemblies of God. The Southern Baptists, along with some believers inside and outside our Movement, assert that permitting women every role in ministry available to men violates Scripture. As Pentecostals, we better have an answer to that. And, we do.

Within this issue of *Enrichment* is an excellent exegetical article by Craig Keener: "Was Paul For or Against Women in Ministry?" Since Craig deals with the biblical text, I will not retrace his work. However, the approach I take must include the foundational exegetical arguments advanced by Craig, and also by Stanley Horton is his superb article, "Rediscovering the Prophetic Role of Women," as well as Doug Clark's article, "Jesus and Women."

THE TEXT AND OUR EXPERIENCE

As Pentecostals, we intuitively approach the biblical text in a manner different from most of our evangelical brothers and yes, sisters. We factor in the element of experience as a lens through

which we look at Scripture. We are criticized for that. But our evangelical compatriots essentially do the same thing, except they interpret the text from their nonexperience, which is an experience of sorts.

I say this with no edge. I'm a graduate of one of the finest evangelical seminaries. I'm grateful for the training I received. Many of my own seminary community side more with us than with the Southern Baptists on the issue of women in ministry. But dialogue is freshened among believers when one can engage from time to time in a little playful poking.

With almost 100 years of experience, we can say without hesitation that God's calling, equipping, and effectively using women in ministry "seemed good to the Holy Spirit and to us" (Acts 15:28).

I cannot count the number of times I, as a Pentecostal in an evangelical seminary, was accused of basing my views on the Baptism and fullness in the Holy Spirit on my experience. I learned to rejoin: "But you do the same thing. You base your views on your experience. And your experience is that you have not had an experience."

I am not so foolish to predicate my hermeneutical approach toward women in the ministry as resting solely on the pillar of experience. I do suggest that experience is a necessary prism through which we understand and appropriate God's Word.

What do I mean? Let me use two examples.

Peter and Cornelius

Acts 10 starts us on a hermeneutical approach to resolving difficult issues. Men are on their way from Cornelius to Peter in Joppa with an invitation for him to come to Caesarea. Peter has no clue they are approaching. At the noon hour, on the rooftop of Simon the tanner's house, Peter falls into a trance while waiting for lunch. He has a vision of a sheet descending from heaven with all kinds of nonkosher animals. He's told to kill and eat. To use a modern idiom, Peter replies, "No, Lord, I cannot do that. I've never eaten a cheeseburger in my whole life." (Cheeseburger is not

in the text, but a cheeseburger is nonkosher. If the vision occurred in 2001, cheeseburgers would have been on the sheet. To this day, an orthodox Jew will not eat a cheeseburger because the Levitical law is interpreted to ban the eating of dairy products and meat at the same time.)

Notice carefully what Peter said, "Surely not, Lord!...I have *never* (emphasis mine) eaten anything impure or unclean [i.e., nonkosher]" (Acts 10:14).*

This is an astonishing admission. Was Peter absent the day Jesus taught on clean and unclean foods? Several years before Peter's rooftop experience, Jesus asked: "Are you so dull?...Don't you see that nothing that enters a man



I am not suggesting we forsake the objective grounds of Scripture for the murky dangers of ascertaining truth by subjective experience.

from the outside can make him 'unclean'? For it doesn't go into his heart but into his stomach, and then out of his body." Then comes Mark's tag: "In saying this, Jesus declared all foods 'clean.'" (Mark 7:18,19).

Do you see the issue? For years Peter had the clear, straight-line teaching of Jesus on the subject of kosher and nonkosher foods; but it took Peter's experience of the vision to actualize the teaching as applied to his own life. Without the experience at Simon the tanner's, Peter would have probably lived the rest of his life and never eaten any nonkosher item, even though the Lord had expressly given permission to do so.

Look next at Peter's explanation to the Jerusalem church on the coming of salvation and the Spirit to Cornelius' house. Peter is up against a traditional interpretation of the Old Testament text as he explained to Cornelius, "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him" (Acts 10:28). Why then did he come? "But God has shown me...."

Once the Holy Spirit is poured out on Cornelius, Peter has some explaining to do to the Jerusalem church. He defends himself two ways: (1) the experience itself (Acts 11:4-15), and (2) a biblical text, "Then I remembered what the Lord had said, 'John baptized with water, but you will be baptized with the Holy Spirit'" (verse 16). On the basis of the conjuncture of experience and Scripture, Peter rests his case and the Church makes the proper conclusion (verses 17,18).

Had the Lord left it to the Early Church to engage in theological debate

concerning whether or not the Old Testament text permitted an observant Jew to visit a Gentile's house—or the inclusion of Gentiles into the family of God without circumcision or maintenance of the ritual law—the issue would have been argued until the cows came home. The Holy Spirit simply chose to take initiative and decide the

However, a key perspective has often been lost when Bible believers divide on a doctrinal issue: What does the Bible itself teach us concerning the method by which the Early Church resolved doctrinal differences? It is that method I am looking for; this shapes my hermeneutical approach to the text.

In 1935, the General Council itself recognized that ordained women may pastor and administer the ordinances of the Church. If the Early Church took a few years to sort out the Gentile inclusion issue, it is not surprising that we took a few years at the beginning to work through the issue of women's inclusion in ministry.

matter by fiat, and then leave it to the Church to attest His work by reference to the written Word.

This provides for us a clue concerning how to adjudicate an issue such as women in the ministry. Is it possible that, in addition to looking at the biblical text, we should survey what the Holy Spirit is doing within the experience of His people?

Let me be clear that I am *not* suggesting we forsake the objective grounds of Scripture for the murky dangers of ascertaining truth by subjective experience. We must never forget the prescient statement of former General Superintendent Thomas F. Zimmerman: "A river is designed to flow within banks. For Pentecostals, experience is the river, but that river must stay within the God-ordained banks of Scripture."

The Jerusalem Council

I have presented an opening example from the biblical text itself. Had it been left to the Jerusalem church to debate from the Old Testament on whether Peter should be given permission to go to Cornelius' house, and whether these Gentiles should be received into the community of faith and baptized without being circumcised, I don't think there would be too many who would deny that the Jerusalem church would have banned the visit. The Holy Spirit, though, acted unilaterally in taking the initiative, in keeping with the Lord's promise that when the Spirit came, He would lead into all truth (John 16:13).

Is the example of Peter and Cornelius an aberration, or is the same principle repeated again? The answer to the last part of the question is a clear and resounding yes.

Look at the Jerusalem Council, recorded in Acts 15. They were no longer dealing, as with Cornelius, over the inclusion of one Gentile family into the Church. The Early Church was dealing with the inclusion of entire Gentile communities resulting from Paul and Barnabas' first missionary journey. A good segment of the Jerusalem church is upset. Why? Because they feel the text of the Old Testament is violated. The group for Gentile inclusion feels otherwise.

How do you resolve an issue when both groups have a very high view of Scripture? Does the Assemblies of God have any less high a view of Scripture than the Southern Baptists? No. Our Statement of Fundamental Truths begins by affirming, "The Bible is our

In the end-time harvest, Pentecostals believe that God is accepting all workers and qualifying them for any role consistent with their calling and gifting.

all-sufficient rule for faith and practice." The first article relates to the Scriptures inspired: "The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15–17; 1 Thessalonians 2:13; 2 Peter 1:21)."

The Jerusalem Council provides a paradigm for resolving a textual dispute among believers over doctrine. First, there is a full-scale discussion of the issue. The Judaizers led with their thesis, "The Gentiles must be circumcised and required to obey the law of Moses" (Acts 15:5). In the "much discussion" that followed (verse 7), the believers who belonged to the party of the Pharisees probably quoted volumes from the Old Testament text supporting their position.

While teaching a college-level course on Acts, I once set aside a class session for the students to role-play the Jerusalem Council. Some students were assigned to play the role of the Judaizers; others, the pro-Gentile party. A student assumed the role of the

moderator, James. Two other students played the roles of Barnabas and Paul. A very lively discussion followed. I noticed one thing through the reenactment—something I should have known earlier, but hadn't really paid attention to it. The weight of the biblical text was on the side of the Judaizers. The role-playing Judaizer students quoted Scripture by the yard in advancing their view of "be saved and be circumcised," or "no circumcision, no salvation."

In fact, if you stack up all the texts supporting circumcision on one side of the scale, and the texts affirming inclusion of Gentiles without circumcision on the other side, the Judaizers clearly had the scales tipped in their favor.

However, since the Scriptures cannot

be broken (set against each other), it became the task of the Jerusalem church—and it is ours today as well on other matters—to harmoniously resolve texts that appear to be contrarily engaging each other.

The "much discussion" of Acts 15:7 dealt first with the question, What does the text of Scripture say? The Judaizers answered one way; Paul and Barnabas the other. How do you affirm truth when believers are throwing texts at each other?

Here is where the Jerusalem Council has a most important lesson for us—and it's the same lesson discussed above regarding Peter's going to Cornelius. We must listen to the experience of seasoned leadership who give testimony to being guided by the Holy Spirit.

Following the textual debate, Peter stood and recounted his testimony of years earlier with Cornelius at Caesarea. His clinching line is, "God, who knows the heart *showed* (italics mine) that he accepted them by giving the Holy Spirit to them, just as he did to us" (verse 8). Peter quoted no Scripture; he simply restated his experience.

Then Paul and Barnabas stepped to the microphone. They too spoke of their experience. "The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them" (verse 12).

The Judaizers have no testimony to share. Their arguments are based solely on proof texts, and they totally ignore what the Spirit has done.

James, presiding at the Council, drew a conclusion supported by those assembled. He affirmed the testimony of Gentile inclusion and attested it by reference to key texts from Amos 9:11,12 and Isaiah 45:21, pointing to the ingathering of the nations and God's eternal plan for such (Acts 15:16–18).

The essential matter decided, four conditions are laid down for Gentiles to follow (Acts 15:19–21) as essential either for moral purity (abstain from sexual immorality) or table fellowship between Jews and Gentiles (food offered to idols, strangled meat, and blood).

APPLYING EARLY-CHURCH RESOLUTION METHODOLOGY TO THE WOMEN IN MINISTRY ISSUE

Why is this discussion on the inclusion of the Gentiles relevant to the issue of women in the ministry? Because we learn from the New Testament itself the process by which the Early Church resolved issues when texts appeared to collide. Their understanding of the text was impacted by their experience in the Spirit.

Let me cite some examples from my own Pentecostal roots.

I spent some of my early years growing up in northwest China. The women sat on one side of the church, and the men on the other. The educational level of the women at that time was considerably less than that of the men. Married women called out across the sanctuary to their husbands, seated on the opposite side, with questions related to what was being said or done in the service. That experience helped me put into context Paul's admonition that

women should remain silent in the churches, asking questions of their own husbands at home (1 Corinthians 14:34,35; 1 Timothy 2:11,12). Clearly, he had not forbidden them to speak within the context of prayer or prophecy (1 Corinthians 11:4,5).

My experience shaped my understanding of the text. It was no different in regard to women preachers.

My mother was ordained by the Assemblies of God in 1924—as were a host of other women in the early years. I grew up listening to my mother and other women preaching the gospel. What was their basis for so doing? The Holy Spirit had called them in light of the prophetic promise of Joel 2:28–30 fulfilled in Acts 2:17,18—in the last days God would pour out His Spirit on all flesh, including daughters as well as sons who would prophesy, including women as well as men servants.

In Peter’s sermon on the Day of Pentecost, he announced that God had launched the fulfillment of that promise. It’s not surprising, therefore, that the Pentecostal church has always embraced women in ministry—since to do such is Pentecostal. It’s what the Spirit promised to do in the age before the coming of the Lord. God is an equal opportunity employer; therefore, so must we.

When texts have been thrown against us—such as 1 Corinthians 14:34,35 and 1 Timothy 2:11–15—our experience told us that these texts must be interpreted in light of Joel 2, Acts 2, and Galatians 3:28, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

This is the same pattern we find when dealing with the Gentile inclusion question. Had the issue been presented for debate prior to Peter’s going to Cornelius’ home or prior to Paul’s Gentile mission, the Jerusalem church would have voted against both endeavors of bringing in the Gentiles without prior observance to Jewish law and culture. But the debate took place *after* the endeavors of Peter and Paul—and their

experience helped the Early Church reach an appropriate understanding of the text.

With the advent of the modern Pentecostal movement in 1901, the Holy Spirit began to be poured out copiously on both men and women. Six of the 12 elders at the Azusa Street mission were women. They granted credentials and laid hands on believers to go forth as missionaries and evangelists.

At the organizational meeting of the Assemblies of God in 1914, women were granted the right of ordination as evangelists and missionaries, but not as

pastors, marry people, and administer the ordinances of water baptism and the Lord’s Supper. However, the Assemblies of God had ordained women fulfilling all these functions anyway. In 1922, then general superintendent E.N. Bell, writing on behalf of the Executive Presbytery to ordain women, wrote: “It has nevertheless been understood all along that they could do these things when some circumstance made it necessary for them to so do.... The Executive Presbytery... authorized the Credential Committee to issue new credentials to all our

Is it possible that, in addition to looking at the biblical text, we should survey what the Holy Spirit is doing within the experience of His people?

elders. Ordained women were, at first, not permitted to vote in the General Council since such was regarded as an eldership function. However, women were accorded voting rights beginning with the 1920 General Council, the same year the 19th Amendment was adopted which granted women in the United States the right to vote.

The ban on eldership meant that ordained women should not serve as

ordained women who are actually preaching the Word just the same as ordained men do, and that these new credentials should state these women are authorized to do these things when necessary.” So sensitive and potentially divisive was that decision that Brother Bell requested at the end of his letter to ordained women: “TAKE NOTICE: This letter is not to go out of your personal possession.”

© 2001 Paul F. Gray



“Pastor! I hope your raving over Mrs. Glotz’ eggplant pie at the picnic yesterday was sincere.”

In 1935, the General Council itself recognized that ordained women may pastor and administer the ordinances of the Church. If the Early Church took a few years to sort out the Gentile inclusion issue, it is not surprising that we took a few years at the beginning to work through the issue of women's inclusion in ministry.

SALVATION AND STATUS IN GALATIANS 3:28

I referred earlier to Galatians 3:28 as providing a pattern to help us understand the text and experience brought to bear upon the text.

Galatians 3:28 deals with three great cultural divides: (1) Jew and Gentile, (2) slave and free, (3) men and women.

I am not so foolish to predicate my hermeneutical approach toward women in the ministry as resting solely on the pillar of experience.

As regards salvation, the distinction between each of these was clearly abolished from the start of the Church. Salvation was equally available to both Jew and Gentile, slave and free, men and women.

As regards status, the Holy Spirit worked developmentally within the Church as it became a model to the outside unbelieving world.

For example, the first issue the Spirit tackled from Galatians 3:28 was the Jewish/Gentile issue. Gentiles were to be included without first becoming Jews. However, to accommodate cultural sensitivities of believing Jews, the Gentiles were told not to eat blood or things strangled. Over time, how an animal was killed or whether a person ate his steak rare ceased to become an instrument of division. The meat issue constituted a temporary, but not a permanent concession to cultural sensitivities.

The second issue related to slaves and free. Within the church there was to be no distinction between master and servant—each was equal at the foot of the Cross. However, as an accommodation to culture and to prevent massive social

upheaval and persecution of believers—slave and free—the full-scale liberation of slaves was not advocated. Slaves were to be obedient to their masters (Ephesians 6:5–8; Colossians 3:22–25; Titus 2:9,10; 1 Peter 2:18–20), even more so to their believing owners (1 Timothy 6:1,2). Surely no one now would advocate the foregoing texts as an argument for slavery today. We recognize these texts as interim until the full force of Galatians 3:28 could be applied.

The gospel is like tree roots growing underneath the sidewalk. Sooner or later, the liberating power of the gospel—for Gentiles, slaves, and women—breaks through the repressive concrete of cultural mores and norms that discriminate and oppress.

The third issue of Galatians 3:28 relates to “neither...male nor female, for you are all one in Christ Jesus.” Our evangelical friends who are opposed to the ordination of women or women as pastors agree with us that Galatians 3:28 clearly makes salvation available without distinction to each of the three groupings listed by Paul. They agree with us over the status issues of Gentiles and slaves. For example, no one would argue that we interpret Galatians 3:28 in light of the slave passages listed above. We interpret Ephesians 6, Colossians 3, Titus 2, and 1 Peter 2 in light of Galatians 3:28. Neither Gentile nor Jew, neither slave nor free—that is the permanent and enduring law of the gospel as related to both salvation and status.

Why are women left out? Arguing that Galatians 3:28, in regards to the status of women, should be interpreted in light of 1 Timothy 2:11–15 is no different than arguing that Galatians 3:28 should be interpreted by the slave passages.


Parenthetically, why do our Southern Baptists friends—and other evangelicals who agree with them—not equally insist on the enforcement of the veil

(1 Corinthians 11:3–6) along with the enforcement of “silence” for women? Why this selectivity in the text? By their own hermeneutic, wouldn't this failure to enforce the veil amount to a capitulation to “liberal culture” and “tinkering with the words of God”?

SUMMING UP

In the end-time harvest, Pentecostals believe that God is accepting all workers and qualifying them for any role consistent with their calling and gifting.

My estimation, historically, of how we arrived at that view is that in our early days we witnessed that the Spirit himself had called women into the ministry. Like the Bereans (Acts 17:11), we immediately went to the text to see if this experience could be corroborated. Our forefathers found the eschatological texts of Joel 2, quoted in Acts 2; and the salvation/status text of Galatians 3:28. They understood that God was bringing Pentecost again to the Church to gather in the harvest at the end of the day. In this era of the Spirit, the harvest was so huge, both men and women were needed.

Their inclusion of women into the ministry followed exactly the same pattern used by the Early Church, as recorded in Acts. They brought their experience to bear on the text; they brought the text to bear on their experience. And they found a complete consistency between the written words inspired by the Spirit and the present-day leading of the Spirit. Now, with almost 100 years of experience, we can say without hesitation that God's calling, equipping, and effectively using women in ministry “seemed good to the Holy Spirit and to us” (Acts 15:28). 

George O. Wood, D.Th.P., is general secretary of the Assemblies of God, Springfield, Missouri.



E N D N O T E S

1. Jody Veenker, “Culture Clash,” *Christianity Today*, 10 July 2000, 19.

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

interview

WITH SHERILYN BENVENUTI,
BEVERLY LAHAYE, AND
CAROLYN TENNANT

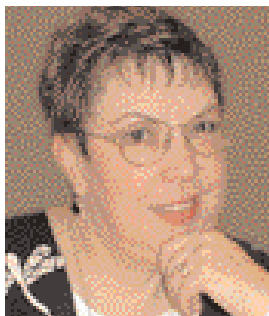
Fulfilling the Call: Being a Woman of God in Today's World



SHERILYN BENVENUTI



BEVERLY LAHAYE



CAROLYN TENNANT

God is calling women to various roles in ministry today. As these women seek the Lord, He is opening doors for them. While each woman may have a unique gift for ministry, there is one common characteristic—being a woman of God—that every woman needs.

Enrichment editors spoke with three women who are uniquely gifted and passionate about their call to ministry and their personal relationship with God. Sherilyn Benvenuti is the director of Graduate Programs at Vanguard University in Costa Mesa, California, and is a frequent speaker at women's retreats and Sunday services. She has been on church staff as an associate pastor and youth pastor. Beverly LaHaye is founder of Concerned Women for America, the largest public policy women's organization in the nation. She and her husband, Tim, are well-known speakers and authors. Carolyn Tennant is the vice president for Academic Affairs at North Central University in Minneapolis. She is a gifted preacher and teacher of the Word and is a popular conference speaker.

WHAT DOES THE PHRASE, "BEING A WOMAN OF GOD," MEAN TO YOU?

BENVENUTI: Being a woman of God has to do with being God's woman. Wherever God has placed us, in whatever roles we have, Jesus is Lord. A woman of God lives in obedience to the Lord, and loves Him and His people.

TENNANT: In the Gospel of John, Jesus said He only did what He saw His Father doing, said only what His Father wanted Him to say, and did nothing on His own initiative. That is the epitome of being a woman of God. It comes from what people see us doing, saying, and being in our everyday lives. All of this should point to God. It is part of our wholeness of who we are as individuals, and having people see the Lord in us.

LAHAYE: A woman of God is one who is willing to submit her life to the Lord in total control and obedience. This is a God-fearing woman. Her whole life is directed by, "What would Jesus do in this situation?" She also reflects the fruit of the Spirit in her life, actions, and speech. This is what sets her apart from other women.

It's only through the Holy Spirit that we can exhibit the fruit of the Spirit in our lives. I had not been taught about the Holy Spirit and the importance of the Holy Spirit in my life until I met Henry Brandt. He became a friend, a mentor, and my spiritual father. I learned then that it makes a difference in everything if you let the Holy Spirit take control of your direction, your fears, your anxieties, your anger. Whatever it might be, the Holy Spirit can change all that. You can walk a totally different life.

HOW WOULD YOU COMPARE THE CHALLENGES OF BEING A WOMAN OF GOD IN THE 21ST CENTURY TO THOSE OF 50 YEARS AGO?

TENNANT: My perception is that 50 years ago, life for a woman was simpler. Today our world seems to be more complex. It's more challenging to live for God in the midst of so many facets of society. There's such noise around us. It's important to let all other voices quiet down so we can hear and obey God's voice. And there are more demands and expectations for our time than there were 50 years ago. We need to let Him rule our schedules rather than allow everything else to push us around.

opportunities they had in the workforce. But if a woman continued to work outside of the home, she had the double requirement of running the home, cooking the meals, and taking care of the kids along with her job.

Because of this post-war phenomenon, 1950 was an incredible time in American history. And I'm not sure if we have come out of the confusion. Today it is very complex for women because we are wearing so many hats. The key for Christian women is to be obedient to the will of the Father and do what the Father would have us to do in spite of all the responsibilities we have.

LAHAYE: Women today are pulled in

WHAT TENSIONS DO YOU FACE BALANCING FAMILY TIME AND YOUR OTHER MINISTRY ACTIVITIES?

TENNANT: There is a constant tension to know exactly what I should do with my time. My position here at North Central is time consuming, and I'm also involved in other ministry. It is challenging to balance my time so there is space for myself and quiet time to be with God. I must keep who I am and my relationship with the Lord intact. Everything else has to flow out of that, including knowing what I should be saying yes and no to.

BENVENUTI: So many things are pulling on us, including women wanting

The key for Christian women is to be obedient to the will of the Father and do what the Father would have us to do in spite of all the responsibilities we have.—Benvenuti



BENVENUTI: In many ways things were a bit simpler 50 years ago. However, in some ways it was a confusing time for women because many had to decide their roles. At the end of World War II, women had been in the workforce due to a lack of men. These women had a taste of earning a paycheck every week to help support their families. Then the men came home from the war. Women had to decide whether to stay home as housewives or continue working outside the home. Women began to think about the

many directions. Society is changing. There are some things we can give in to, but we cannot compromise biblical principles. That is absolute. It is yesterday, today, and forever. A woman of God in the 21st century has to be careful she isn't pulled in the direction of the world and forgets to pay attention to "Thus saith the Lord." It can be done, but it takes dedication and commitment, because it may go against the tide. Women need to be more interested in pleasing God in everything than being up to date in the world.

to be in ministry who are asking to be mentored. Usually, the first thing to go is our time with the Lord. If we don't protect our quiet time with the Lord, we will lose our mooring. We lose the spirituality in ourselves.

WHAT DOORS DOES THE CHURCH NEED TO OPEN FOR WOMEN IN MINISTRY?

LAHAYE: I pray that pastors will be more open to let women who have a message to share speak with other women. This has changed a great deal

Men will reap the fruit of their encouragement to women who are making an impact on the kingdom of God.—Tennant



since my early years in the ministry.

When I'm invited to speak at a church, I ask the pastor to tell his congregation that I'm speaking under his authority and under his umbrella. When he does that, I feel the freedom in the pulpit to speak what God has laid on my heart.

My husband has helped a great deal in this area. In the earlier years when I was doing seminars with him, many couples attended. People would write, "Why is Beverly speaking to men?"

My husband had the sweetest way of answering them. He said, "Because I asked her to."

Some of these barriers are changing because more and more women are being bold, are able to speak, and have a message from God.

TENNANT: There has been a real openness to me as a woman in ministry. I have had opportunities beyond what I ever could have imagined. The problem is figuring out which open doors to walk through; which ones are of the Lord.

I get many calls to preach and speak; I can't possibly take all of them. I preached about 90 times last year, and I had to say no to a lot of

opportunities. Which ones does God want me to take? Where does He want me to be? Where can my unique gifts be utilized to bless the church with a prophetic word that is going to be meaningful for that time, and am I supposed to be the one to deliver that message? These are my major questions, and one of the tensions of my life.

BENVENUTI: In my own ministry, there have been open doors. But when I think about my 30 years of active ministry, it certainly was not always that way. The more degrees Carolyn and I have earned, along with our good reputations, help people feel safe asking us to speak. They know who they are getting. It becomes easier for doors to open for us.

I worry about the women graduating from our universities and Bible colleges who want to go into ministry but have not built this kind of reputation. I wonder how easy it will be for them to find a job as a youth pastor or an associate pastor. If they are put in a pool of applicants for a position as senior pastor, are they going to be treated as equally as the men candidates? In reality, probably not. If you have a man and a woman with equal giftings and equal opportunities, will the woman be hired? Do church boards understand

that 60 percent of the constituents in our congregations are female, and they need to have women sitting on the platform?

I'm not sure that women starting out in their ministry careers have equal access to the places of ministry that men have. I don't know whether that is always going to be the case. But it is a little more difficult for women who are graduating from our institutions to find jobs in ministry than it is for men.

WHAT ADVICE WOULD YOU GIVE A YOUNG WOMAN WHO SENSES THE CALL OF GOD ON HER LIFE FOR MINISTRY?

LAHAYE: The first thing I would say is make sure you are doing this through the Holy Spirit and not yourself. If you don't live the life, you can't teach other people. You've got to have it in your heart, in your head, and in your daily living, or you just can't give it to other people.

BENVENUTI: If women will hang in there and not bow down to the status quo, God will open an effectual door of ministry for them. Their gifts will make a way for them.

I would encourage them to understand

that it is God who has called them, and they should determine to do what He has called them to do. Keep knocking on doors until God opens a door. I used to feel like the woman in the New Testament who kept bugging the judge. There is something to be said about persistence. If God has a call on your life, then out of obedience you must bend your will to that call and hang in there. God will open the right door at the right time.

TENNANT: My advice is: Don't let anything stop you. Satan would like to knock anybody off the road with discouragement, self-doubt, fear, jeers, and difficulties. I realized a long time ago that I couldn't let these things get me down, because I'd be spending valuable energy and strength in coping. I decided I wanted to get things done for the kingdom of God rather than waste time thinking about myself or worrying about what other people thought. I've gotten more done this way, simply by focusing on God and trusting Him with the rest. My advice to women would be to not let anything get you down. Just keep going after the call that God has on your life.

AS A WOMAN OF GOD, WHAT IS YOUR GREATEST SOURCE OF STRENGTH AND ENCOURAGEMENT?

LAHAYE: In the early years, I was fearful, hesitant, and anxious. My husband did not suffer with these emotions. I thought, *If he's not going to worry about some of these things, somebody has to. I guess it best be me.* I worried for both of us. When I met Dr. Brandt, he told me something that gave me strength: " 'For God has not given us the spirit of fear (timidity or anxiety); but of power, and of love, and of a sound mind.' And that means a disciplined mind." I then realized, *Beverly, you are letting fear direct your life. And God wants you to get power, and love, and a sound mind—a disciplined mind.* My source of strength has really been not Beverly, but God giving me the power to do what needs to be done, because I have turned my life totally over to Him.

In Concerned Women for America we have prayer chapters all over the country. Prayer has been a great source of strength for me because every day a group of women pray for me. I could not do what I do without that source of strength. Their prayers enable me to be a greater person than I could be without

their prayers. I have linked with women who are real intercessors.

TENNANT: A number of men have encouraged me. One of them has been my husband. He has encouraged me to be everything that God intended me to be. This has really helped, because there aren't that many women in ministry who can be models for us. You have to step out on your own and figure out how to do it. And there are many times when I haven't had another female I know who is doing exactly the same thing I'm doing. There's not another female academic dean. With whom do I talk? It really helps when there are men who will be friends and encouragers. That is a role I would encourage men, as well as women, to take with other women. It's wonderful to see how women can be used in the kingdom of God. Men will reap the fruit of their encouragement to women who are making an impact for the kingdom of God.

BENVENUTI: When I was a 24-year-old Assemblies of God youth pastor, I had the opportunity to be under the leadership of Dwight Brown for approximately 8 years. Women tend to look to other

A woman of God in the 21st century has to be careful she isn't pulled in the direction of the world and forget to pay attention to "Thus saith the Lord."—LaHaye



My advice to women would be to not let anything get you down. Just keep going after the call that God has on your life.—Tennant



women for mentors, but here was a man who treated me as his daughter in the Lord. I learned from him. He saw something in me and mentored me. He told me, “Sherry, God’s hand is on your life.” We spent time talking about ministry.

He would put me in circumstances and positions. If I made a wrong decision, he would ask, “What should you have done?” I still use his phraseology because I think, *What would Dwight do in this case?* So the Lord gave me a great opportunity in my first position of ministry in a church because He gave me a person that enabled me.

What men and women face in ministry is a great deal alike. We have the same discouragements, circumstances, and situations. If we look around, God will give us individuals who will help us and encourage us.

IF YOU WERE 20 YEARS OLD AGAIN, WHAT WOULD YOU DO DIFFERENTLY TO BETTER FACILITATE THE FULFILLMENT OF GOD’S PURPOSE IN YOUR LIFE?

LAHAYE: When I was 20 years old, I was saved, but I didn’t know anything about letting the Holy Spirit take control of my life. I was very fearful. I did

not accomplish the things as a young woman that I could have accomplished if I’d had the infilling of the Holy Spirit in my life. I would have been a better mother. There are areas in my kids’ lives where I could have built stronger principles and living techniques into their lives if I’d known about the Holy Spirit. But I didn’t. I have to make it up now. I now have the great joy of being a grandmother to nine grandchildren. I get to impart some of those things into their lives, because God has enabled me to have several years of developing and maturing.

TENNANT: I would try to find a woman mentor. My mentors have come out of the pages of books. I think I’d start early on to look at women role models that could encourage me. One time Richard Dobbins asked me, “Who are the four people in Scripture who have had the most impact on your life?” I named all men. He shook his head and said, “I’ve asked that question over and over of women. And I have never had a woman who brought up a female role model out of the Scriptures.”

I thought, *My goodness. Never?*

He said, “I thought you might be the first one.”

That started me thinking about trying

to bring alive in my understanding the women in Scripture, like Deborah and Esther, and what they were like. And to start to look up to them as women who had gone before me. And that was very encouraging to me.

I’d also start preaching at a younger age. I wouldn’t be afraid to give strong altar calls and to minister with God-given authority. That took me a while to learn.

I would begin a deep prayer life earlier. I find the more I pray, the more I discover the depths of God. And the more I find, the more I want to know.

BENVENUTI: I had been in ministry for 14 years before I decided to go to Bible college. My dad is an Assemblies of God minister. Dwight Brown encouraged me to come to Bible school. I thought, *What more is there for me to learn? I know everything. I’ve been in ministry. I’ve been a person of the Word all of my life.* I remember the first week in New Testament Survey. I was flabbergasted at how ignorant I was. I recently defended my dissertation. My Ph.D. is done. I would have started this process much earlier, because I learned that education is vital in the way I do ministry, in the way I

think, in the way I view the world, and in the way I understand the will of God. When I was a student, I found some mentors here with the faculty at Southern California College (now Vanguard University). Now they are my colleagues. If I had had this when I was 20, I would have been much further along in understanding those things that one gets from education. My understanding of the Word, of people, and of God's will would have been so much deeper earlier on.

WHAT SIGNIFICANCE DOES HAVING OFFICIAL CREDENTIALS MAKE IN A WOMAN'S MINISTRY?

BENVENUTI: I'm licensed with the International Church of the Foursquare Gospel. The credentialing process is the affirmation of the call of God on my life by the body to which I am loyal. This body of believers says to me, "We agree that God has His hand on your life. We

agree that God has anointed you to do ministry."

In the ordination process you have hands laid on you, and it's addressing the fact God has called you. It's important that we throw our loyalty into a body of believers where we feel God has placed us. It's important that we become a part of something that is bigger than we are, and it is necessary for fellowship and for a system of checks and balances. I encourage all of our women at Vanguard to take our Women in Ministry course. At the end of the course I hand out applications for ministry in the Assemblies of God. I say, "If some of you feel a call to full-time ministry, pray over this and see if this is what God wants you to do." I'm strong on making denominational commitments, simply because I find a great safety and a fulfillment in being part of a denomination.

TENNANT: I appreciate a Movement that recognizes the call of God on both men and women; not every Movement does. This is one of the reasons I treasure the Assemblies of God. Since I preached as much as my male counterparts, I saw no reason why I should not seek the accountability, fellowship, and spiritual mantle that ordination brings. For me, it's a meaningful attestation by the Church as to what God has already done in my choice of how I spend my life. My calling is clear to me. Everything I do pours out of my understanding of that calling. I've always felt like Paul—I can't help but preach. And I can't help but administrate and lead, as well as prophesy. When women feel like that in their hearts, there is a specific calling. They need to take the route that the church has laid forth to find the accountability, strength, and fellowship that calling entails with other believers. **e**

BEVERLY LAHAYE AND CONCERNED WOMEN FOR AMERICA

TELL US HOW CONCERNED WOMEN FOR AMERICA WAS STARTED AND ABOUT ITS MISSION.

LAHAYE: I was a dedicated pastor's wife and the mother of young children. I realized that if I didn't have something I was committed to, one day I would be a typical woman suffering from empty-nest syndrome. I had been traveling with my husband and speaking with him at seminars on marriage relationships, family relationships, and raising children. But I began to feel that there is more to my maturing years than just growing old gracefully. I didn't want to be a rocking-chair senior citizen. I wanted to be active and involved with a purpose in my life.

In 1979, God put on my heart to start Concerned Women for America. This was an urging of the Spirit; it was nothing I was seeking. I knew the Lord was directing me, and He gave me a peace that passes all understanding.

I had watched a television interview with Betty Friedan, founder of the National Organization for Women. I realized that Friedan did not speak for the vast majority of women. I founded Concerned Women for America with a vision for protecting the family through prayer and action. Today CWA is the largest public policy women's organization in the nation.


Concerned Women for America takes an active role in informing the public on critical issues affecting the family by promoting a wholesome and God-centered viewpoint through press conferences, press releases, appearances on network news programs, and our Web site: www.cwfa.org.

Our daily radio show, *Beverly LaHaye Today*, looks at vital issues and tells our listeners how they can take action. We also produce *Family Voice*, a monthly magazine that contains articles on issues like the pro-life movement, homosexual agenda, and educational reform. This magazine provides valuable updates on legislation in Congress and on activity from CWA field chapters.

CWA has a presence on Capitol Hill and in the state legislatures. Our lobbyists work hard with members of Congress, state representatives, and their staffs to ensure that families have a voice in the legislative process.

Women can contact the CWA National Field Office at 800-458-8797 for more information on how they can become involved in Concerned Women for America at the local level.





JESUS AND WOMEN

How did Jesus view women? How did He treat women? How did they respond to Him?

The Gospel of Luke provides the answers to these questions. Twenty-four times in Luke, Jesus either met a woman, talked about a woman, or mentioned a woman in a parable. All of these 24 times are instructive and positive.

The words *accepting*, *sensitive*, and *affirming* sum up what Luke and the example of Jesus Christ teach us about Jesus and women.

JESUS WAS ACCEPTING

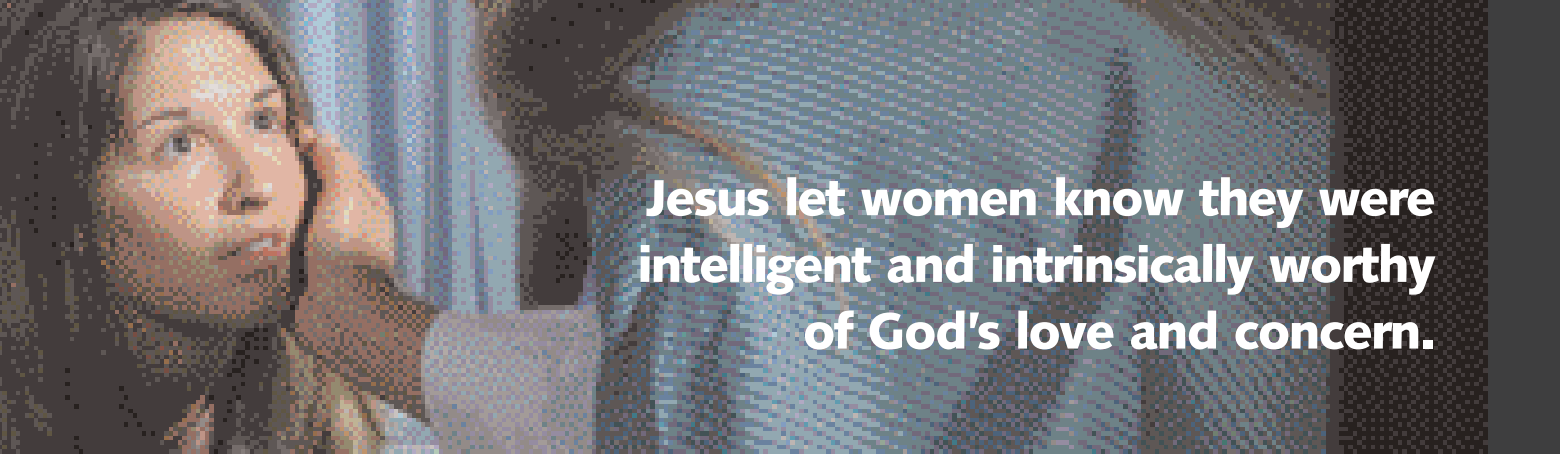
Jesus accepted the gifts of loving service and gentleness that women offered Him.

The Book of Luke is unusual among the ancient books of the world. Luke took great care to record the emotional and physical responses of a woman in her pregnancy. Luke detailed the account of Elizabeth's first encounter with Mary, who was pregnant with Jesus. Luke wrote, "The babe leaped in her womb" (Luke 1:41). Mary, responding to Elizabeth's remarks, proclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior" (verses 46,47). Luke also recorded the gentleness of Mary as she wrapped her newborn Jesus in swaddling clothes and laid Him in a manger.

I know of no other book in ancient history that is concerned about and cares for the feelings of a woman as she is carrying her child or cares for her child. But God thought these things were important enough to include them in His eternal Word.

Jesus' sense of manhood was never threatened by the tenderness of a woman. Luke told of a woman who came into a banquet, knelt, wept over Jesus' feet, bathing them with her tears, and then anointed them with perfume before drying them with her hair (Luke 7:36-50). This was her act of repentance. Jesus allowed her to do this without any trace of disgust or embarrassment.

B Y D O U G C L A R K



Jesus let women know they were intelligent and intrinsically worthy of God's love and concern.

No rabbi of Jesus' day that I know about included women among his disciples. But Luke said that Jesus included women in His circle of followers—even women from questionable backgrounds.

Women ministered to Jesus in unique ways. Mary and Martha's house was a quiet place where Jesus retreated from the crowds who wanted the bread, the miracles, and the healings (Luke 10:38–42).

Luke wrote about the mob that herded Jesus toward Golgotha. The "daughters of Jerusalem" followed Him and wept for Him as they made their way down the Via Dolorosa (The Street of Sorrows; Luke 23:27–29).

What happened at the Crucifixion? The disciples fled, including Peter—the one who said, "I will never forsake you; I will never turn my back on you; I will go with you even unto death" (Luke 22:31–34).¹ But the women remained, silently standing watch at the foot of the cross. What else could they do? Absolutely nothing except be there.

Life hasn't changed. Many people feel they are on a cross—a cross of sickness; mental illness; physical, emotional, or financial difficulty. Sometimes the best thing you can do is just be there. The women were there for Jesus at that moment until death released Him.

Even after Jesus' death—while the disciples were hiding behind barred doors, afraid the Romans would find them and put them on a cross—the women prepared the spices to anoint His body for a proper burial. These women took the spices to the tomb, having no idea how they would move

the stone. Nevertheless, they went in the early hours of the morning—while it was still dark—to do what they could.

From the moment the Son of God emerged into our world as a tiny, helpless infant to the final hours before His ascension into heaven, women ministered to Jesus. And Jesus accepted these gifts of love, not because they were His God-given privilege as a man. Rather, He accepted them because these were gifts of intelligent and faithful service to the Heavenly Father.

JESUS WAS SENSITIVE

Jesus was sensitive to the social and religious handicaps with which women had to struggle, and He lifted those burdens. He was compassionate and caring.

One day Jesus visited Peter at his house, and Peter's mother-in-law was sick. In the Middle East, even if a woman of the house is sick, she gets up to take care of a male guest. Jesus, of course, was not an ordinary guest. He was a rabbi, a teacher of God's law. He had the right to walk into the house, sit down, and ask, "Where's my tea?" But He didn't. Jesus refused to exercise His guest privilege. Instead, He went first to Peter's mother-in-law and laid His hands on her. He refused to allow her to minister to Him until He first ministered to her.

Another time Jesus raised the son of the widow at Nain back to life (Luke 7:11–17). The position of widows in Middle-Eastern culture is tragic if they have no male relatives to care for them. As Jesus watched this funeral procession coming out of Nain, He saw the few casket carriers and this one single woman walking behind it. He realized, *There's no*


other male relative to care for this woman. Out of compassion for this poor widow, Jesus reached out and touched this young man and restored him to life.

Even more powerfully in Luke's Gospel we see Jesus opposing the prejudice and misuse of organized religion against women. In that part of the world, acts like this can be dangerous. In Luke 20, Jesus defended widows against the greed of the Pharisees. But probably the greatest and most beautiful example is found in Luke 13, where on the Sabbath, in the synagogue at Capernaum, Jesus healed a woman.

The synagogue in Capernaum was about 20 meters wide and 40 meters long, and like the mosque, it was a man's place. On the Sabbath it would be filled with men because Jesus the Teacher was there (Luke 13:10–17). He was going to expound the Word of God. Everyone expected to hear great and revolutionary things from this brilliant new authority on the Law. But as Jesus took the scroll of the Law and began to teach from it, all of a sudden, in the back of the room, He saw a woman who was bent over. For many years she had been a prisoner of an evil spirit that had bound her and kept her a cripple.

Jesus then did five things that are astonishing because what He did broke through the cultural mold of that day. First, He called this woman forward from the place of the women (the back of the room) to the place of the men (the front of the room). He interrupted the teaching of the Word of God—the most sacred time in Jewish life—to minister to a woman.

Second, Jesus broke culture by speaking



We honor all women by showing them the same love and respect that Jesus showed to women.

to her. The Jewish writer Alfred Eidersheim wrote that there were rabbis who prayed every day: “I thank Thee, God, that I was not born a Gentile, a dog, or a woman.” Isn’t that a great prayer? (Do you notice the word order?) No wonder everyone was shocked as Jesus spoke to this woman.

Jesus broke culture a third way: He laid hands on her. Eidersheim explains that in Jesus’ day some Pharisees were called “the black-and-blue Pharisees.” Why? Because they were so strict in their observance of the Law they would not even look at a woman. If they sensed that a woman was going to cross their path, they would close their eyes tightly and walk straight ahead. Sometimes they would smack into a wall or fall over an ox cart and receive their bruises. Here, in contrast to the example of the “black-and-blue Pharisees,” Jesus laid His hands on a woman.

Fourth, Jesus affirmed her worth in society. These men in the synagogue were probably thinking, *What is she doing in here? What is He doing? He’s touching her. Look at what He’s doing in God’s holy place.*

Jesus knew their hearts and said to them, “Don’t you loose your ox or donkey and take it to be watered on the Sabbath?” (Luke 13:15).

They all knew they broke the Sabbath by watering their animals.

Jesus continued, “This woman is worth far more than any animal you have. This woman is not an animal; she is a ‘daughter of Abraham’” (Luke 6:16). By saying this, He restored her rightful position.²

This episode is especially important

because Jesus willingly risked His life for the sake of a woman. He humiliated His opponents in their own synagogue by ministering sensitivity, kindness, and mercy to a woman. It is for this act of kindness and divine love, and many others like them, that these men sent Him to the Cross.

JESUS WAS AFFIRMING

Jesus let women know they were intelligent and intrinsically worthy of God’s love and concern. Not one time in all four Gospels did He put down a woman. I wish I could say I’ve never told a joke that made fun of a woman, looked at a woman in an inappropriate way, or never said to a woman, “This is guy stuff; mind your own business.” Most men, at some time in their lives, have put down women. But Jesus never did. From the earliest days of His life, to the time He ascended into heaven, Jesus exalted and affirmed women.

In Luke 1 and 2, Luke recorded the birth and the first days of Jesus’ life. In Pakistani and Afghani culture (and in the Middle East), when a male child is born, the men gather around the father. The mother did all the hard work, but the men slap the father on the back and say, “Mashallah. Bless God. You did it. Aslanim, my lion.”

But what happens if it’s a girl? The women gather around the mother and say, “You poor thing. Better luck next time.”

Tradition in much of the world says that a son is the natural product of his father’s strength, but a girl child is the fault of her mother. Yet, in the story of Jesus’ birth and His early days, Mary received equal, if not greater recognition

than Joseph. Joseph almost faded into the background. It was Mary who took center stage in this wonderful drama.

At Jesus’ dedication in the temple, Anna the prophetess had center stage (Luke 2:36–38). The Word of God recognizes her life of godliness and fasting and prayer.

On Jesus’ 12th birthday, Joseph and Mary took Him to the temple in Jerusalem (Luke 2:41–52). This was Jesus’ bar mitzvah—He would become a son of the Covenant, a man in the eyes of the Jewish law. He didn’t have to listen to any woman the rest of His life. But as Joseph and Mary returned home, they realized Jesus was not with the rest of the family. They rushed back to Jerusalem and found Jesus in the temple. He was exchanging questions with the teachers of the Law in the debating style common in those days. Mary said to Jesus, “Where were you? We were afraid when we couldn’t find you” (verse 48).

Jesus (now a son of the Covenant, a man) only had to turn to his mother and say, “Woman, leave me alone.” Instead He said with great love and respect, “Didn’t you know that I must be about my Father’s business?” (verse 49).

Jesus often went out of His way to praise women as examples of faith. Jesus went to Simon the leper’s house (Luke 7:36–50). There were tables in the center and couches around the table. The important men of the town—Simon’s specially invited guests—were reclining on these couches, eating from the table. But there was one person at the table who wasn’t eating—the Teacher, the honored guest. He was unwashed; His hands and feet were still dirty. If He



Jesus was sensitive to the social and religious handicaps with which women had to struggle, and He lifted those burdens.

touched the table, He would make it unclean for everyone else.

The meal continued. Suddenly a woman of the back streets came into this banquet. She knelt, wept over Jesus' feet, then let down her hair and dried His feet with it. Finally, she poured ointment over Jesus' feet. It was a shocking scene. Every man around that table knew what kind of woman she was. Everyone had seen this disgusting display and waited to see what Jesus would do to show this sinful woman how holy He was. Simon thought, *Look how this woman is touching Jesus and behaving in the presence of good men. We invited this teacher here to see for ourselves if He really is a Teacher from God. Now we know for sure He is a fraud. If He were from God, He would know what kind of woman she is. He would never allow her to do the things she has done* (verse 39).

© 2001 David W. Harbaugh



"Since today's lesson is about confession, I'll be the first to confess that I need a new alarm clock."

From a Middle-Eastern point of view, this is an absolutely unbelievable scene. There are two things wrong. The first is that the host—Simon—had deliberately insulted his guest. He had intentionally left Jesus, his honored guest, in an unwashed condition to humiliate Him and to show how superior Simon and his friends felt they were. Middle-Eastern hosts never insult their guests. They bring out the very best they have to share with their guests—even if it's only bread and water, and even if it leaves them penniless.

My wife and I once visited a home in Beirut, Lebanon. We were with some friends, and the lady of the home was showing my wife Ruth some beautiful lace pieces she had crocheted for the table. I said, "Oh, they are beautiful. These are so lovely." As soon as the words were out of my mouth, I knew I

had said the wrong thing. When we left the home that night, there stood our hostess with a little package in her hands. She presented it to Ruth, and inside were a couple of those beautiful lace pieces I had praised. I was a guest, and she wanted to honor me. Whenever I look at those, I feel a sense of embarrassment and shame, because I did something that no Middle-Eastern guest would ever do.

Simon had done what no Middle-Eastern host ever did. But Jesus did something in this passage that no Middle-Eastern guest ever did; He criticized His host. Jesus stood up, looked at the woman, and spoke to Simon. Jesus turned His back on the host in front of all the men at this banquet. Looking with compassion on the woman, Jesus rebuked Simon, saying, "You have treated me with contempt ever since I entered your home. You didn't send a servant to wash my hands and feet. You didn't even give me water so I could wash my own hands and feet. But this woman has not ceased washing my feet with her tears since the moment she came in. She has done what you should have done, and she—not you—will go away justified" (Luke 7:44–50).

Luke 10 tells about Jesus going to Mary and Martha's house to rest. Martha was bustling around—a typical Middle-Eastern woman. She wanted to spread the best table she could for Jesus. And as the work tired her, she became angry with her sister, Mary, who was sitting and listening to Jesus. Jesus' message to Martha was, "Come and sit down for a minute. The most important part of your life is not in the kitchen.

The words accepting, sensitive, and affirming sum up what Luke and the example of Jesus Christ teach us about Jesus and women.

God didn't create you just to wait on tables. Scribes and Pharisees aren't the only ones with the right to know the Word of God. You, Martha, and every woman like you, have that same right, too (verses 41,42).

Several times Jesus told parables about women and always elevated their status. Luke 15 contains the parable of the woman who lost the coin. What kind of woman was she? Was she the stupid woman who couldn't keep track of her money? No. She was the intelligent and resourceful woman who lit lamps.

In the Middle-Eastern homes of Jesus' day, the windows were close to the ceiling, to keep the inside dark and cool. She lit a lamp and looked everywhere for the coin until she found it, because it was part of her dowry.

In Luke 18, a widow came back again and again to an unjust judge. What kind of woman was she? The stupid woman who didn't know when to give up? No. She was the woman who was persistent. She knew what her rights were under the Law, and she kept on and on until she obtained them.

In Luke 21, Jesus and the disciples were in the temple. The disciples were watching the rich people drop their bags of gold into the treasury. Suddenly Jesus said, "Did you see that?"

They asked, "What? Was there someone with a really big bag that we missed?"

Jesus said, "No, did you see that little old lady?"

The disciples answered, "Yes, we saw her. She only dropped two coins into the offering."

Jesus said, "You don't understand.

You really don't get it, do you? The others have given out of their abundance, but she gave everything she has."

An unnamed widow became an example of the generosity that God expects from all of us.

In contrast to the attitudes of our day, Jesus is never exploitative of women. He's the one man who dared to talk openly with the woman at the well in John 4. He breached every standard of His culture by doing that. And yet the woman, even while she was being exposed for everything that she was—a woman with multiple marriages and a sordid life—was never threatened. Jesus never humiliated her. He simply lifted her out of her filth and gently clothed her in the righteousness of her Heavenly Father.

Jesus' disciples came back to the well and found their honored teacher talking with this woman. John recorded, "No one dared ask, 'Why are you talking with her?' "(NIV). Why didn't they ask? Because in Jesus there is such perfect manliness, such perfect security in His own sense of manhood, that He is free from the prison of having to put women down to prove that He is a man.

Jesus never intimidated or sexually threatened a woman, and He was never threatened or intimidated by a woman. There was no lewd look, no coarse jesting with Jesus. He didn't have to prove anything—because He's 100-percent man.

That's why both men and women are equally attracted to Jesus. Jesus lifted and affirmed every woman who came to Him. Women find in Him the man they wish every man could be. And


men see in Him the man they know they ought to be.

CONCLUSION

We live in a world that sentimentalizes mothers and women in general. On Mother's Day we send cards, give gifts, and maybe take our wives or our mothers out to a restaurant. But what do we do the day after that? We treat women as if they are inferior creatures who are only good for cooking, cleaning house, and having babies.

The United States has one of the highest rates of violence against women and abuse of young girls. We are one of the world's deepest cesspools of pornography. In many ways, we have little room to criticize or condemn the Muslim world.

Jesus, on the other hand, treated His mother and all women with the deepest respect. We honor all women by showing them the same love and respect that Jesus showed to women.

Women have been abused and put down by men—sometimes very crudely and cruelly. But Jesus is the perfect man, the man God wants every man to emulate. This is the kind of man God wants every woman to know in her life. 

Doug Clark is area director for the Middle East and North Africa.



E N D N O T E S

1. Some Scriptures used in this article are paraphrases by the author.
2. Kenneth E. Bailey, *Poet and Peasant Through Peasant Eyes* (Grand Rapids: William B. Eerdmans, 1983).

BY BETH GRANT
THE SPIRIT OF THE

Two powerful young women of God grew up in poverty and were among the first converts at First Assembly of God. Both were filled with the Holy Spirit and were called to ministry. One went to Central Bible College; the other stayed in her home city to help her pastor. Two years later, they are working together as a church-planting team in their home district. Each conducts a daily home group meeting, pastors a congregation, teaches 5 days a week at the Bible Training Center, prays for the sick, and casts out demons.¹

These two young women represent the lowest socioeconomic categories in Indian society—low caste, poor, and female. Yet God has chosen them, anointed them, and is using them to build His church in India. The Spirit of the Lord is upon them.

Like their historical spiritual predecessors who were called and empowered in a phenomenal outpouring of the Spirit in North India a century ago,² these recent recruits to God's work on the Indian subcontinent are overcoming spiritual, cultural, social, and economic challenges to obey the voice of God. Their story illustrates an implicit but foundational premise of Pentecostal ministry: The anointing of the Holy Spirit is the ultimate and essential credential for ministry.

But why is the anointing of the Holy Spirit so critical in the 21st century? In what way is His empowering particularly meaningful for women in ministry?

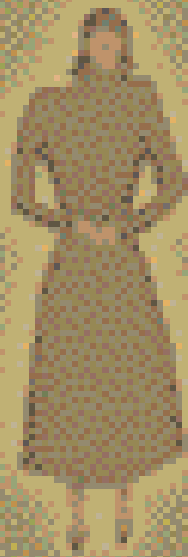
THE ANOINTING OF THE HOLY SPIRIT IDENTIFIES THOSE WHOM GOD HAS SET APART FOR MINISTRY

From the time Moses anointed Aaron and his sons with oil as a symbolic act of consecration (Exodus 30:30; Leviticus 8:12) to the visitation of the Holy Spirit in the form of a dove at Jesus' baptism (Matthew 3:16), the symbol and reality of the Holy Spirit have been associated with an individual being set apart by God for ministry. The anointing of the Holy Spirit on a minister today has the same significance in communicating that he or she has been chosen by a sovereign God to partner with Him in His mission to reconcile the world to himself.

At the beginning of the 21st century, qualifications for those who can be officially recognized as ministers of the gospel vary from country to country and from denomination to denomination. In the Assemblies of God in America, women can be ordained into ministry. In many Assemblies of God national churches around the world, this is not available. Sincere differences of opinion within the body of Christ and differing biblical interpretations regarding credentialing underscore the need to reaffirm the anointing of the Holy Spirit as the divine and ultimate expression of Pentecostal ministerial authentication. The anointing of the Holy Spirit on a person's life and ministry is a supernatural indicator of a God-ordained call. Human credentialing, while important, is secondary to the awareness and evidence that, "The Spirit of the Lord is upon me."

LORD IS UPON ME:

GOD'S VALIDATION FOR MINISTRY



The anointing of the Holy Spirit on a minister today has the same significance in communicating that he or she has been chosen by a sovereign God to partner with Him in His mission to reconcile the world to himself.

The anointing of the Holy Spirit on a woman's ministry by God is a sacred and blessed gift, a source of reassurance of His setting her apart for His work. This sense of personal call and empowerment is documented by Janet Evert Powers³ as specifically characteristic of Pentecostal women ministers. She states that successful Pentecostal women preachers have been traditionally "far more concerned with continuing to receive direct experiences of the Spirit than with gaining cultural power, because without the Spirit's anointing they would have no empowering for ministry."⁴ According to research reviewed by Powers, women engaged in ministry tend to be aware of their dependence on the empowering of the Holy Spirit.

God's call on my life for ministry is an obedience issue, not a gender issue. It is the humbling, awesome, and sobering recognition of the hand of the sovereign Lord on my life. He is the One to whom I am committed to obey. To make His call a gender issue is to desecrate something that is sacred and precious.

And yet the call of God to ministry is undeniably lived and worked out in the context of gender distinctives within human culture. The roles of men in ministry are frequently defined in terms of ministry positions and giftings. They tend to span life stages,

geographical locations, regional denominational perspectives, and even cultural boundaries with a considerable degree of consistency. On the other hand, for many women called of God, ministry roles are more fluid and changing. They are of necessity dynamic, adapted, and redefined repeatedly in the course of a lifetime on the basis of marital status, personal life stages, ages of children, regional denominational perspectives, and social variables associated with the culture in which they are serving. As a woman attempts to integrate these external factors with the call of a sovereign God on her life, the awesome, humbling, and ongoing sense that the Spirit of the Lord is on her provides a priceless gift—a quiet but powerfully reassuring reminder of His divine, eternal perspective in an ever-changing world of human perspectives on ministry and roles. He has set her apart.

THE ANOINTING OF THE HOLY SPIRIT COMMUNICATES ACROSS HUMAN CATEGORIES AND BOUNDARIES

The anointing of the Holy Spirit on one's life and ministry crosses traditional cultural barriers and opens seemingly closed doors for ministry. It is not unusual for the power of the Holy Spirit to cross deeply entrenched ethnic, social, and gender categories through an obedient and anointed servant of

God to reveal the love and power of Jesus Christ.

Pastor D. Mohan, founder of New Life Assembly of God in Madras, India, has challenged the heart and mind of men and women from the lowest to the highest castes in the city with powerfully anointed preaching accompanied by signs and wonders. While the highly educated upper castes in India have been historically resistant to the gospel, affluent high-caste professionals come to hear this Pentecostal Tamil preacher who thunders the Word of the Lord with fiery passion and power. They are drawn by more than his words; they are drawn by the anointing of the Holy Spirit that empowers and emblazons the Word of the Lord on their souls.

Mohan's wife, Goetzie, a leader in intercession among women since the church's founding, serves as a divisional pastor of cell-group leaders of the fastest-growing division in this church of 15,000 members. As a member of a denomination that does not ordain women, she is a humble and courageous example of an obedient woman of God whose ministry is validated by an unmistakable anointing of the Holy Spirit. Like the prophetess Deborah, who led the army of Israel into battle at the command of the Lord (Judges 4), Goetzie daily leads Indian believers into spiritual battle through fervent, courageous prayer. Like Deborah, Goetzie is sensitive to the fact her leadership role is unusual for a woman in her culture. Yet, like her Old Testament counterpart, this Indian mother of three has heard the voice of her Lord who continues to call women into the battle. The Spirit of the Lord is upon her.

Goetzie's obedience is not without risk for her and her husband. Culturally, socially, and denominationally, the risk of being misunderstood has been great. She has been torn between maintaining her traditional culturally appropriate position in ministry and thereby not appearing to dishonor her husband, and moving out in faith in the areas of



"Scarby Sign Co.? This is Pastor Jones. I'd like to speak to the sign painter that lettered our sign today, please!"

ministry in which the Holy Spirit has gifted her. Prayerfully and deliberately, Pastor Mohan and Goetzie have agreed that she should continue to grow and exercise God-ordained ministry in spite of the risks. As a result, the work of the Kingdom has been multiplied in the city of Madras.

This does not mean that cultural, social, or religious categories will necessarily change because a man or woman is recognized to be anointed of God. However, the powerful presence of God on a minister's life, whether male or female, motivates people to find creative ways of incorporating their ministry. In a national church culture that does not recognize women as preachers, a woman who is considered to have God-ordained ministry may be invited to testify in a service and encouraged privately to take all the time she wants. From Pentecostal churches in Italy to India, it is not unusual for godly women to minister powerfully and eloquently through testimonies or prophecies in the power of the Holy Spirit.⁵

Creative cultural maneuvering of categories to accommodate nontraditional ministry can take humorous turns. Years ago in South India, the issue of credentialing women was being hotly debated. During the discussion, two veteran American missionary women who had ministered as preachers and teachers in the district

for many years were seated on the platform. When the initiative to credential women was soundly defeated by the council, one of the missionaries was perplexed because she, her coworker, and many other American women missionaries had been accepted in the pulpit of the Indian church for many years. She asked the national leader why she and her colleague had been graciously welcomed to minister, while her Indian female colleagues were not. The leader answered quickly and logically, "But you're not women; you're missionaries." It is amazing how God opens doors into exciting and sometimes unexpected areas of ministry when we are not concerned about how our ministry is packaged. Is it possible that, as Pentecostals, we are missing God's missionary point of the anointing of the Holy Spirit on those He calls?

THE ANOINTING OF THE HOLY SPIRIT IS ESSENTIAL FOR LIFE-CHANGING MINISTRY IN THE 21ST CENTURY

Jesus himself proclaimed that the Spirit of the Lord was upon Him, anointing Him to preach the good news to the poor, to proclaim freedom for the captives and recovery of sight to the blind, to release the oppressed, and to proclaim the year of the Lord's favor (Luke 4:18,19). The Son of God's association of the anointing of the Spirit with these

kinds of ministries is a significant reminder of where our reliance must be if we are to similarly impact our world with the transforming love and power of Jesus Christ. The empowering of the Holy Spirit is not optional; it is a practical and critical component for essential ministry.

We have been historically blessed as Pentecostals to be exposed to the work and Person of the Holy Spirit both in doctrine and experience. However, as Spirit-filled ministers facing a world increasingly devastated by AIDS, broken families, sexual abuse, pornography, and ethnic hatred, it is critical that we revisit Pentecost and the timeless question that is uniquely ours as Pentecostals: "What meaneth this?" (Acts 2:12). The outpouring of the Holy Spirit as it relates to daily ministry is life-changing and transforming as Jesus intended (John 14:12). The question surely has implications beyond the initial evidence of speaking in tongues at the initial infilling of the Holy Spirit.

How does the spiritual dynamic of our Pentecostal experience impact our moment-to-moment ministry to men, women, and children living with the stark realities of the 21st century—in the face of the starving in Ethiopia, the homosexual dying of AIDS in North America, the spiritually blind intellectual of Western Europe, and the scarred victim

CONTEMPORARY WOMEN IN MINISTRY IN INDIA: CROSSING BARRIERS THROUGH THE POWER OF THE SPIRIT!

Leelamma* was a student at Southern Asia Bible College in Bangalore, India, when she felt God stirring her heart to do the work of an evangelist in her home state. Because of her status as a single young woman, however, she faced extreme opposition from her family and from within the church. Undaunted, Leelamma felt led by God to a major city in India where, with the blessing of a local pastor who believed in her call, she began weekly Bible studies in the women's dorms on several major university campuses. As students began to come to Christ, this young woman evangelist personally disciplined them, leading them to become active members of the local body of Christ.

Susanna* was also a student at Southern Asia Bible College. God has laid His hand on her in a unique way. An avid student, she completed graduate studies and was invited to join the faculty of another Assemblies of God Bible college. She teaches theology while she and her husband also pastor a local congregation. In the last 2 years, God has led Susanna to begin weekly Sunday schools for prostitutes and their children in the very large red-light district of her city. The Sunday schools are growing as women and children's lives are touched through the love of Christ and His Word...shared through a contemporary woman of God.

**Names have been changed due to political sensitivity.*

—Beth Grant, Springfield, Missouri.

QUESTIONS FOR A WOMAN OF INFLUENCE

The question of a woman's role in leadership will probably never be settled to everyone's satisfaction. Gretchen Gaebelein Hull, in *Equal to Serve*, raises many thought-provoking questions that a woman of influence should seek to answer from the Bible so she can be true to God and herself:

- What advice does the Bible have for us on our quest for approval?
- Is our tradition scriptural?
- Will you give up your rights to yourself and any entitlement to a certain position and obey His call?
- Will you accept God's authority?
- In the end, whose approval really matters most to you?

God's approval matters. That's why the woman of influence will not circumvent the Bible in order to lead. She will embrace God's Word to find her unique place of leadership.

QUESTIONS THAT HAVE HELPED ME FIND MY UNIQUE PLACE OF LEADERSHIP HAVE INCLUDED:

- What is the context of this question or this passage of Scripture? What was the culture then? and is this a specific command for a specific day and time? or is this a command that crosses cultures and time periods?
- What is the whole counsel of God on this issue? The Bible is the best commentary on the Bible. I want to know from cover to cover what the Bible says rather than looking for one verse just to prove my point.
- Can I gain more insight from a study of this issue by commentators and Bible scholars? historians? the original language?

—From *A Woman of Influence* by Pam Farrel (InterVarsity Press, 1996), 43. Used by permission.

of child prostitution in Southern Asia?

Complex and exciting technological tools are available today to those who do the work of the ministry. However, it is critical that we reaffirm the relevancy and priority of Spirit-empowerment, spiritual authority, and our dependence on His means rather than our own. Cultural and corporate models of leadership can provide excellent insights and resources when used in conjunction with the spiritual gifts God has given the Church. But human tools cannot replace the dynamic delivering power of the Holy Spirit operating through the life of a committed man or woman of God.

Powerlessness and discomfort in the face of spiritual bondage are sadly common in the Western church today. They are just as tragic and discouraging now as they were when Jesus' disciples ineffectively challenged the evil one in a demoniac in the first century (Matthew 17:14–21). But Luke records that Jesus gave His disciples power and authority over all the demons and to heal diseases (Luke 9:1). Are we ministering in and appropriating the supernatural empowerment that our Lord promised?

The two young Indian women of God described in the introduction are

doing just that. They have little or no culturally derived power and authority, and they understand their social and economic powerlessness all too well. But in coming into the family of God and into the experience of the baptism in the Holy Spirit, they have discovered and embraced the power of Pentecost and are confidently challenging the darkness around them. Along with many other 21st-century men and women of God, they have become bearers of authentic spiritual authority based on their active identification with the spiritual authority of their Master (Matthew 28:18–20). Their anointed service attests to His power, is building His church, and is bringing a visible witness of His glory into their needy nation.

CONCLUSION

Over the millennia and into the 21st century, men and women representing the nations of the world, the rich and poor, the educated and the unlearned, have known in the depths of their heart that like Jesus, the Spirit of the Lord was upon them. In society's eyes, they have frequently been people who were easy to overlook—unassuming, common, and of humble means—until they began to speak, pray, sing, write, and

teach. Whether in the church, marketplace, concert hall, or classroom, the anointing of the Holy Spirit begs a response and sets men and women of God apart.

May God grant us, His servants, a fresh and powerful anointing of His Spirit. **E**

Beth Grant, Ph.D., has served as an Assemblies of God missionary to Southern Asia for 23 years.



E N D N O T E S

1. Taken from a missionary newsletter from North India (March 2000). Names are withheld due to sensitivity.
2. Gary B. McGee, "Baptism of the Holy Ghost & Fire!: The Revival Legacy of Minnie F. Abrams of India," in *Enrichment* (Summer 1998): 80–87.
3. Janet Evert Powers, "'Your Daughters Shall Prophesy': Pentecostal Hermeneutics and the Empowerment of Women" in *The Globalization of Pentecostalism: A Religion Made To Travel*, ed. Murray W. Dempster, Byron D. Klaus, Douglas Petersen (Oxford, UK: Regnum Books International, 1999), 319, 320.
4. *Ibid.*, 331.
5. Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. (Reading, Mass: Addison-Wesley Publishing Co., 1995), 198, 199.



BY DEBORAH M. GILL

RIPE FOR DECISION:

WOMEN-IN-MINISTRY ISSUES OF CENTURY 21

The call of God is very precious to me, and I've paid a price to pursue it. But there are absolutely no regrets; I will most gladly spend myself and be spent for the cause of Christ (2 Corinthians 12:15). There is no other life for me—I am a person unflinchingly committed to the ministry.

I am thankful for the heritage of the Assemblies of God. Our history and official statements demonstrate a valuing of women's contributions to the work of Christ's kingdom. Since the beginning of our Fellowship, we have ordained women for ministry. Yet today there is a broad spectrum of treatment of women called to ministry.

The endorsement of women's ministry is highest among those who have been exposed to positive examples.¹ It is not surprising that people who have been powerfully touched by anointed women tend to believe that God, who gives spiritual gifts to women, means for those gifts to be used in ministry. In the early days of modern Pentecostalism, there was less negative sentiment against women ministers than there is today. Convinced of the *urgency* of the last days and the *outpouring* for the last days, our forebears welcomed women's contributions. Today, however, a much lower percentage of our ministers

are female, and consequently, I believe a greater percentage of our consistency is opposed to them. Without having the positive experience with women in ministry that our Pentecostal pioneers had, members of this current generation may struggle with whether to side with our Fellowship's heritage and embrace women's contributions to ministry or to side with some evangelicals who bar them from ministry.

As we enter a new millennium and pass the torch of leadership to succeeding generations, there are important questions to be decided regarding women in ministry. Contemporary life calls for the reapplication of classical truths to current situations.

The issues highlighted in this article are neither the challenges nor the obstacles facing either women in ministry or their opponents. They are instead the points ripe for decision. These issues are the questions that each woman in ministry must face in working out her calling, and each man in ministry must face in working with his sisters.

DO WE BELIEVE GOD CALLS AND GIFTS WOMEN FOR MINISTRY?

In Christ there is no difference between male and female (Galatians 3:28).

Pentecost is the fulfillment of the divine promise that in the last days the Holy Spirit would equip God's sons and *daughters* for ministry (Acts 2:17,18). We need to delight in our Pentecostal heritage of women in ministry. We need to affirm the pioneering work that women have done across our nation and around the world. In our official statements we need to endorse women who are called by God.

There is a God-ordained equality of man and woman in His original creation. The New Testament affirms the equality of women in ministry. It also describes women as equal to men in their spiritual giftedness and identifies women's ministry roles and titles identical to men's, on all levels from that of disciple to, and including, that of apostle (Romans 16:7).

There were many female ministers who attended the first General Council of the Assemblies of God. For many years we have had a large number of female missionaries. Women planted many of the churches across this nation, and women pioneered many foreign fields.

To not heartily endorse the ministry of women would produce effects that would be felt very keenly. First would be

A/G MINISTERS REPORT, 1999 CREDENTIALS, MARITAL, AND MINISTRY STATUS BY GENDER

OFFICE OF THE STATISTICIAN REVISED 2/21/00

Credentials Status	TOTAL			
	Female	Male	#	% ²
Certified ¹	1,051	3,028	4,079	12.6
Licensed	1,979	6,303	8,282	25.6
Ordained	1,629	17,388	19,017	58.9
Specialized Licensed	566	360	926	2.9
Total	5,225	27,079	32,304	
Net change from 1998	69	-102	-33	
Percent of total ministers	16.2	83.8		

Marital Status ³	TOTAL			
	Female	Male	#	% ²
Divorced	171	121	292	.9
Married	3,237	25,485	28,722	88.9
Single	958	1,023	1,981	6.1
Widowed	859	450	1,309	4.1
Total	5,225	27,079	32,304	

Ministry Status ⁴	TOTAL			
	Female	Male	#	% ²
Church Staff Members	1,076	4,795	5,871	18.2
Disabled	26	136	162	.5
District Officials	0	271	271	.8
Evangelists	213	1,353	1,566	4.8
Foreign Missionaries ⁵	302	794	1,096	3.4
Home Missionaries ⁵	139	341	480	1.5
Pastors (senior) ⁶	387	10,975	11,362	35.2
Sectional Presbyters	10	595	605	1.9
Seniors (65 and older)	1,882	5,454	7,336	22.7
Senior active	425	1,798	2,223	6.9
Senior semi-retired	117	499	616	1.9
Senior retired	1,340	3,157	4,497	13.9
Teachers (A/G colleges)	41	234	275	.9

¹ Previously known as Christian Workers.

² Percentages may not total 100.0 due to rounding.

³ In 1999, there were 2,072 couples in which both were credentialed A/G ministers.

⁴ Individuals may be listed in more than one ministry category.

⁵ Note that these are credentialed missionaries only, not total missionaries, which includes uncredentialed spouses.

⁶ This number is inflated slightly due to misreporting. Also includes A/G ministers who pastor non-A/G churches. There are an additional 585 non-Council pastors who are senior pastors of A/G churches.

—Sherri Doty, Assemblies of God Statistician, Springfield, Missouri

the loss of many of our denomination's clergy. Second would be the forfeiture of the contributions of laypeople (both male and female) who value the equality of women in the marketplace and long for it in the church. (See sidebar, A/G Ministers Report, 1999: Credentials, Marital, and Ministry Status by Gender.)

If we believe that God calls women for ministry, we need to be intentional in our endorsement of women currently in ministry and in our encouragement of those investigating the call of God.

We need to promote women in ministry, advocate for this cause, value their contributions on all levels, and do what we can to place women in positions of public visibility as models for this generation. We need to look at our official documents and update the language. Today the idioms of contemporary English are much more careful to connote inclusivity. When we are not intentionally inclusive, our audiences hear exclusivity.

Endorsing women in ministry will produce positive results. We will enjoy access to a much larger pool of ministry candidates. We will invigorate our Fellowship with fresh perspectives. We could unleash a tidal wave of Pentecostal pioneers. And best of all, our daughters may—if God wills—enjoy the same awesome anointing and incredible experiences that our founding mothers in ministry did.

DO I REALLY BELIEVE THAT I AM CALLED TO MINISTRY?

If you answer, "Yes, I am convinced that I am called to the ministry," there's one more question to settle before embarking full-steam ahead. Do I have other priority responsibilities before God? If there are special circumstances requiring your attention at the present, then be sure to observe the season. Has God called you to finish your education or get out of debt before launching out in ministry? Then do so heartily as unto the Lord. Has God entrusted you with responsibilities at home, such as rearing young children or caring for family members with

special needs? Then decide how you will meet the needs of your home and family. If you are married, do this together as a couple. Don't miss the once-in-a-lifetime opportunity to invest your best in the lives of your family members. This, too, is genuine ministry. In God's timeline, there is a right time to fulfill every aspect of your divine destiny. God's gifts and callings are without repentance. Public ministry—though perhaps temporarily on hold—will be regained in due season.

If you have no prior responsibilities before God, and if you are convinced of the call, then ask God to help you find a place of ministry. Do it with a good attitude, but do it for all you're worth. Be obedient to the Lord. Go where there are openings. Pursue opportunities that are available. Be open to consider new options; knock on different doors. Consider pioneering; be willing to step out of the boat. Then, no matter how

hard the world may try to make it for you, you will live a life of ultimate fulfillment in God.

DO I REALLY BELIEVE THAT WOMEN ARE EQUAL PARTNERS IN MINISTRY?

If you believe God has called and gifted women for the work of the Lord, then I encourage men who are in places of spiritual influence to make a difference through their lives and ministries to help their cause.

As men, carefully assess the language you use and the jokes you tell both in the pulpit and in everyday conversation. We all need to put a watch on our lips. Pastors need to look at church job descriptions—from ushers to elders, deacons and trustees, and all the positions of ministry staff members—to make sure they do not exclude female candidates. Pastors need to make sure their sermons, pastoral counsel, and wedding services reflect a valuing of women. We need to

intentionally endorse, encourage, include, and empower women in all aspects of ministry. **e**

Deborah M. Gill, Ph.D., is senior pastor at Church of the Living Hope Assembly of God, in Shoreview, Minnesota.



E N D N O T E S

1. In 1989, sociologist Margaret M. Poloma noted from her survey of 184 A/G ministers: "While 64 percent of the 48 ministers over the age of 50 were very supportive of women in ministry, only 27 percent of their cohorts under age 30 indicated a similarly strong support." She interpreted this variation in support for women in ministry as arising from positive exposure of older ministers to effective female ministry. *The Assemblies of God at the Crossroads* (Knoxville: University of Tennessee Press, 1989), 108, 116.

GOD'S PLAN OF MINISTRY INCLUDES WOMEN

God has placed several godly women at strategic and crucial times in my journey. I never relegate women in ministry to second-class status, because they have had a first-class impact on me.

Even though my godly mother died when I was 12 years old, I have never forgotten her moral and spiritual teachings. Her sterling character and Christlike example were constant reminders of how I ought to live. After my mother's death, I had desires to go down the path of sin, but the godly influence of my mother kept me from making disastrous choices, even though I had not yet committed my life to Christ. I never took a drink of alcohol, even though I had many invitations to do so, simply because she taught against it. Despite my mother's untimely death, her spiritual impact on me continues to this day. The greatest gift anyone could have, after salvation, is a spiritual mother.

When I was 16, a lady evangelist came to our church. During the third week of the revival, I got saved. I remember her pleading, with tears running down her face, for sinners to come to Jesus. God used a woman who did not graduate from high school and would not have recognized a three-point sermon if someone had given her one. It never occurred to me that God didn't call women to the pulpit.

Two years later, after struggling with a call to ministry, I accepted the fact preaching was going to be my life's work. I had no invitations as an 18-year-old freshman in a secular college. An itinerate lady preacher told me I needed to go to Bible school. She gave my name to Southwestern Bible Institute (now Southwestern Assemblies of God University). After a few weeks, I enrolled and later graduated.

Every pastor knows the value of women in leadership. Without their ministry, no church could survive. No job is too small and no task is too hard, but what some praying woman will take it and turn it into a trophy of victory for the glory of God. I would not want to pastor a church that made no provision for the ministry of women.

How could we measure the impact that women in ministry have had upon our nation and the world? Abraham Lincoln has been quoted as saying, "The hand that rocks the cradle rules the world."

The Bible has many examples of women who were used mightily by God. One is Mary, the mother of Jesus. God chose a woman to bring man's only hope into the world. Try to imagine what it was like to have Jesus as a member of the family. But Mary handled the challenge well.

God's plan of ministry includes women, for He is no respecter of persons. He is looking at faith, not gender: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28, NIV).

—Charles E. Hackett is executive director of Assemblies of God Home Missions, Springfield, Missouri.

Rediscovering the PIONEER SPIRIT

BY CAROLYN TENNANT

Throughout history, women have evidenced a strong pioneering spirit. They have charted new paths, explored virgin territory, endured hardship, and braved danger.

Perhaps the first image of a pioneer that comes to mind is of wagon trains headed into the Western frontier. Those early settlers demonstrated tremendous courage, risk, and inner fortitude—traits that are still needed today.

Harrowing stories of pioneer women abound. As they forged into new territory, the trials they suffered are nearly unimaginable in our convenience-based society. Many women lost children and husbands to sickness and other mishaps. Shallow graves were hurriedly dug as the wagon train moved on. No time was allowed for mourning, and it was unwise and dangerous to lag behind.



In the new land, women like Sadie Whelden, my husband's grandmother, built soddies on their homesteads, making do with what meager goods they possessed. Sadie went barefoot on the prairie, saving her only pair of shoes to wear to church on Sunday.

Pioneer women generally lived without health care. One woman lost 17 teeth because they were decayed. Since no dentist was generally available, pulling of one's teeth was usually done by a novice and without painkillers. The thought of this causes us to shudder. The vivid stories of the first women who came west as missionaries may also make us shudder.

Narcissa Whitman, along with her physician husband, worked among

Native Americans in the Oregon Territory. She wrote to family back east telling of her need for friends and the challenges of hospitality when their small home was turned into immigrant headquarters. In 1847, they lost their lives in a massacre. By government order, missionary work was halted in the territory for several decades.

As we think about these women, we can't help but muse about our own commitment, sense of adventure, strength, and curiosity. From a spiritual viewpoint, there is certainly new territory to take. Although there are few unexplored regions left in the world, there are still places in need of the gospel. How determined are we? What makes us quit?

WOMEN WITH STRONG SPIRITS

There are many women who have sacrificed everything to serve God in difficult places. Some gave away their wealth and lived in poverty so they could help the poor, the mentally and physically ill, the abandoned children and youth, and prisoners.

It couldn't have been easy for Sarah, the earliest pioneer mentioned in Scripture. She didn't know where she was headed, but she packed her belongings and followed Abraham and a

dream to the Promised Land. The challenges of that trip must have been difficult, but Hebrews 11 tells us she accomplished it by faith.

It could not have been simple for Deborah when she led Israel. People streamed to her tent in the hills to receive her judgment and insight. Exactly how this occurred in the midst of the Jewish viewpoint concerning women is a wonder to consider. It was as unusual then for a woman to go to war as it was for Joan of Arc in the 15th century. Yet both women were used by God to bring courage to flagging armies and to save their nations. Such stalwart attitudes are critically needed today as women decide to hang on and fight, no matter what the cost. Their strong spirits of faith make them key players in God's ultimate victory in family, church, city, and nation.

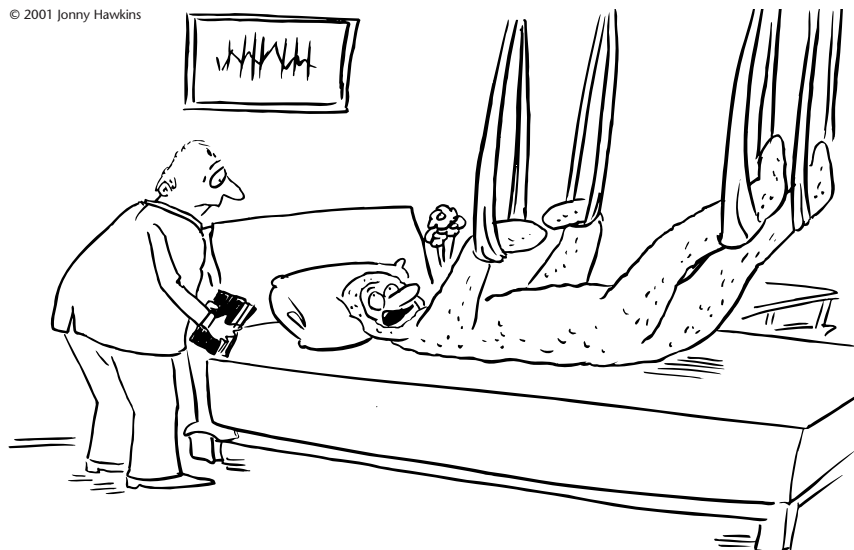
Women with strong spirits have impacted missions as they went to foreign lands, determined to do whatever was necessary to extend God's name. Many lost children to illness and difficult conditions. Their courageous reaction and unstoppable spirits speak volumes.

Maria Taylor, the wife of Hudson Taylor, director of the China Inland Mission, served next to her husband to deliver the message of Christ to China. In 1870, she and Hudson decided they must send their four oldest children back to England for their health and education. It was a heartbreaking experience for the parents as they took the children by boat down river to Shanghai to book passage on the steamer to England. On the way, 5-year-old Samuel, their frailest child, died and they buried him along the river. On their return to the interior, the Taylors received news that another missionary's wife was gravely ill. Maria set aside her own grief and hurried to help care for this woman. Although she was 6 months pregnant, Maria traveled all day in a wheelbarrow to get there. Then she stayed up all night to nurse the ailing woman.

The history of missions is replete with women missionaries who worked with their own call next to their husbands. The long list includes women of great internal stamina such as Anne Hasseltine Judson in Burma, wife of the first American missionary. Judson regularly visited her husband, Adoniram, while he was jailed in a vermin-infested prison. She also protected his precious biblical translations during the raids on their home in his absence.

Betty Jane Grams, Assemblies of God

© 2001 Jonny Hawkins



"I came forward while listening to you evangelize on the radio. Unfortunately, I was in a hot air balloon."

missionary and educator, is an example of a modern pioneer who for years worked next to her husband, Monroe, to train workers and establish churches in Bolivia and throughout South America. Betty died on June 4, 2000. Women such as these worked and ministered in significant ways in administration, translating Scriptures, writing about their experiences, and teaching.

Numerous single missionaries have also made a significant impact. Between 1915–40, the percentage of single women among the appointed Assemblies of God foreign missionaries ranged between 30–43 percent. When that is combined with married women on the mission fields, far more women than men were missionaries prior to World War II.

Since World War II, however, the percentage of single women appointed by Assemblies of God Foreign Missions has declined to about 5 percent of the total number of appointed, active Assemblies of God missionaries. Is there a hesitancy, a lack of pioneering among women these days? As much as we dislike facing it, could it be that we are too used to lives of ease and modern luxuries? Are there other hindrances that the Movement needs to consider?

Many women in the early days of missions were so motivated and burdened by their call they could not be dissuaded

from going. We need to let our concern for the lost break our hearts.

Anna Ziese was one such woman who refused to leave her place of ministry during danger. She set sail for China alone in 1920 and ministered there for nearly 50 years. Her heart for the Chinese caused her to stay when the American consulate recommended an evacuation in 1948. Ziese was not heard from for many years, and it was presumed she had died in the ensuing Communist takeover. Word eventually came that she was alive, still touching lives for God until her passing in 1969.

Assemblies of God missionary Lillian Trasher began her ministry in Egypt as a single missionary in 1910. During an outbreak against British rule in 1919, Lillian and scores of orphans hid for three days in a brick kiln to escape the terror of the uprising. Many times supplies were so low she rode a donkey from town to town begging for food for the children. In over 50 years of ministry, she saw 15–20,000 unwanted children touched for the Kingdom.

In the late 1800s, the Scottish-born Mary Slessor went as a single missionary to Calabar in western Africa, where the slave trade originated. Slessor lived in poverty and yet took in orphans who were thrown into the woods or left to die in the midst of the terrible human exchange that constituted the slave trade. Rarely did she have less than a dozen children in her shack. She would lay each baby in a cradle hammock and tie a string to each cradle so she could rock those who cried out for soothing during the night. Slessor's knowledge of indigenous customs, language, and law made her such an expert she became the first woman vice consul of the British Empire.

Besides working with children, many women ministered to other women both overseas and in the United States. Through such work, Christianity ultimately influenced families and future leaders. Etta Calhoun founded women's ministries in the Assemblies of God as did Lizzie Robinson in our sister movement, the Church of God in Christ.

CAROL VETTER: PIONEERING WOMAN OF FAITH

As a nationally appointed home missionary to the deaf in Chicago, Carol Vetter has a most unusual task. Her call from God is to bring the light of the gospel to inner-city deaf gang members. The ministry is desperately needed, but it is a great challenge, especially for a single, white woman.

"I just won't listen to any of the voices who say it can't be done," says Vetter. "I have a mandate from God, so I simply have to go places no one else has ever gone."

Vetter chooses to live where her parishioners do—in a part of town that is not the safest.

"Police used to stop me as I drove into my neighborhood," says Vetter. "They would say, 'Lady, what are you doing here? Get out right away and go home. It's just not safe for you here.' But I would just smile and explain that 'home' for me is right around the corner. The policemen would look at each other and shake their heads."

Vetter's apartment has been broken into several times and many of her sparse supplies have been stolen. She admits that she had questions after being burglarized twice in as many months, but the Lord confirmed that this was where she should continue to live. Friends put grates on her doors, an alarm was installed, and she trusts God for the rest.

The old van Vetter uses to pick up new deaf converts for church is a trial to keep running. The battery has been stolen out of it many times.

"Whenever this happens," Vetter says, "I make my way to the local junkyard to get a replacement. Once I asked the owner what he could do to help me. He put a huge chain around the battery and strapped it into the car. The next morning it was gone again."

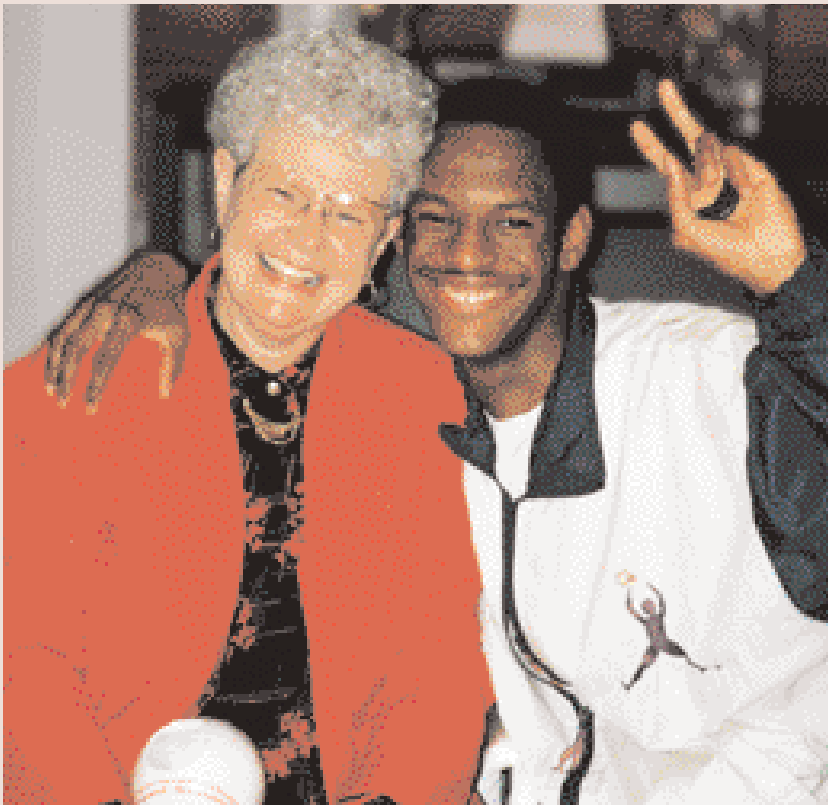
Vetter pastors Calvary Deaf Assembly in a Chicago suburb while simultaneously planting the south side inner-city

ministry. She never complains, but the needs are great and the finances are often meager. Vetter firmly believes that the deaf, composing one of the largest unevangelized people groups in the world, must be reached with the gospel.

"I have to lay the unseen foundation for this ministry which does not exist," explains Vetter. "There has never been a ministry to inner-city deaf."

Vetter's pioneering spirit was evident long before she came to Chicago in 1988. She planted two deaf churches in the Twin Cities, worked with several other deaf ministries around Minnesota, and pioneered the Deaf Studies department at North Central University. All of this comes as a result of faith.

"I have the work of believing for things that some say are impossible and have not been done before," says Vetter. "Sometimes I even have to admit that they seem impossible to me. But I see the overwhelming need and then faith starts churning."



Pastor Carol Vetter's newly saved urban youth threw a surprise birthday party for her. Saved out of lives of hopelessness, they dearly love this pioneer woman who brought them life.

These were not designed to be social clubs, but strong units of ministry, witness, and healing.

Some women have established missionary societies, providing the

resources to place thousands of missionaries in various countries. Women have also advocated for societal change, morality, temperance, abolition, and other issues of sin and injustice.

WOMEN AND THE EARLY PENTECOSTAL MOVEMENT

The pioneering spirit especially emerges as God grips women's hearts through revival and any fresh work of His Spirit.

God's call is to step out in faith. Women are often used because they dare to do this. Pandita Ramabai was used in Pentecostal revival overseas. As an educator in India, Ramabai designed new approaches to learning, but received criticism both from Hindus and Americans regarding her creative methodologies. Like many indigenous women leaders, she is an example of those who rose with strength of purpose and willingness to suffer misunderstanding and rejection even from her own people.

Working with William Seymour at the Azusa Street revival of Los Angeles in 1906 were his wife, Jenny Evans Moore Seymour; Anna Hall, who preached among Armenians and Russians in Los Angeles; and revival leader Lucy Farrow. As Lucy preached and laid hands on people, it was often reported that every person present was baptized in the Spirit. Many did not like the fact, however, that God was using African-Americans and women in this fresh move of the Spirit. God kept calling both into the work of the ministry.

Women taught and preached widely in the early days of Pentecost, and many church leaders testify of finding Christ under the ministry of a woman. The church that eventually became Central Assembly of God in Springfield, Missouri, began in a home with Lillie Corum as pastor.

Early female evangelists and preachers spread the Pentecostal message in towns and cities of any size, finding places to minister in churches if they could, but also in barns and storefronts. Nothing stopped them; they were burdened for souls. These included Ivey Campbell, who preached across Ohio; Zelma Argue, who preached throughout Canada, the U.S., and the South Pacific; Carrie Judd Montgomery, who ministered widely as a healing evangelist; Marie Burgess Brown, who founded Glad Tidings Tabernacle in New York City; Aimee Semple McPherson, who established the International Church of the Foursquare Gospel; and Florence Crawford, who founded the Apostolic

Faith movement in the Pacific Northwest.

Evangelist Maria Woodworth-Etter not only preached salvation to thousands, but she also organized churches and conducted baptisms. Many fell under the power of the Spirit and large numbers were healed at the crusades of Kathryn Kuhlman.

Many such women discovered that they walked in the wake of controversy. Pentecostalism itself had its share of theological dissenters. Added to this was the fact many thought women should not carry the message. Then consider that amazing healings and other signs and wonders so often accompanied their ministries. It is easy to sense the challenges that existed for these intrepid women.

RESPONDING TO GOD'S CALL

While this list of early pioneers could go on for pages, we need to ask the hard question: Where are the many strong women evangelists, pastors, and teachers today? Only 3 percent of Assemblies of God senior pastors today are women, and there are very few female evangelists in comparison with the early days of our Movement. We can say that today's circumstances are different, but our Movement has always been open to women in ministry. The Assemblies of God recognizes and makes room for the anointing and a call to ministry. Indeed, these various women had something in common; their call from God overpowered everything else.

A story from Florence Crawford is indicative of her responding to God's call. She related having a dream in which a door opened before her, through which shown the light of heaven. God spoke to her and said that He had set an open door before her and no man could shut it.

Today, it is too easy to shrug off these stories of women as coming from a period when sacrifice was a simpler matter. We can persuade ourselves that we are not called to such extremes. We do, however, have some powerful


models today who challenge us, and we really need not turn from this confrontation with so much ease.

One modern pioneer woman who has not turned away is Carol Vetter, an Assemblies of God home missionary to the deaf in inner-city Chicago. She has dared to go where the need is and has forfeited safety, earthly goods, ease, and health. Today, we need more women who will step out like Vetter, willing to pay any price to see the gospel advanced. (See sidebar: Carol Vetter: Pioneering Woman of Faith.)

Urban needs tend to draw women with a pioneer spirit like Aimee Cortese, who pastors in New York City and works in prison ministry. Katie Peecher serves with her husband in an area of Chicago that demands God's perspective, vision, and faith. There are also women like Judy Cordero who continues to pastor a Spanish church in St. Paul, Minnesota, after her husband passed away. She discovered her own call in the midst of this life transition.

Though often misunderstood, many women indeed have been pioneers. They set out into unmarked territory, stretching beyond their comfort level to follow the call of God. They let the anointing of the Lord flow.

As Amy Anderson, Ph.D., pastoral studies faculty member at North Central University, has said, "A pioneer goes forth and suffers what no one else may have to suffer. But a pioneer does it so that it opens the door for the sake of others."

If others before us have paid such a great price, we also need to gather courage and go forth with resolve. We can pioneer new territory so those behind us can find the way. It's time to rediscover the power and strength behind a true pioneer. 

Carolyn Tennant, Ph.D., is vice president for academic affairs at North Central University in Minneapolis, Minnesota, and has taught and preached widely across the United States and overseas. She is an ordained minister with the Assemblies of God.



OBSTACLES KNOW

**I have observed
that if God does
lead you out with
Him, you can't
pack up your boat
in your suitcase—
you'll need to
beach it.**

BY JILL BRISCOE

It was 1969, and a typically beautiful British autumn day. My husband came cheerily into the house, joined us at the evening meal, and announced, "Well, kids, we're going to America." The three children's eyes widened. David glanced a little nervously at his sister who was staring into her cup. Pete cracked a joke (his way of relieving the tension), and my heart pumped furiously. What would it mean for the Briscoe family? What would life hold for us?

"I know about America," David offered. "We did it in school this year." David did know a little about America. He had been made aware of its existence through education. But awareness wasn't knowing. In the months of preparation that lay ahead, Stuart (who was already traveling in the U.S.A.) sent us photographs, or made wonderfully descriptive audiotapes, adding details to our knowledge. "They move houses on lorries—on the road?" Judy asked incredulously.

ICLES TO NG GOD



The Lord needs to deliver us from being fascinated and captivated by our lunch. May larger hungers and the needs of a spiritually starved world lift us above the pettiness that so easily besets us.

“Dad likes walking round shops?” Pete commented in awe, after one tape where Stuart had described the American mall.

“These people have the most wonderful way of painlessly taking your money out of your pocket,” was his comment.

Information wasn’t knowing—really knowing what America was all about. But the more we became aware and gained information, the more we began to get excited. Dad brought home baseball hats, magnets for my fridge, and a Barbie doll for Judy. But even our warm feelings did not constitute a true knowing.

On November 11, 1970, we boarded a plane at London airport and, with all our goods packed in two suitcases apiece, traveled with our golden retriever Prince to O’Hare Airport in Chicago, Illinois. Now the true knowing began. We had arrived.

IGNORANCE

Knowing God is not awareness, information, or emotional stirrings. Knowing is being there—getting on a plane of faith and leaving behind a mere intellectual tip of the hat in God’s direction, or a stirring of spiritual longing, and actually arriving at your destination. And that, of course, is only the beginning of the true knowing.

Soon the Briscoes began their 24-year experience. Now they were in the U.S.A. The U.S.A. was soon into them in 1,000 different forms of firsthand realization and experience. False concepts collected in our former life needed to be abandoned as we embraced new realities. So it is with knowing God. We had to

relearn some things; unlearn others. We discovered real knowing could only happen once we had settled down, became immersed in the culture, and adapted to a totally new and often strange way of life. The sooner we adapted, the quicker we would really know this wonderful new country, its people, and what God had brought us 3,000 miles to do.

THE IMPORTANCE OF A MENTOR

Attitude had an awful lot to do with our adjusting. For God’s sake, the kids’ sake, my husband’s sake, and my own sake, I fixed my heart, soul, and mind in God, and set to apply my strength and effort to know everything I could as soon as was humanly possible. I discovered it was a question of whether I really wanted to know. How badly did I really want to be part of it all? Would I respond rightly to the considerable culture shock of my new environment or would I cling to my 35 years of my way of doing things, my way of seeing things, my way of knowing things? Sometimes it helped to find another immigrant from the old country and swap notes—another English lass like me who could encourage me to work at it. I found such a one who had come 10 years before us and was effectively serving America and her people.

As a young believer I inhaled biographies of men and women who knew the Lord, loved the Lord, served the Lord, and were evangelistic in their zeal to make Him known. Men like Hudson Taylor, C.T. Studd, Adoniram Judson, William Carey, William and Catherine Booth, Mary Slessor, and Amy Carmichael. They generously shared

their knowledge of God with me from the pages of those books and, like my English friend, helped me adjust my sights and go for it. These giants of the faith became my mentors. The stories of men and women God has greatly used can let us into the secrets of their knowing and enable us to make great progress toward maturity.

Maybe you found the Lord all by yourself and have never had a mentor or helper to holiness. I was led to Christ by a girl who disciplined me. I hadn’t a clue that’s what was happening. I thought every new convert had someone like I did to assign me Christian books to read and report on; learn 20 verses (and their references) a week; teach me how to pray, study, and witness; and help me begin my world missions education.

I have since learned we are not all so helped. We don’t know all by ourselves how to ask the text questions and hear the answers, do a Scripture search through the Bible on some helpful topic, actually lead someone to Christ and not just influence them, or see prayer answered in dramatic fashion. We all need teachers; and, if we are not in an evangelical teaching church or environment, guessing doesn’t do it. We know we should read the Bible, but where do we begin, when do we do it, and how do we rightly interpret and apply what we read? Are there guidelines, rules, skills? The answer of course is yes, but guidelines need a guide and rules and skills need to be taught. A mentor can remove so many obstacles to truly knowing and experiencing God. Sometimes we need to take the initiative, as I did by reaching out to that

In my own journey of faith, it has often been fear of what it might mean that has kept me from beaching some particular boat and getting on with it.

English girl who knew so much more than I did, and ask a wise and experienced believer to help us.

BUSYNESS

Another thing that can stop us from knowing God is busyness. Some of us are busy doing important things; some of us are busy doing unimportant things; some of us are just busy being busy. There is some busyness that is blessed busyness and there is some that is a bane. I have wrestled many years with this. As a Christian worker who loves her Lord, I long to hear His “well done” at the end of the day. I fear to hear I have underdone or overdone. How busy is too busy? Who will tell me? He will.

Leaving Things Undone

The art of leaving things undone is a learned art—whether it is housework, raising children, church work, or work in the secular marketplace. There is no end to the jobs that need to be done, and if you love the Lord it seems there’s no end to the obligation to do it all yourself with only a little help from your friends.

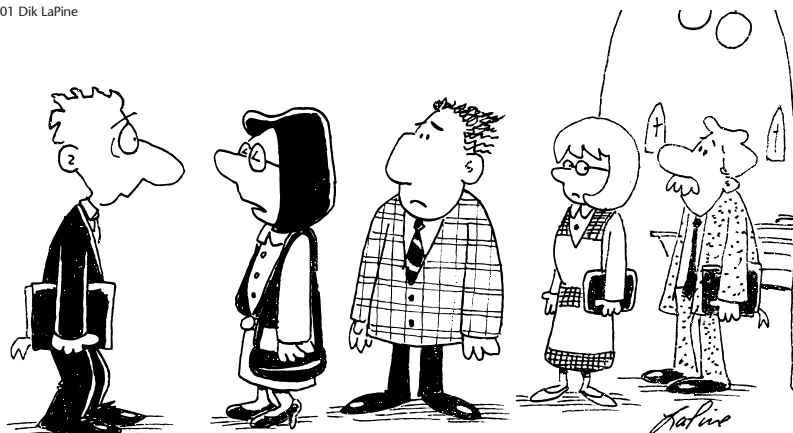
There’s a big lost world to be won and never enough people to win it. There are endless tasks to be tackled in the home and with the family, and the days never seem to be long enough to get to them all. What’s more, the workplace seems to become more frantic each day. *What is our part in the all that needs doing?* we wonder. That is the big question. How busy is too busy? When should we be doing and when should we be being? It seems to me guilt attaches itself to my spirit whatever I choose. “Lord,” I found

myself praying not long ago, “what is my part in the all?”

Many of us have writhed through sermons that seemed to have our names attached to them—sermons that talk pointedly about being too busy to be blessed. As women, it seems we are reintroduced to Martha each week. But after we take time out to be blessed, we find our heart strangely motivated to be busy. Jesus doesn’t condemn busyness, just our anxiety about it.

Even though there is a world to be won, God expects me to first attend to the mission field between my own two feet. That’s my bit of the world, and I will certainly be held accountable for it. There are hungry millions to be fed, but God only expects me to offer up the fish and bread in my own lunch basket. There are children to be raised, but I am responsible first and foremost to raise my own in the nurture and admonition of the Lord. And there are certainly lots of Christians to be discipled, counseled, and helped to keep on keeping on. But I didn’t save them, and I don’t have to keep them. It’s all a matter of the art of

© 2001 Dik LaPine



“Pastor, did you know that you plagiarized our last pastor with that sermon? He too spoke on Ephesians 6.”

leaving things undone.

Jesus knew how to do that. One day He said to His Heavenly Father, “I have finished the work which thou gavest me to do,” and went home to heaven at the age of 33. Think about that. Think of all the lepers He left behind; all the hungry, maimed, blind, and demon possessed who stayed hungry, maimed, blind, and demon possessed because He’d finished the work God gave Him to do. “How could He have finished the work that needed to be done?” you may be tempted to ask. It doesn’t say, “He finished the work that needed to be done.” It says, “He finished the work God gave Him to do.” And that’s why it’s important to learn the secret of pleasing God. “I do always those things that please Him,” Jesus said.

When we please Him by getting on with the work He gave us to do, we will find we will stay close to Him. We won’t get so busy we get dizzy with doing. We’ll come to terms with the dying and the crying and pray more effectively that God would thrust out other laborers to do the work He’s given them to do,

while we busy ourselves with our own blessed business. And most important, we won't rob others of the joy of hearing their "well done" at the end of the day. Maybe we should examine our hearts and make sure we can say, "I do always those things that please Him." If we can strive to do that, we will have learned the art of leaving things undone and find ourselves only doing our part of the all.

PETTINESS

What stops us staying in touch with God? Ignorance, busyness, and often pettiness. We can become "jot and tittle" people. Jot and tittle people are little people who don't care a jot about the big issues—they are too titillated with their tittles. All of us can fall into that

Knowing God is not awareness, information, or emotional stirrings. Knowing is being there—getting on a plane of faith and leaving behind a mere intellectual tip of the hat in God's direction.

trap. I constantly ask the Lord to keep me from having a mini mind-set—from thinking small, easy, below average. I'll never escape from this tendency because having a worldview demands something from me in terms of life effort, vision, personal education, and a lot of my valuable time. Being max-minded instead of petty results in me trying to make a significant difference where I live: to be salt—arresting corruption—and light in a dark place.

If we can personalize pettiness, we could say that pettiness bothers her head with whether her body is too hot or too cool as she sits in a cushy church sanctuary; whether someone took her spot in the church parking lot; or whether anyone noticed or acknowledged her latest contribution to whatever she contributed to. Pettiness bites and devours her brothers and sisters in the Lord and stops her ever hearing the voice of God through the pastor, who pettiness insists, is either too shallow or too deep. It's a pity to be petty; it stops

us from knowing God. Jesus said we mustn't be jot and tittle people. We should not spend all our energy crossing our Ts and dotting our Is. If we do, we will stay small-minded and small-impact people and may never learn to write Jesus' name freely and creatively in other people's hearts.

One day Jesus listened to His disciples arguing about lunch. "Lift up your eyes," He advised them. "Look on the fields," He said, "for they are white already to harvest." If we have our eyes fixed on the loaf of bread in our hands, we'll never see the One who grew the grain in the first place. We may find ourselves arguing which bread is best—whole wheat or white. The Lord needs to deliver us from being fascinated and captivated by our lunch. May larger

hungers and the needs of a spiritually starved world lift us above the pettiness that so easily besets us.

LAZINESS

What keeps me from growing close to God? Ignorance, busyness, pettiness, and of course laziness will do it—sheer unadulterated laziness. We simply can't be bothered to be bothered. We are too lazy to get up in the morning because we are too lazy to go to bed early at night. Don't say, "I can't"—say, "I won't." Laziness is a willful decision not to go to good extremes. Our excuse for not being spiritually disciplined is we don't want to be called weird. We need to be balanced, laziness advises. Do a little bit of this and a little bit of that and a little bit of the other. The operative words are *a little bit*. Laziness yawns when she hears a talk on laziness. She tunes out easily, too lazy to listen to the application. She's too lazy to concentrate on anything spiritually stretching at all, preferring drama to doctrine and

music to mastering the Scriptures. She wants to be entertained not educated. If electives are offered at church, she carefully selects ones that are titled, "How To Find Rest for Your Soul" or "How To Pray Effectively in 5 Minutes Flat." She also arranges to work late at the office during missions festival. It's amazing how hard laziness will work to make sure she's lazy. I find laziness in my own life needs confronting.

Committing Yourself to Others

Being naturally lazy at heart (the flesh is weak, remember), I find I need to make some task commitments to real live people and not just to God. I find someone somewhere to teach. (You don't have to be a teacher to do this.) Just make an appointment twice a week with someone not quite as far along in the faith as you are (and you can always find one of those). This means I have to be in the Word, so I can pass it along to someone I am meeting for that specific purpose. If it's the same person I have committed myself to, I will need to have something new to say each time we meet. Laziness doesn't like this—but God does.

I also help myself in regard to laziness by choosing a day (mine is Sunday) when I promise the Lord and myself I'll jot a note, scribble a letter, make a phone call, or send something to encourage or build up someone, somewhere, somehow. Having a certain day of the week helps me to avoid laziness' suggestions of procrastination. I've noticed laziness' favorite day of the week is tomorrow. Laziness lives, thinks, dreams about tomorrow which effectively negates the importance of today. We all need to live today as if we had no other, knowing full well tomorrow never comes.

There Is a Price To Pay

Perhaps we fear the cost of it all. Sitting in a missions conference listening to the speaker talking about leaving everything to follow Him, I wondered if that above all things is the biggest obstacle to knowing Him. Jesus called Peter to follow Him. The story is in Luke 5. Peter

knew Christ. Andrew had introduced him to the Messiah and Peter had been hanging around Jesus in his spare time. But today was different. For Peter it was to mean leaving everything and following Jesus. What did that mean for Peter and his family? It meant leaving his business, and security (*What did his wife need to do without a paycheck? I wonder*), his home and environment, his trade, his independence. Peter must have found the cost. But because he experienced the power of Christ in the miraculous catch of fish (verse 6), he fell at the Lord's feet. True, he didn't say, "Take me with You," but rather, "Depart from me" (verse 8). But his heart was captured and his mind convinced—this Jesus was Lord.

When he heard the Lord's words, "Don't be afraid, from now on you will catch men," he beached his boat and began a knowing-God experience he could never have had without paying a price.

In my own journey of faith, it has often been fear of what it might mean that has kept me from beaching some particular boat and getting on with it. But we learned like Peter to "do it scared"—to follow anyway. Someone has said courage is "fear that has said its prayers." Saying my prayers will not banish fear, but courage will overpower the fear that prayed, packed its bag, and set off with the Master—leaving the safe, familiar, and even loved people and things behind for the sake of His Word and the gospel.

There is a cost to knowing God. There has to be. Because the more you know, the more you long others would too, and that longing could well take you not only across the street, but perhaps even around the world. I have observed that if God does lead you out with Him, you can't pack up your boat in your suitcase—you'll need to beach it.

When the church invited us to leave England and travel to the U.S.A. in 1970, they asked us to beach our boats, come with the clothes we needed, and that was all. It was hard—but necessary—and there was some cost involved. Up to then we had known God as

Provider; now we were invited to know Him in a new and deeper way, but it involved cost. There was some fear on all of our parts, but we followed Him and in the doing left our boat in England. Sometimes I long for it—sometimes (very occasionally) a great wave of nostalgia sweeps over me for my Galilee, the quiet meadows, serene peaks, and golden daffodils—but that's how it is, part of the price. The cost of obedience, however, is totally outweighed by the depth and joy of a new knowing of the Lord.

WORLDLINESS

So what in the end can keep me from coming closer to God? I can. In the final analysis, it is that sinful self—the flesh—the old man I have been describing. Selfishness dresses herself in many different clothes. It is my fallen nature

Whether it's ignorance, busyness, pettiness, laziness, or worldliness, it's our innate selfishness that needs to be hammered to the cross of Christ moment by moment and day by day.

that knows how to be hostile to God without anyone telling me how. It is the sin that spoiled me that keeps God at arm's length, that backs off when serious sin needs forgiving, or an entrenched habit faced and overcome. The main problem is I don't want to be like Jesus; I want to be like me. That's the essence of the flesh. Worldliness is selfishness strutting her stuff. To see is to want; to want is having to have. Self is all for getting, not giving; living, not dying; controlling, not releasing. What stops Jill Briscoe staying near to God? Jill Briscoe. And you know it never gets any easier. In fact, the older you get, the harder it gets. It's as if we think old age gives us the inalienable right to opt out of spiritual orbit to settle for settling for nothing very much; to be a spiritual midget and proud of it. I wonder what the Ancient of Days thinks about that.

Paul talks about this in Romans 7:21–24; the battle that rages within is

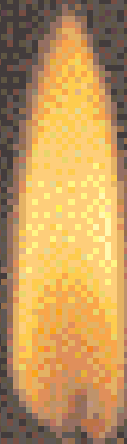
one that will rage till it's over and we are home in heaven. We have two natures warring inside of us. It's a bit like the English bird that lays her eggs in her nest and sets about hatching them. Along comes the Cuckoo bird (a lazy bird) that can't bother building her own nest, so she plops her egg in the nest already occupied—two natures in one nest. The diligent bird hatches all the eggs. Now the Cuckoo chick—bigger and nastier—grows and grows, snatching the food and taking over. Eventually she tips the little rightful owners out and reigns supreme. What a picture of the flesh nature. It all depends which nature we are feeding which will control life in the nest.

Whether it's ignorance, busyness, pettiness, laziness, or worldliness, it's our innate selfishness that needs to be hammered to the cross of Christ moment by

moment and day by day. Who will take the hammer and fasten me to the Cross? Someone has. For as in Christ all died, but in Him will all be made alive. There it is. I can reckon myself dead indeed unto sin but alive unto God. That's a mind-set that begins in my head, then captures my heart, and finally sets my feet a dancing with delight. I find that dying to self is not such a dreadful idea after all, for such a death releases me into the power and pleasure of His daily presence and delivers me from me. So what keeps us from knowing and experiencing God in a more meaningful way? Whatever it is, it's not worth a wasted life. **e**

Jill Briscoe is an author and speaker who lives in Brookfield, Wisconsin. She has written, It Had To be Monday, Eight Choices That Can Change a Woman's Life, and Prayer that Works.





Developing

DURING STRESS AND BURNOUT, A
EXHAUSTED, OR DOUBT HER CALL,

As women in ministry and as pastors' wives, we are accustomed to being servants and people pleasers. We try to be obliging and we want people to like us. But we may sometimes feel out of control, victimized by the velocity and direction of life. Eagerness to please can make us vulnerable. Satan would love to rob us of our purpose, energy, and joy. He looks for the right tactic to neutralize our effectiveness. Depending on the nature of our personality and our areas of weakness, he can often be effective using one of the following strategies.

OVERCOMMITMENT, STRESS, AND BURNOUT

Satan loves to find the pastor's wife who wants to serve God with all of her heart but can't say no to anyone or

anything. She is on call 24 hours a day, 7 days a week. This lifestyle may lead to stress and burnout.

During stress and burnout, a woman may feel sick, guilty, exhausted, or doubt her call, and maybe her salvation. Jesus didn't minister like that. To prevent stress and burnout, we need to look at Jesus' life. He set a balanced example by taking time to rest and pray. He did not die at an early age from overwork. Remember: the church is the Lord's and He can handle its problems.

DESTRUCTION OF YOUR MARRIAGE AND FAMILY UNITY

There is power when you and your husband agree in prayer. If Satan can drive a wedge between the two of you, or keep you from discovering this power together, he can make you weak and

vulnerable. As women in ministry, we must break through that spiritual barrier and discover our full prayer potential.

You need to be one with your spouse emotionally. Respect your spouse and have open lines of communication with him. Date each other. Have fun together—personal fun—not just ministry. Laugh together. He needs to be your best friend, and he needs a best friend, too. If this isn't happening, you may need to set new priorities or some boundaries in your relationship.

You and your spouse also need to respect each other. Take care of issues that keep you emotionally apart. Seek counseling, even if you go alone. Be careful to protect your marriage. Don't be naive regarding your husband. Be aware of women who would like to get close to him. Best friends are often the

BY ROSALYN GOODALL

Confidence



WOMAN MAY FEEL SICK, GUILTY,
AND MAYBE EVEN HER SALVATION.

objects of extramarital affairs.

Our children's needs are also important. It is critical that we listen to and encourage them. In the pressures of the pastorate, we may place unreasonable or impossible demands for perfection on our children, or we may get caught up in the energy and excitement of our work and neglect them. Maybe we are uptight and never have any fun. If we are demanding and unfair, we may embitter our children. We need to let our children be children and not continually tell them they are ruining our reputation. Give them a strong foundation of love. Listen to them and respect them.

UNREAL EXPECTATIONS

Unreal expectations often come from people in the congregation. We will not meet everybody's expectations all of

the time. No matter what we do, or how we do it, someone may be disappointed; we must learn to live with that. Fear of man brings a snare (Proverbs 29:25). We can't be everything to everybody, and we will be exhausted and frustrated trying to please everyone. Honestly assess what you feel passionate about—what ignites your creative spark—and do the things you are gifted to do. Your ultimate responsibility is to please God. He knows and loves you; He will lead you. Take comfort in the fact not everybody liked Jesus.

We sometimes place unreal expectations on ourselves. We admire women in the church who have gifts we do not have. We may feel we don't measure up. They may keep a perfect house, be a wonderful cook, have

(seemingly) perfect children, teach, sing, or play the piano. Instead of feeling inadequate, encourage others to use their gifts. Involve them by inviting them to do something they can do.

God made each of us unique. We will not stand before God and apologize for not being a good copy of someone else. We may, though, need to ask forgiveness for not being true to ourselves and the tasks He has given us. You are God's gift to your church. Your strengths are needed. If you are not true to yourself, God will not have that piece of the body to use in that church.

DISCOURAGEMENT

Sometimes we may feel we have been a failure. Maybe we have been comparing ourselves with others. When we do this,

we always lose. Your husband or children will bring different challenges to the home than your friends' families do. You may wonder what's wrong with you when your life doesn't run as smoothly as someone else's. You may doubt your walk with God, and wonder if God will ever give you victories in your ministry and your home. During times of discouragement, "take captive every thought to make it obedient to Christ" (2 Corinthians 10:5*). Trust God and know that "the steps of a good man [or woman] are ordered by the Lord" (Psalm 37:23, KJV). Memorize God's promises that especially apply to what you're going through. Put them on 3 by 5 index cards and hang them on your mirror, or carry them in your purse or planner and review them frequently.

INADEQUACY, INTIMIDATION, FEAR OF FAILURE

You may ask yourself, *What am I doing here? Who do I think I am?* You may look at the failures in your past and think that you aren't good enough to be in the ministry. We are not in positions of respect and authority because we are perfect, or even because we're adequate. We have been placed where we are by God. He will grow us and enable us to fulfill the task to which we are called. If we had all the answers, we wouldn't need to rely on God.

We need to break through the fear of intimidation, because it is a weapon of Satan. Someone once said, "We are not human beings having a spiritual experience; we're spiritual beings having a human experience." We're already living our eternal life. One day we will drop our earthly bodies and put on heavenly ones.

WOUNDED FEELINGS

It hurts to be criticized, rejected, and opposed. The pain we feel is sometimes followed by anger, bitterness, and unforgiveness. We personalize criticism and rejection, and may resent people for hurting our husband or our children. It may take a long time to realize what or who is behind these attacks.

Remember, we fight "not against flesh and blood" (Ephesians 6:12). We must pray, "Lord, put Your hedge of protection around our hearts and our children's hearts and help us deal with each situation with wisdom and love." Claim the promise in Isaiah 54:17, "No weapon forged against you will prevail." Forgiveness releases a prisoner, and that prisoner is you.

DEPRESSION AND WORRY

Depression is not from God. When it goes unhealed, Satan has a foothold in our lives. Take responsibility for your own life; don't blame others, point fingers, or feel sorry for yourself. Many years are wasted and many people become ineffective when immobilized by depression. When people are depressed, they feel they will never get well. They are exhausted and can't sleep at night. Depression may be biochemical, so medication and counseling may be necessary. When people recover from depression, they feel like they've been given back their lives. No matter how bad your life may seem, with God's help, you can turn it into something better if you don't concentrate on how bad it is today. Don't be afraid to live your life fully. Avoiding disappointment means avoiding life; disappointment is a necessary teacher.

Worry is not from God. When we worry about something we think might happen, we are robbed of joy and peace. If we worry about something that doesn't come to pass, we have wasted our time and energy. If it does come to pass, we have still wasted our time and energy. Worry is a lose/lose situation. God wants us to trust Him and be vibrant soldiers in His army. He tells us, "Do not lose heart.... For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all" (2 Corinthians 4:16–18). We can trust Him with any circumstance that comes our way.

SPIRIT OF POVERTY


Sometimes we experience financial loss and feel like we will never get ahead.

Don't let hopelessness control you. The Bible is full of promises about finances. Along with your husband, study these promises and claim them for your family. God promises to supply all our needs (Philippians 4:19). Any material provision beyond the basics is a special blessing so we can give to God's work. Living an expensive lifestyle does not glorify God. Be wise in your spending and be content with what God has provided. If Satan can't get you to be over-committed, feel inadequate, or guilty, he will try to minimize your effectiveness by working on you in the opposite direction.

PRIDE

We must keep our egos in check. It is sad when people take credit for what God has done in their lives. Avoid the self-righteousness that comes when we measure ourselves against others and tell God that we are thankful we are not like others (Luke 18:11). One lady may be leading a Bible study, and another is in God's will while doing dishes and talking to Him.

Don't pay more attention to the wealthy in the congregation than to the poor. We may even tell our husbands that we are tired of these people and this church. God gave them to us, and He expects us to be His hand extended.

Be humble and ask God where you may have offended someone. Be quick to ask for forgiveness. To achieve God's purpose for your life, you need to ask God to make you a vessel He can use and endeavor to make Jesus your first love. Be a yielded vessel. God is still working on you. 

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

Rosalyn Goodall, who formerly taught business communication and English at Southwest Missouri State University, Springfield, Missouri, is an editor and pastor's wife in Winston-Salem, North Carolina. She frequently speaks to women's groups and at missionary retreats and conferences.

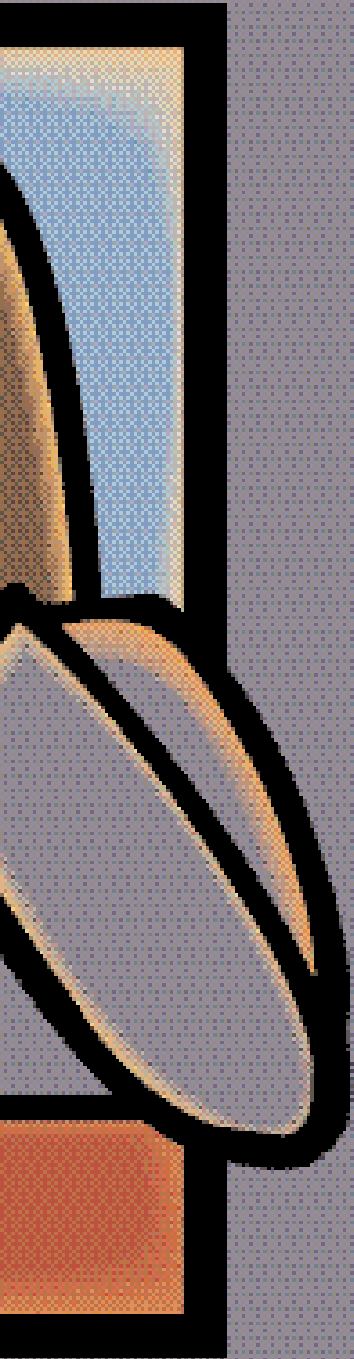


PURPOSEFUL PROXIM



JESUS' MODEL OF MENTOR

ITY



ING

First there was Sister Kach. She played the accordion, walked slightly slower than the speed of light, and cried whenever she mentioned the nations. Jesus had, without invitation, interrupted my adamantly atheistic worldview 3 weeks prior to connecting me with Sister Kach. She immediately invited me to Thursday-evening prayer meetings in her home. A piano, an accordion, hand-typed song sheets, many prayers in many tongues, parting hugs, and then came the moments for which I hungered. Sister Kach would sit with me at her table, Bible open, and invite me and my questions to a feast in God's Word. She prayed me through college and into God's purpose.

Then there was Donna. Donna was gifted in wisdom, a scholar, and the Chi Alpha campus minister who met with me weekly throughout my 4 years at the University of Texas in Austin. God used Donna to anchor the incredible supernatural introduction to His existence that I had experienced with sound, systematic, and substantial study of the Scriptures.

I remember the day when I was a 2-year-old follower of Jesus, and Donna entrusted me with my first discipleship group. I said, "Donna, are you worried? I mean, giving me a group of my own to disciple when I have so much to learn?"

"Worried? Alicia, I am petrified. But I am also quite certain that discipleship is biblical and that is where my hope is."

Fifteen years and dozens of mentoring relationships later, I am equally confident that shoulder-to-shoulder, qualitative investment in the lives of other women is our key to fulfilling Christ's commission.

JESUS' MODEL

When God was strategizing to reveal himself as Savior to the planet, He did not consult 21st-century marketing experts. They would have, no doubt, advised God to establish a cutting-edge web site, rent an enormous coliseum, and arrange a live global satellite

broadcast in all languages, or at the very least write a best-selling scroll.

God knew what the experts would advise. He ignored their marketing instincts. In His infinite insight, He selected as His strategy for reaching the world—a life:

- A finite life.
- A life that played with children and walked with people in the marketplace.
- A life that mourned with people at their funerals and rejoiced with others at their weddings.
- A life that fished with His disciples and paid taxes as did others.
- A life that lived and died for us.
- A single, solitary life that altered the course of history.

Emmanuel, God with us, selected purposeful proximity as His strategy for global evangelization. Jesus ministered to the multitudes and counseled the questioning. But He concentrated His life in 12 rather rough individuals and their first job description was simply to be with Him: "He appointed twelve—designating them apostles—that they might be with him" (Mark 3:14*). In this shoulder-to-shoulder position of saturated with-ship, Christ's disciples discovered the authority to preach, to deliver, and to heal.

In 2 Timothy 2:2, Paul wrote, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." Somewhere between Paul's instructions to Timothy and a generation that can download spiritual guidance online, purposeful proximity was knocked off stage by a more flashy, predictable player—program. Program was safer, more controllable, and reproducible—less risky, less messy, less intrusive. It seemed easier to give someone an outline than an hour, a well-worn book than a window into our humanity. How easy it is to substitute informing people for investing in people, to confuse organizing people with actually discipling people.

Life is not the offspring of program

or paper. Life is the offspring of life. Jesus prioritized shoulder-to-shoulder mentoring because His prize was much larger than information; it was integration. After 3 years of concentrated, relational discipling, the independent, immature, and ambitious men became Spirit-led, strategic apostles. That kind of change is not by chance; it is by choice—the choice to make disciples the Jesus style—“life on life.”¹

THEN

Our generation is experiencing a renaissance of relationship. *Mentoring* has become a trendy word in the world and the church. Though I am fascinated by the multitude of mentoring models and methods today, the primary point of reference in our search to be disciplemakers must be Jesus’ model and method. He commissioned His followers to go and “make disciples.” What did that mean to them?

Learning relationships are prevalent throughout the Bible: Moses and Joshua; Elijah, Elisha, and Gehazi; Eli and Samuel; Ruth and Naomi. In Jesus’ day, the formalized version of a master-disciple learning relationship had been in existence for over 400 years in both Greek and Jewish cultures.² To be a disciple (*mathetes*) meant to be a learner. Disciples were those who:

- directed their minds to something.
- were engaged in learning.
- were attached to a person.
- answered a call to partnership in service.³

When Jesus called the Twelve, they comprehended that Jesus was not inviting them to either a conference or an occasional coffee. Jesus was inviting them to purposeful proximity, to be taught in the context of relationship.⁴ He adopted a familiar model from the Old Testament and took it to a new level that altered the world forever. Others offered their hypotheses and answers; Jesus offered himself as the Answer. A nonnegotiable, critically core component of Jesus’ model of discipling was customized with-ship, shoulder-to-shoulder personal investment.

The Twelve walked with Jesus as He taught, ate, dialogued with religious leaders, cast out demons, touched lepers, blessed children, prayed, wept, and was betrayed. As they shared life, Jesus spoke truth to them, revealed sin in them, modeled His Father’s ways for them, and commissioned them to make disciples of all nations.

AND NOW

Jesus walked with His disciples for hours along dusty paths. Today, we

anonymously drive by each other at 65 mph on our way to the office. How can women who are called to the ministry follow Jesus’ mentoring example in a culture where value and productivity are married, where the visible and measurable are applauded, and where many spend more quality time with their computer than with their life companion?

1. Start where Jesus started—alone in prayer: “One of those days Jesus went out into the hills to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them” (Luke 6:12,13). Carve out a silent space with Jesus and ask Him to show you in whom to invest life-on-life as a mentor. This year my heart was drawn in prayer to three young women, all of whom are preparing for or involved in ministry.

2. Commit with Jesus to become a faithful intercessor for these individuals. I began to pray for these three women and asked God to guide us regarding our growing friendships.

3. If not already in place, initiate an opportunity to interact with these individuals on a regular basis for the purpose of growing together toward Jesus. Following Jesus’ model, the substance of these times must be shoulder-to-shoulder, relational investment. The form can range from coffee downtown every

MAKING THE MOST OF A MENTORING OPPORTUNITY

1. Early on, discuss mutual expectations with your mentor. The frequency of your times together, duration of mentoring commitment, the development of your friendship, and approaches to growth should all be discussed.
2. Carve out silence for reflection. Combine this relational opportunity with disciplined solitude. Listen to the Spirit as He draws your attention to specific areas and issues on which He is focusing, and bring these insights into your mentoring moments.
3. Identify where your mentor shines. Focus on gleaning from that strength.
4. Consider keeping a journal. One of Satan’s best tools is our forgetfulness.
5. Remember that you are a human being mentored by a human. Respect your mentor’s boundaries.
6. Be a learner, not a leech. Develop the discipline of taking things to Jesus first. Give as well as receive (especially through faithful intercession for your mentor).
7. Begin investing in others.

—Alicia Britt Chole

Thursday morning to a structured small group. Be flexible with form and stubborn regarding substance. Have more confidence in His sovereignty than your fear of your humanity. You are not making this offer because you are delusional about your state of perfection but because you are determined to follow Jesus' model of multiplying the faithful.

I approached each woman and said, "You have mentioned before that you would love to meet with another woman in ministry. If you would like, I am open to meeting with you regularly so together we can press more deeply into Jesus." All three young women were thrilled about the possibility. Two immediately pursued the offer, and we set up an every other week, one on one.

4. Together identify areas of desired growth. With your motivation to nurture—never to control—begin to prayerfully focus on one or two areas where you desire to grow. One woman shared, "People always talk about quiet times. I know I am supposed to have them, but I just wind up sitting and feeling impatient." I invited this young woman to join me in my devotions at a campus chapel once a week. Together we sang, prayed Scripture, listened and waited, meditated on the Word, interceded, and thanked Jesus. To complement our practicum, she read *The Hour That Changes the World* by Dick Eastman.

5. Assume a position of vulnerability. In 1987, at a final meeting of my first mentoring group, one woman said, "I give you the Superman/Clark Kent award." Betsy saw my expression so she explained. "Last year you were superwoman—Alicia, the discipleship-group leader, strong, stable, secure. I am not sure what happened to you over the summer, but when you came back, you were more like Clark Kent—real, touchable, vulnerable." Then Betsy added words I will never forget, "I learned much more from Clark Kent than I ever did from Superman."

6. See the diamond (even when they do not think it exists). In 1991, I was praying over a list of women who had signed up for a discipleship group. God

THE POTENTIAL OF QUALITATIVE LIFE-ON-LIFE INVESTMENT

At the end of 10 years, an evangelist who annually leads 1,000 individuals to Christ would have 10,000 conversions. If this same evangelist would invest in two mentoring relationships each year, at the end of the first year, the church would have three additional disciples, the evangelist and the two who have been mentored. The next year each of these three could invest in another two. What would happen at the end of 10 years?

Year	1	2	3	4	5	6	7	8	9	10
Converts	1,000	2,000	3,000	4,000	5,000	6,000	7,000	8,000	9,000	10,000
Disciples	3	9	27	81	243	729	2,187	6,561	19,683	59,049

—Alicia Britt Chole


drew my attention to Jenn, a quiet student who had just started attending our group. God seemed to say, "She is a diamond, but she will not shine unless someone invests in her." Jenn did not think of herself as a diamond. In fact, she was unsure of her commitment to Christ. Today, the diamond shines brightly—she is a missionary to Muslim women and children in the Middle East.

7. Nurture friendship long after any form of mentoring experiences closure. John 15:15 says, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." Jenn, Retts, Christine, Suzanne, Londie, Lisa—we no longer have small group together or regular one-on-ones. These forms of mentoring experienced closure through graduations, moves, and planned transitions. The substance of mentoring—relational investment—is still our treasure, even across oceans.

But I do not have time to mentor.

Perhaps we do not have the time not to mentor. Did Jesus cultivate mentoring relationships because no one else was in need of healing? Did He carve out quality time with the Twelve because the crowds had stopped gathering to hear Him preach? Jesus walked past need to

prioritize purposeful proximity with His disciples. In His humanity, Jesus was finite. By concentrating His life in a few, He multiplied His life exponentially.

Jesus commissions us to follow His model (Matthew 28:19). That commission came without any exemption clauses: "if your temperament is so inclined...if you have multiple staff...if it is in your gifting cluster." Jesus' mentoring emphasis was not a function of His personality. Emmanuel, God with us, chose shoulder-to-shoulder, life-on-life, purposeful proximity as His strategy for the evangelization of the world. 

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

Alicia Britt Chole is Chi Alpha national field staff, Springfield, Missouri.



E N D N O T E S

1. Roger Fleming, "Disciplemaking—A Life on Life Approach," *Discipleship Journal*, Issue 30, 1985.
2. Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 552–562.
3. *Ibid.*
4. "Discipleship is teaching in the context of relationship." Howard Kenyon, 1988.

WHAT'S A Ministry

I was charmed by observing raindrops clinging to the window. I watched them as they raced each other to the bottom of the pane. Life and ministry assure us there will be flooding and diminishing, purposeful movement toward a goal, as well as circuitous, adversity-strewn paths, and always change.

BY JUDY RACHELS

Wife TO DO?

John insisted that each person has a story. He proved it by asking Dave, a passerby, to chat for a few minutes. They navigated the typical conversational trivia—weather, traffic, and job. Then John gently said, “Dave, we’ve been talking here for the past 5 minutes and you haven’t stopped smiling. Can you tell me why?”

Dave responded, “I was born with something similar to a harelip. My mouth wasn’t quite right and my mother was upset. Eventually I had an operation to correct it, but the operation went wrong. Now I have a smile on my face all day long. Many people think that’s marvelous. But what I want to know is this: How do you tell people you’re crying inside when you have a permanent smile on your face?”

An essential part of the ministry wife’s task is “the smile.” In fact, trying to understand what else to do as the completer of the ministry team reminds me of a quote by the late Erma Bombeck: “Mothering is mostly trying to figure out what to do and how to do it in public.” Ministry is done in public, often with a smile on the outside, and sometimes with tears on the inside. So, what is a ministry wife to do?

NURTURE YOUR SOUL

Make room for God through quiet contemplation and systematic study. This balance is most effective for the down-draft of activities that prey on ministry people. Read from a wide spectrum of disciplines. Be a keen observer of life. Nourishing words, so longed for by

parishioners, can be traced to your own spiritual power. Lighting passion in those you serve is paramount. Boris Pasternak said, “It is not revolutions and upheavals that clear the road to new and better days, but someone’s soul inspired and set ablaze.”

Serve

As we observe people serving people, we also experience a softening and nurturing. Then one day, without realizing it, we take up our basin and know that the calling has come to us. Henri Nouwen said, “The joy that compassion brings is one of the best-kept secrets of humanity. It is a secret known only to a very few people, a secret that has to be rediscovered over and over again.”

Each new member in our family hears the stories about the people who serve. Miss Evelyn is one of those stories. She had an eighth-grade education and a broad, toothy smile that said, “Welcome.” Her enthusiastic, “Hey y’all,” meant, “I am glad you came here; there is nothing and no one as important as you.”

Miss Evelyn reigned over the cash box of Daffin and Rachels’ Grocery. She was the queen of the corner store. Single handedly she supervised, organized, and sanitized the market. She kept the cold drink box full of Nehi® and RC® and swept up behind the stock hands. But she could leave it to sashay ‘round the counter to distribute friendly hugs to the cotton mill workers who stopped by the market each day for self-rising flour and salt pork for their

families’ suppers. Most customers dropped by every day. I’m convinced it was because they needed a regular dose of Miss Evelyn’s optimism, encouragement, and care.

Miss Evelyn’s second great love motivated her to be in the kitchen early on Sunday mornings. She had pitchers of sweet ice tea cooling on the windowsill, snap beans simmering, Jell-O® molded, and chicken ready to be fried. But it would be hours before this dinner would be eaten.

Known as Sister Rachels at church, Miss Evelyn was the Primary Department Sunday school superintendent. She had important things to do and people to meet. She took her job seriously. On Sundays she would work her charm on the 120 pupils in her department. For decades she’d arrive at church 1 1/2 hours early. (She’d be horrified if anyone arrived before she did.) With loving hands she checked bulletin boards, arranged chairs, passed out the papers, and prepared the plaster birthday cake offering bank. (She was doing her part in teaching children the importance of giving to missions, at least on their birthdays.) She wanted everything in its place before the first child arrived. Once children entered the door, she belonged to them. Today, hundreds of baby boomers originally from Columbus, Georgia, who are now in the worlds to which they’ve migrated, recall how they learned “Climb, Climb Up Sunshine Mountain” from Sister Rachels. They loved her.

At the grocery store as well as at church, the little boy behind her apron—now my gray-haired husband—was observing and storing away her people charms. Part of the equipment he would one day bring to his ministry was franchised at Daffin and Rachels’ Store and the Primary Department. He learned that people are more important than events; people desperately need each other; encouragement is the most important commodity to have in stock; people go away with a little bit of us in them; and we are changed by people.

A thousand miles away during those same years, another lady was investing her life, energy, and creativity into the lives of those attending First Assembly. Those folks could be sure that Sister Homer, my mother, would always shake their hands, listen to their stories, and pray with them over their concerns. Her weeks were marked by daily appearances on a live Christian radio broadcast. She prayed over and anointed cloths that were mailed in response to requests for prayer. She entertained visiting preachers, participated in daily visits to nursing homes and hospitals, and provided rides for aging parishioners.

She was the pastor's wife and then some. She was thrilled folks had chosen to attend our church. She—the church secretary, visitation pastor, auditorium Bible class teacher, and occasional song leader—was an adoring mother and wife. I, the only child (the third member of the ministry team), felt significance and responsibility in doing my part in the Lord's work. I always had a front-row seat as her assistant.

After the age of 8, I was required each week to talk to at least one senior citizen and get to know his or her name. My weekly assignments included a minimum of attending three services, having the Sunday school enthusiasm, sitting on the front row, and being a good example for the flock. I learned the important lessons of showing up, taking

my turn, and serving others. I learned that the most important people in the world were those the Lord had called us to serve.

My mother, an ordained minister, took seriously the preaching and teaching part of ministry, but you can be sure the roast beef dinner was ready to adorn the pre-set table right after Sunday morning service. She did it all and loved it.

Remember, the family is a team

I stopped by the lobby after service to chat with an already smiling Sister Brown. Before I could greet her, she said, "What a wonderful morning. I got just what I needed." I was about to agree with her about the impact of the pastor's message that morning when she said, "No, not that. Your 10-year old Lance came by with a hug and said, 'I love you, Sister Brown.' I needed that." Sometimes it takes a family to minister to a congregation.

Hang in there

A cherished compliment came from a long-time church member who had this word for me on our farewell day. "Judy, the day I loved you most during your decade of ministry to us was the day I saw you walk into service, and I knew your heart was broken." They notice. They respond.

During the nearly daily rainstorms in

Florida (home during my growing-up years), I was charmed by observing raindrops clinging to the window. I watched them as they raced each other to the bottom of the pane. In their gravitational rush, they sometimes followed a path where they joined momentarily with other drops. Occasionally, two would continue along together; other times they'd leave some of their mass behind and run more wildly toward their destinations. Charting their journey was always new, surprising, adventuresome, and educational. These factors were constant. There was always comingling, joint venture, movement, change. Life and ministry assure us there will be flooding and diminishing, purposeful movement toward a goal, as well as circuitous, adversity-strewn paths, and always change.

CONCLUSION

The church historically and currently wrestles with the issue of the woman's role in leadership. Jesus encouraged differentiation between tradition and truth. He called us to truth that abolishes prejudice. A lifetime of ministry leaves me with this sure knowledge: I've found there's a strange pen that writes our to-do list while we're at our place of service. When we're teaching, we realize the good information we can share with our own children; while substituting in the toddlers class, we can't wait to get home and share the remnants of the custom-designed snacks with our own little ones; while visiting nursing homes, we are convinced of the wide range of freedoms available to us, so we hurry home to spend the rest of the afternoon in the backyard with our own family and close out the evening with smores before bedtime. An integration of ministry and family is entirely possible. **e**

Judy Rachels is a licensed minister with the Assemblies of God and lives in Huntington Beach, California. She is the wife of T. Ray Rachels, superintendent of the Southern California District of the Assemblies of God.



"The church got together and came up with a job description for you."



I loved to work out my salvation in the practice room by taking the concepts I learned in theology class and making them more understandable to people through music. I never felt closer to God than when I was making music, and I knew He was preparing me for some kind of ministry.

HOW GOD CALLS HIS PEOPLE

In 1997, I left my steady, reasonable-paying, benefit-providing job as a high school history teacher to become a sometimes-paid, full-time traveling singer/songwriter. In the following months my husband left his job at a radio station and joined me to run our newly founded Past the Wishing Ministries, named after the title of our first CD—*Past the Wishing*. Many people commented on our incredible step of faith, some with a tone that indicated they really meant incredible stupidity. To my husband and me, it was our only plausible step because we felt called by God.

As we travel around the country, people share with us their frustration and their longing to be more useful in God's kingdom. Many ask how we heard the call of God and what follow-through steps we took. It is difficult to put my finger on the many elements that defined that call in my heart, but it is not difficult to see my misconceptions of how I thought the call of God worked compared to the way it really happened in our lives. I can't define a sovereign God, but there are some common misconceptions about the call of God that may keep other women from experiencing the joy of His purpose in their lives.

THE CALL IS GRADUAL

I grew up listening to stories about the

great calls of God—radical calls that turned people's lives completely around—calls to Africa, calls to leave everything and follow Christ. These calls are wonderful and valid, but for many of us, our call does not come in such a dramatic way. Rather, the call of God is often gradual. Still, many women don't feel they are called to minister unless they have a radical Damascus Road experience.

I did not know at a young age that I was called to minister through music. I didn't even know it as I worked toward my education degree in college. I only knew that if I didn't get to a piano several times a week, I would go crazy. I loved to work out my salvation in the practice room by taking the concepts I learned in theology class and making them more understandable to people through music. I never felt closer to God than when I was making music, and I knew He was preparing me for some kind of ministry. The plan took shape over several years, and it is a joy now to look back at how it all slowly unfolded.

THE CALL MAKES SENSE

Another misconception about the call of God is that it must be separate from, and even opposite of our desires. For

most women I know in ministry, their call makes sense. I look at their lives and think, *They were made for that*. Whether or not they knew ahead of time what God was going to do, the ministry He carved out for them was the fulfillment of, not the antithesis of, their abilities and desires. As a whole, their call fits their desires and abilities, and continues to grow and be defined by what they are good at.

My grandfather was a gifted carpenter who had a heart for helping people. When he moved his family to a small town in Vermont, they began looking for a place to attend church. There was a church building in the town, but it had been closed for many years. He began renovating the building and looked for a pastor to hold services. When no pastor could be found, he started holding services himself. He worked during the week as a carpenter, fixed up the building in his spare time, and preached every Sunday. His call was to become a church planter, and by the end of his life he had built five churches and pastored seven. It made sense. There was a need, and he felt called to fill it.

THE CALL IS DIVERSE

Another paralyzing misconception is that the call of God only comes in a few

specific forms: pastor, evangelist, youth pastor, missionary, music minister, children's pastor, pastor's wife. I talk with many women who do not fit into these traditional roles of ministry. Many women in our churches do not see how their call to ministry is valid. Instead, their frustration prevents them from making any attempt to fulfill the call of God in their lives because their view of God's call is limited.

What does ministry look like? Ministry looks like the quilting bee in Mallard, Iowa, that makes over 200 quilts for the needy. It looks like a high school counselor in Apple Valley, Minnesota, who opens her home to 80 students every Monday night for Bible study. It looks like a bus driver in St. Paul, Minnesota, who picks up kids every Sunday morning for Sunday school. And hopefully, it looks like a singer/songwriter from Minneapolis, Minnesota, who brings the truth of God to her generation through song. It is important for women to continue to be ordained by the Assemblies of God to serve in full-time ministry, but it is equally important that women in the body of Christ recognize the ordination of the Holy Spirit as He guides them to their highest purpose.

THE CALL REQUIRES ACTION

One night I was lying in bed thinking, *I want to spend more time with God in His Word.* His words, "The day is not over yet," came as clear as an audible voice, and I knew what it meant. I immediately got out of bed and read my Bible. My devotion time that night was not groundbreaking, but the idea behind it was. At that moment, I realized age would not make me wiser, and all the wishing in the world would not help me fulfill God's plan for my life. Past the Wishing Ministries started with our acting on our dreams. We did not set out to start a ministry, but we set out to find God's will and that took action. Completing a series of small, mundane tasks led to open doors that then became our ministry.

George Wilson was a man who understood that God's call requires action. As the executive vice president of the Billy Graham Evangelistic Association, he worked tirelessly behind the scenes on all the details. At George's funeral, Billy Graham recognized that the spiritual triumphs they had seen would have never taken place if George had not been so diligent. George's reasoning was best summed up in his favorite quote, "Some people are so heavenly minded, they are no earthly

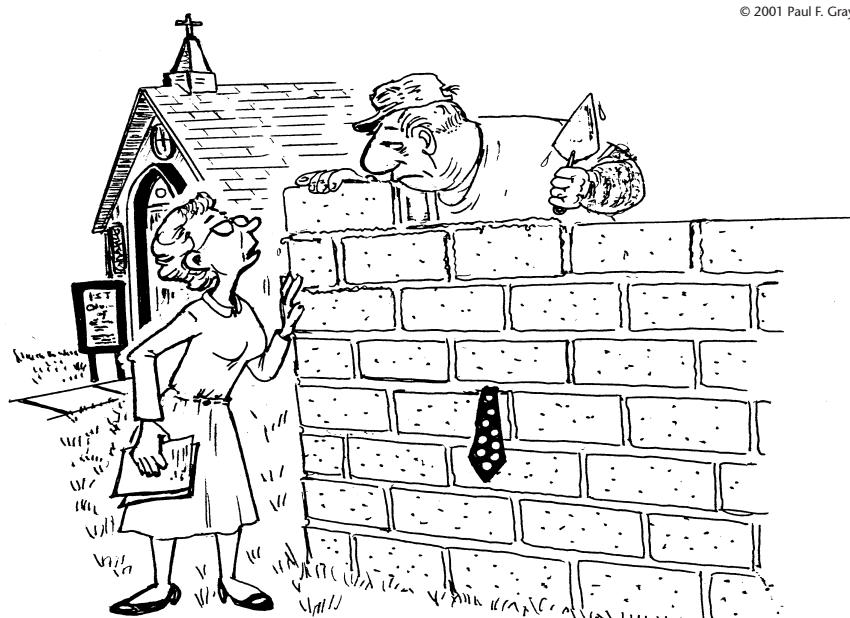
good." He knew the heavenly call of God required action here on earth.

THE CALL AND WILL OF GOD ARE NOT MYSTERIOUS

Henry Blackaby, author of *Experiencing God*, states that many people are asking, "What is God's will for my life?" when they should be asking, "What is God's will?" The theme of his Bible study is simple: find out where God is working and join Him. Many people feel the will of God is somewhere distant from them. But what set Israel apart from other nations was their reachable knowledge of God's will: "Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, 'Who will ascend into heaven to get it and proclaim it to us so we may obey it?' No, the word is very near you; it is in your mouth and in your heart so you may obey it" (Deuteronomy 30:11,12,14, NIV). We have this promise, too. The general will of God is outlined in His Word. When we hide His Word in our hearts, it is easier to hear and understand His more specific call in our lives.

I have always had a vague sense that God was preparing me for some kind of ministry. I didn't know what it was, but I had a sense that God was going to use my life for His glory. When I read the Word, I see that this feeling should not be unique to me or to just a few believers. Every woman (and man) should have that sense; the wonderful feeling of a purpose. That is why it is so important that we work to clarify and demystify the call of God in our lives so we can all work with purpose. In a disposable society where people are too old, too young, or not useful, God is showing us that there are no disposable people in His kingdom. If there is breath in your body, God is calling you to glorify Him with your life. e

Sara Groves is a songwriter and singer who lives in Minneapolis, Minnesota.



"Have you seen the pastor? He came out here hours ago to see if he could hurry you along some!"

© 2001 Paul F. Gray

interview

WITH RON F. MCMANUS

Spiritual Leadership Series (Part 3): Learning To Lead



RON F. MCMANUS

It is not unusual for people who are called into full-time ministry to doubt their ability to lead others. They may feel like Moses and Joshua felt when they went through periods of great doubt. A lack of confidence in one's ability to lead can sometimes be traced to a diminishing desire to learn or by ignoring personal growth opportunities. Unfortunately, some who have graduated from Bible college or seminary feel that the education they received is enough to last them a lifetime. However, a study on the lives of the Apostles reveals that they were lifelong learners. Jesus taught them to rethink and enlarge themselves. They were all leaders and were effective in leading others to reach their world for Christ.

The Spiritual Leadership Series concludes with this final offering. Ron McManus, president of EQUIP, a ministry that provides leadership training for pastors, explores the subject of lifelong learning and its relationship to leadership development.

HOW IMPORTANT IS HAVING AN ATTITUDE OF LIFE-LONG LEARNING TO A PASTORS' LEADERSHIP SKILLS?

MCMANUS: First, pastors need to understand that the process they went through to get their ministerial credentials merely created a foundation for learning. Learning is a process that lasts a lifetime.

Pastors need to continue to learn how they can be more effective in leading people.

Pastors are also in the people business. They need to understand people. Pastors need to know the culture in which they are pastoring. In a church there is a corporate culture where people are more analytical in the way they think; there are those who are more relational in the way they think; and there are those who are cause-effect type of people.

Pastors also need to understand leadership principles and continue to grow in this area of ministry. Some pastors spend too little money on their own personal growth and development and the growth of their people. As a result, these pastors do not read materials that will help them.

There are many books that deal with leadership. One is the classic by J. Oswald Sanders, *Spiritual Leadership*. John Maxwell's two books, *Developing the Leader Within You* and *Developing the Leaders Around You* are books I encourage pastors to read. Pastors need to do everything they can to acquire resources to help them.

A church does not grow past its pastor. The pastor is the lid on the church. If the pastor will grow in leadership, then the ministry can grow. This is why

we developed the Foundations of Leadership Program. If I can help pastors grow in their understanding of how to minister and lead people, then the lid is taken off the church.

Pastors also need to understand their giftings. They need to ask, “What are my strengths? What are the areas I need to work on in my life?” I tell pastors, “If you pretend you have all the gifts for ministry at your church, you’re the only one who believes that. Your spouse and the congregation don’t believe it.” I encourage pastors to list three or four areas in which they want to read beyond their Bible study and sermon preparation, and then purchase the resources needed to increase their understanding in these areas.

Pastors also need to work on relational skills. Communication is critical in ministry. Pastors need to learn how to become better at relationships and communication.


Some pastors have great pulpit abilities, but no organizational skills. Their ministry can’t move forward until they get their lives organized. They need the resources to help them grow in that arena. Some pastors are great organizers but they need to work on their communication and pulpit skills. Pastors can learn how to be better leaders, but it’s a decision they must make.

Pastors are great procrastinators. Pastors will become what they are becoming right now. They talk about what they want to accomplish in the next 1 or 2 years. But unless they change what they are doing today, it won’t happen. The secret to success in ministry is in our daily routine. What we do daily will determine what we will be. Pastors need to make some quality decisions about what they are going to do daily to become better leaders.

WHY IS IT IMPORTANT FOR PASTORS AND SPIRITUAL LEADERS TO UNDERSTAND THE DIFFERENT GENERATIONS THAT MAKE UP THEIR CHURCHES?

MCMANUS: Until you understand the

people you are trying to lead, you won’t know how to connect with them. People in the different groups (boomers, busters, and genXers) think differently; they look at life differently. They have a filter through which they view things. It’s important to understand how they think because it will affect how you present something. If you have a large



Jesus has sent us out into the highways and byways. Not all believers will come to church, we must go to them. Ours is a hands-on strategy—a way of life.

— McManus

segment of your congregation who are relational in nature, no matter what you do, you need to put it in a relational frame of reference. Otherwise, they are not going to connect to it. The ministry of the Word and the power of the Holy Spirit can penetrate all cultures and all age groups to bring people to Christ. But to disciple them, you have to know how they think and act.

WHAT DO YOU SAY TO PASTORS AND OTHERS WHO ARE CALLED INTO THE MINISTRY BUT WHO FEEL THEY ARE NOT NATURAL LEADERS?

MCMANUS: Many feel they are not leaders when it appears that what they are doing is not making a difference, when the people are not responding to their leadership, or when they have an overwhelming sense of inadequacy. Those are natural feelings and emotions. It’s important for pastors to know that God has called them to ministry. When pastors know they are called to ministry, then three things need to be understood. First, if God has called you, then He will enable you to be an effective leader if you are willing to let God

determine your value and not the people. Second, pastors must be willing to acquire resources and grow in their understanding of how to be a better leader. Third, pastors must understand that relationships are crucial to leadership. If pastors understand these things, it will help them gain and keep perspective, and lead others. It doesn’t take but

two or three people chewing on you or leaning against you for you to feel that the whole world is against you. In reality, there are many people following and responding to your leadership. That’s why perspective is important. We need a big-picture perspective of God’s call to help us see the positive things that are happening through our leadership.

When I was pastoring I had a carved statue on my desk of Joshua and Caleb—with grapes on their backs—coming back from Canaan. Every time I hung up from a phone call where someone was explaining life to me in a new way, I would look at the statue on my desk and think, *This report I just received is different from the one I received from God.* While we may feel ineffective and a failure in leadership, the important thing is what we are doing about it. We can continue to grow in our understanding and in our leadership, with a perspective that God is the One who called us, and He is the One who determines our value. No matter if my sermon was or wasn’t good last Sunday, I’m still valuable and I’m still called. **e**

interview

WITH LEROY BARTEL
AND DENNIS FRANCK

Single-Adult Ministries Agency



LEROY BARTEL



DENNIS FRANCK

Much attention has been cast in this country on the growing population of single adults. They comprise the fastest-growing demographic in the U.S. Some claim, however, that singles are the most unreached population group in America, as well as the least ministered to group in our churches.

To help stem this tide of neglect, the General Council of the Assemblies of God has established the Single Adult Ministries Agency. Dennis Franck has been appointed as the coordinator of this agency. He, along with LeRoy Bartel, national director of the Division of Christian Education and commissioner on discipleship, met with the editors of *Enrichment* journal to discuss this new ministry.

WHAT WILL BE THE FUNCTION OF THE SINGLE ADULT MINISTRIES OFFICE?

FRANCK: It is exciting to see this Fellowship embrace singles ministry. Brother Bartel and I have worked together for over a year to develop this. One of our goals was to establish a national agency to help churches that are beginning singles ministries for single adults of all ages.

Another goal is to network existing single-adult leaders with new leaders across the country. I'm interested in bringing people together for regional and national conferences and getting them connected on the phone and through E-mail.

Singles want somebody to represent them, to champion their cause. Many singles, unless they have an established, aggressive ministry, are struggling to establish a positive singles mentality in their churches. In some places, singles are thought of as losers, loners, and lovers. We need to change this mentality. There are unhealthy singles, and there are healthy singles, just as there are unhealthy married people and healthy married people.

We will develop a national single adult committee. We will meet with these people and brainstorm about ways to help churches have an effective single-adult ministry. We need to harness their abilities and their excitement for this ministry. Some of the members of this committee will be full and part-time singles pastors—men and women in different-sized churches who are leading single-adult ministries—and will work together as a team. We will work with GPH on curriculum for single adults as well as promoting other products.

Single-adult ministry is more than working with adults. We plan to partner with other departments at headquarters: Children's Ministries, Youth Ministries, Chi Alpha, and Senior Adult Ministries as their ministries relate to single adults and their families.

BARTEL: Dennis has a background in networking. He will develop ministry to single adults by building bridges to the various entities in the Fellowship that have singles as a part of their concern. We will brainstorm and partner with our curriculum department and other departments at headquarters. We will also select key people from the field and explore what can be provided from outside vendors, and also what we need to provide ourselves.

Dennis also has a strong background in writing. He has written not only for our publications, but also for the *Single Adult Ministries Journal* and chapters for books on singles ministry by Baker and Victor Books. We believe we have the right person to fulfill this responsibility.

STATISTICS SHOW THAT 84 PERCENT OF OUR CHURCHES ARE LESS THAN 199, AND 64 PERCENT ARE 99 OR LESS. HOW WILL YOU HELP SMALLER CHURCHES DEVELOP A SINGLE ADULT MINISTRY?

BARTEL: This is one of our big challenges. There are not many full-time single-adult ministry pastors because of the number of smaller churches. In most cases, a layperson with a passion and vision for singles leads the single-adult ministry in these churches. We want to enable, encourage, and equip these laypeople.

FRANCK: Several years ago Earl Creps, former adult ministries consultant, Sunday School Promotion and Training Department of the Assemblies of God, worked with the Oklahoma District to pioneer a singles family camp. It provided children's ministry and youth ministry, as well as ministry to mom or dad. Several other districts picked up on the idea. They discovered they were not ministering just to singles from big churches, but also singles from smaller churches. Large churches will sometimes have their own singles retreats. We want to encourage districts to network with these large churches and develop a singles retreat for their districts that will include single adults

from smaller churches. Some singles from smaller churches will drive up to 12 hours to attend one of these retreats.

Our goal is also to help pastors understand the difference in the percentage of single adults in society compared to those in our churches. Forty-four percent of today's population is single adults. But the percentage of single adults in many churches is not this high. We need to ask why.

Sometimes churches have not yet designed ministries to reach and nurture single adults. A church will hire a youth pastor for its young people, but may not recognize the need for a pastor for its single adults. Some pastors and church members may not fully understand single adults and their unique needs. If singles feel like a fifth wheel in our churches, it's because they feel out of place in the typical classes we offer on Sundays and Wednesdays. Ministering to single adults takes planning and resources.

WHAT STEPS CAN PASTORS TAKE TO DEVELOP A SINGLE-ADULT MINISTRY IN THEIR CHURCHES?

FRANCK: Churches that are not large enough to have a single-adult pastor can have a single-adult ministry led by

laypeople. Many times the ones who have been married again understand the single and single-again person and what it takes to rebuild their lives. Single adults are easier to recruit, and they need to be involved because they will run the ministry. They will support what they help to create. The goal is to find someone to lead this ministry. A mid-sized church may not have something for all ages of singles, but it can have a singles class.

The never marrieds and the formerly marrieds who don't have children have a reservoir of time and talent. We need to challenge them to get involved in the church.

Single adults are just as valuable to the Lord's work as are marrieds. They are valuable to the church because of their time and talent. They are valuable because they will grow once they're involved. They will be valuable to each other because they will minister to each other. Many single adults are already involved in singing in the choir, ushering, and teaching. But pastors need to challenge them to get involved in ministering to other single adults. As singles get involved, they will find other people like them with the same needs, hurts, interests, and spiritual needs. **E**

© 2001 Erik Johnson



"Let's handle this change one step-on-toes at a time."

Rediscovering the Prophetic Role of Women

B Y S T A N L E Y M . H O R T O N

Were there women prophets in the Bible? Yes, there were, in both the Old and New Testaments. The Hebrew word for prophet, *navi'*, [feminine, *navi'a*] comes from an old word for speaker and came to mean a speaker or spokesperson for God. We can see how the term is used by comparing Exodus 7:1: "Then the Lord said to Moses, 'See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet,'"* with Exodus 4:16: "He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him."

The prophet or prophetess declared God's message. This did not necessarily include any prediction of the future, although the future could be brought in to help the people understand God's will for the present.

Miriam, Moses' sister, is the first prophetess mentioned in the Bible. Part of her ministry was leading the women in singing and dancing (Exodus 15:20). The women sang responsively with the men, and the Holy Spirit inspired the words of her song.

decided" (Judges 4:5). They came because they recognized she did not decide on the basis of her own wisdom, but she would give them a word from God. Later she gave Barak words from the Lord that enabled him to lead Israel to victory.

In another critical time, when Josiah was repairing the temple that Manasseh had closed, a copy of the Book of the Law was discovered. Josiah wanted to inquire of the Lord about what was written in the Book, so he sent Hilkiah to Huldah the prophetess (2 Kings 22:14; 2 Chronicles 34:22). He recognized that in the midst of all the neglect of God's Word, she remained faithful and was a true spokesperson for the Lord.

Isaiah's wife is also called the prophetess (Isaiah 8:3). Some commentators suppose she is called this out of politeness because she was the wife of a prophet. However, Hebrew culture had no such custom. She wrote no books, but she must have had a ministry.

The Greek word for prophet *prophetes*, [fem. *prophetis*], means a

Other godly women spoke for God as they were inspired by the Holy Spirit and thus had a prophetic ministry even though the word prophetess was not used of them. Elisabeth, the mother of John the Baptist, was filled with the Spirit and spoke by the Spirit of Mary and the Baby in her womb (Luke 1:41–45). Mary herself must have been inspired of the Holy Spirit, as her own spirit rejoiced in God her Savior (Luke 1:46–56). When Paul was on his way to Jerusalem, he stopped at Caesarea where the four daughters of the evangelist Philip prophesied. This must have brought him much encouragement, for the gift of prophecy brings "strengthening [that builds up spiritually and develops or confirms faith], encouragement [that awakens, challenging to move ahead in faithfulness and love] and comfort [that cheers, revives, and stirs hope and expectation]" (1 Corinthians 14:3).

As I point out in my book, *What the Bible Says About the Holy Spirit*, "The principles of 1 Corinthians 12 show the importance of the gift of prophecy. There it was emphasized that the Holy Spirit wanted to use the individual to bless and build up the whole Body. He wants us to grow up into Christ, for only as the whole Body is fitted together and united, with every part receiving a supply from the Head, does the Body grow to the upbuilding of itself in love (Ephesians 4:15,16). The love of 1 Corinthians 13 will also lead us to strive for prophecy above other spiritual gifts because it does more to edify the Church."¹ The gift is "available to any member of the congregation.... In fact, because of the edification of the Church

Let Spirit-filled women take courage and in faith, with love for God and His people, eagerly desire to prophesy to the edification of the Body.

Deborah (Judges 4:4) was a prophetess who led the people of Israel. She was married, but her husband must have supported her ministry. "She held court under the Palm of Deborah...in the hill country of Ephraim, and the Israelites came to her to have their disputes

proclaimer of divine revelation. Anna, the elderly woman of the northern tribe of Asher, was a prophetess who served the Lord in the temple and met Mary and Joseph and the baby Jesus. She thanked God and told others about Jesus.

through this gift all are encouraged to seek it.”²

Some have misinterpreted 1 Corinthians 14:34, “Women should remain silent in the churches,” to mean that women should not minister in the vocal gifts. However, Paul had already said in verse 31, “you can all prophesy in turn so that everyone may be instructed and encouraged.” In the context Paul was also speaking about interruptions and disorder. Paul “suggests that another type of interruption should be avoided. Women (who were usually uneducated in that day) were asking questions in an improper manner and thus contributing to the confusion. They were told to hold their questions and ask their husbands at home. This should be applied to both men and women in matters that custom considers unbecoming. But Paul is in no sense trying to hinder women from prophesying, speaking in tongues, singing, or otherwise contributing to the worship. He expected women to pray and prophesy if the Spirit gave them a ministry (11:5). The Bible makes no difference in

spiritual manifestations between men and women.”³ The context makes it clear that Paul means public manifestation of the gifts in the congregation.

To encourage women to rediscover their prophetic role, we need to emphasize further 1 Corinthians 12:11, “All these [spiritual gifts] are the work of one and the same Spirit, and he gives them to each one, just as he determines.” Clearly, the Holy Spirit is sovereign in distributing the gifts. We need to look to Him and be open to Him, for He knows what gifts will meet the need and He knows who He wants to use to minister the gifts. The gifts remain under His power and remain His gifts. He is the source, no matter who is being used.

First Corinthians 12:27 says, “Now you are the body of Christ, and each one of you is a part of it.” That includes the women as well as the men. Paul challenged believers to “eagerly desire spiritual gifts, especially the gift of prophecy” (14:1). This makes it clear that though the Spirit distributes the gifts as He determines, He looks for those who have an eager desire to prophesy to the edification of the

church. He will not force a gift on a person who does not have an earnest desire. It also lets us know that we do not have the gifts automatically just because we have been baptized in the Holy Spirit. Further steps of faith are needed, and chapter 13 indicates that God’s love that He pours out into our hearts by His Spirit (Romans 5:5) is an important motivating factor in the ministry of spiritual gifts. So let Spirit-filled women take courage and in faith, with love for God and His people, eagerly desire to prophesy to the edification of the Body. **E**

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

Stanley Horton, Th.D., is project coordinator for the Pentecostal Textbook Project and professor emeritus at the Assemblies of God Theological Seminary, Springfield, Missouri.

E N D N O T E S

1. Stanley M. Horton, *What the Bible Says About the Holy Spirit*, (Springfield, Mo.: Gospel Publishing House, 1989), 225,226.
2. *Ibid.*, 276.
3. *Ibid.*, 235.

Was Paul For or Against Women in Ministry?

B Y C R A I G S . K E E N E R

The question of a woman's role in ministry is a pressing concern for today's church. It is paramount first, because of our need for the gifts of all the members God has called to serve the Church. The concern, however, has extended beyond the Church itself. Increasingly, secular thinkers attack Christianity as against women and thus irrelevant to the modern world.

The Assemblies of God and other denominations birthed in the Holiness and Pentecostal revivals affirmed women in ministry long before the role of women became a secular or liberal agenda.¹ Likewise, in the historic missionary expansion of the 19th century, two-thirds of all missionaries were women. The 19th-century women's movement that fought for women's right to vote originally grew from the same revival movement led by Charles Finney and others who advocated the abolition of slavery. By contrast, those who identified everything in the Bible's culture with the Bible's message were obligated both to accept slavery and reject women's ministry.²

For Bible-believing Christians, however, mere precedent from church history cannot settle a question; we must establish our case from Scripture. Because the current debate focuses especially around Paul's teaching, we will examine his writings after we have briefly summarized other biblical teachings on the subject.

WOMEN'S MINISTRY IN THE REST OF THE BIBLE

Because Paul accepted both the Hebrew Bible and Jesus' teachings as God's Word, we must briefly survey women's ministry in these sources. The ancient Near Eastern

world, of which Israel was a part, was a man's world. Because God spoke to Israel in a particular culture, however, does not suggest that the culture itself was holy. The culture included polygamy, divorce, slavery, and a variety of other practices we now recognize as unholy.

Despite the prominence of men in ancient Israelite society, God still sometimes called women as leaders. When Josiah needed to hear the word of the Lord, he sent Hilkiah the priest and others to a person who was undoubtedly one of the most prominent prophetic figures of his day: Huldah (2 Kings 22:12–20). Deborah was not only a prophetess, but a judge (Judges 4:4). She held the place of greatest authority in Israel in her day. She is also one of the few judges of whom the Bible reports no failures (Judges 4,5).

Although first-century Jewish women rarely, if ever, studied with teachers of the Law the way male disciples did,³ Jesus allowed women to join His ranks (Mark 15:40,41; Luke 8:1–3)—something the culture could have regarded as scandalous.⁴ As if this were not scandalous enough, He allowed a woman who wished to hear His teaching “sit at his feet” (Luke 10:39)—taking a posture normally reserved for disciples. Other Jewish teachers did not allow women disciples; indeed, disciples were often teachers in training.⁵ To have sent women out on the preaching missions (e.g., Mark 6:7–13) might have proved too scandalous to be practical; nevertheless, the Gospels unanimously report that God chose women as the first witnesses of the Resurrection, even though first-century Jewish men often dismissed the testimony of women.⁶

Joel explicitly emphasized that when God poured out His Spirit, women as well

as men would prophesy (Joel 2:28,29). Pentecost meant that all God's people qualified for the gifts of His Spirit (Acts 2:17,18), just as salvation meant that male or female would have the same relationship with God (Galatians 3:28). Subsequent outpourings of the Spirit have often led to the same effect.

PASSAGES WHERE PAUL AFFIRMED THE MINISTRY OF WOMEN

Paul often affirmed the ministry of women despite the gender prejudices of his culture. With a few exceptions (some women philosophers), advanced education was a male domain. Because most people in Mediterranean antiquity were functionally illiterate, those who could read and speak well generally assumed teaching roles, and—with rare exceptions—these were men.⁷ In the first centuries of our era, most Jewish men—like Philo, Josephus, and many later rabbis—reflected the prejudice of much of the broader Greco-Roman culture.⁸

Women's roles varied from one region to another, but Paul's writings clearly rank him among the more progressive, not the more chauvinistic, writers of his day. Many of Paul's collaborators in the gospel were women.

Paul commended the ministry of a woman who brought his letter to the Roman Christians (Romans 16:1,2). Phoebe was a servant of the church at Cenchrea. “Servant” may refer to a deacon, a term that sometimes designated administrative responsibility in the Early Church. In his epistles, however, Paul most frequently applied the term to any minister of God's Word, including himself (1 Corinthians 3:5; 2 Corinthians 3:6; 6:4; Ephesians 3:7; 6:21). He also called

Phoebe a “succorer” or “helper” of many (Romans 16:2); this term technically designated her as the church’s patron or sponsor, most likely the owner of the home in which the church at Cenchrea was meeting. This entitled her to a position of honor in the church.⁹

Phoebe was not the only influential woman in the church. Whereas Paul greeted about twice as many men as women in Romans 16, he commended the ministries of about twice as many women as men in that list. (Some use the predominance of male ministers in the Bible against women in ministry, but that argument could work against men’s ministry in this passage.) These commendations may indicate his sensitivity to the opposition women undoubtedly faced for their ministry and are remarkable, given the prejudice against women’s ministry that existed in Paul’s culture.

If Paul followed ancient custom when he praised Priscilla, he may have mentioned her before her husband Aquila because of her higher status (Romans 16:3,4). Elsewhere we learn that she and her husband taught Scripture to another minister, Apollos (Acts 18:26). Paul also listed two fellow apostles, Andronicus and Junia (Romans 16:7). Although Junia is clearly a feminine name, writers opposed to the possibility that Paul could have referred to a female apostle,¹⁰ suggest that Junia is a contraction for the masculine Junianus. This contraction, however, never occurs, and more recently has been shown to be grammatically impossible for a Latin name like Junia. This suggestion rests not on the text itself, but entirely on the presupposition that a woman could not be an apostle.

Elsewhere Paul referred to the ministry of two women in Philippi, who, like his many male fellow ministers, shared in his work for the gospel there (Philippians 4:2,3). Because women typically achieved more prominent religious roles in Macedonia than in most parts of the Roman world,¹¹ Paul’s women colleagues in this region may have moved more quickly into prominent offices in the church (cf., Acts 16:14,15).

Although Paul ranked prophets

second only to apostles (1 Corinthians 12:28), he acknowledged the ministry of prophetesses (1 Corinthians 11:5), following the Hebrew Bible (Exodus 15:20; Judges 4:4; 2 Kings 22:13,14) and early Christian practice (Acts 2:17,18; 21:9). Thus those who complain that Paul did not specifically mention women pastors by name miss the point. Paul rarely mentioned any men pastors by name, either. He most often simply mentioned his traveling companions in ministry, who were naturally men. Paul’s most commonly used titles for these fellow laborers were “servant” and “fellow worker”—both of which he also applied to women (Romans 16:1,3). Given the culture he addressed, it was natural that fewer women could exercise the social independence necessary to achieve positions of ministry. Where they did, however, Paul commended them and included commendations to women apostles and prophets, the offices of the highest authority in the church.

While passages such as these establish Paul among the more progressive writers of his era, the primary controversy today rages around other passages in which Paul seemed to oppose women in ministry. Before turning there, we must examine one passage where Paul clearly addressed a local cultural situation.

PAUL ON HEAD COVERING

Although Paul often advocated the mutuality of gender roles,¹² he also worked within the boundaries of his culture where necessary for the sake of the gospel. We begin with his teaching on head coverings because, although it is not directly related to women’s ministry, it will help us understand his passages concerning women in ministry. Most Christians today agree that women do not need to cover their heads in church, but many do

not recognize that Paul used the same kinds of arguments for women covering their heads as for women refraining from congregational speech. In both cases, Paul used some general principles but addressed a specific cultural situation.

When Paul urged women in the Corinthian churches to cover their heads (the only place where the Bible teaches about this), he followed a custom prominent in many Eastern cultures of his day.¹³ Although women and men alike covered their heads for various reasons,¹⁴ married women specifically covered their heads to prevent men other than their husbands from lusting after their hair.¹⁵ A married woman who went out with her head uncovered was considered promiscuous and was to be divorced as an adulteress.¹⁶ Because of what head coverings symbolized in that culture, Paul asked the more liberated women to cover their heads so they would not scandalize the others. Among his arguments for head coverings is the

Increasingly, secular thinkers attack Christianity as against women and thus irrelevant to the modern world.

fact God created Adam first; in the particular culture he addressed, this argument would make sense as an argument for women wearing head coverings.¹⁷

PASSAGES WHERE PAUL MAY HAVE RESTRICTED WOMEN’S MINISTRY

Because Paul, in some cases, advocated women’s ministry, we cannot read his restrictions on women in ministry as universal prohibitions. Rather, as in the case of head coverings in Corinth, Paul addressed a specific cultural situation. This is not to say that Paul here or anywhere else wrote Scripture that was not for all time. It is merely to say that he did not write it for all circumstances and that we must take into account the circumstances he addressed to understand how he would have applied his principles in very different situations. In practice, no

one today applies all texts for all circumstances, no matter how loudly they may defend some texts as applying to all circumstances. For instance, most of us did not send offerings for the church in Jerusalem this Sunday (1 Corinthians 16:1–3). If our churches do not support widows, we can protest that most widows today have not washed the saints' feet (1 Timothy 5:10). Likewise, few readers today would advocate our going to Troas to pick up Paul's cloak; we recognize that Paul addressed these words specifically to Timothy (2 Timothy 4:13).

LET WOMEN KEEP SILENT

Two passages in Paul's writings at first seem to contradict the progressive ones. Keep in mind that these are the only two passages in the Bible that could remotely be construed as contradicting Paul's endorsement of women in ministry.

First, Paul instructed women to be silent and save their questions about the service for their husbands at home (1 Corinthians 14:34–36). Yet, Paul could not mean silence under all circumstances, because earlier in the same letter he acknowledged that women could pray and prophesy in church (1 Corinthians 11:5); and prophecy ranked even higher than teaching (12:28).

Knowing ancient Greek culture helps us understand the passage better. Not all explanations scholars have proposed have proved satisfying. Some hold that a later scribe accidentally inserted these lines into Paul's writings, but the hard evidence for this interpretation seems slender.¹⁸ Some suggest that Paul here quoted a Corinthian position (1 Corinthians 14:34,35), which he then refuted (verse 36); unfortunately, verse 36 does not read naturally as a refutation. Others think that churches, like synagogues, were segregated by gender, somehow making women's talk disruptive. This view falters on two counts: First, gender segregation in synagogues may have begun centuries after Paul; and, second, the Corinthian Christians met in homes, whose architecture would have rendered such segregation impossible. Some also suggest that Paul addressed women who were abusing

the gifts of the Spirit or a problem with judging prophecies. But while the context addresses these issues, ancient writers commonly used digressions, and the theme of church order is sufficient to unite the context.

Another explanation seems more likely. Paul elsewhere affirmed women's role in prayer and prophecy (11:5), so he cannot be prohibiting *all* kinds of speech here. (In fact, no church that allows women to sing actually takes this verse to mean complete silence anyway.) Since Paul only addressed a specific kind of speech, we should note that the only kind of speech he directly addressed in 14:34–36 was wives asking questions.¹⁹ In ancient Greek and Jewish lecture settings, advanced students or educated people frequently interrupted public speakers with reasonable questions. Yet the culture had deprived most women of education. Jewish women could listen in synagogues, but unlike boys, were not taught to recite the Law while growing up. Ancient culture also considered it rude for uneducated persons to slow down lectures with questions that betrayed their lack of training.²⁰ So Paul provided a long-range solution: The husbands should take a personal interest in their wives' learning and catch them up privately. Most ancient husbands doubted their wives' intellectual potential, but Paul was among the most progressive of ancient writers on the subject.²¹ Far from repressing these women, by ancient standards Paul was liberating them.²²

This text cannot prohibit women's announcing the word of the Lord (1 Corinthians 11:4,5), and nothing in the context here suggests that Paul specifically prohibited women from Bible teaching. The only passage in the entire Bible that one could directly cite against women teaching the Bible is 1 Timothy 2:11–15.

IN QUIETNESS AND SUBMISSION

In 1 Timothy 2:11–15, Paul forbade women to teach or exercise authority over men. Most supporters of women in ministry think that the latter expression means "usurp authority,"²³ something Paul would not want men to do any more

than women, but the matter is disputed.²⁴ In any case, here Paul also forbade women to "teach," something he apparently allowed elsewhere (Romans 16; Philippians 4:2,3). Thus he presumably addressed the specific situation in this community. Because both Paul and his readers knew their situation and could take it for granted, the situation which elicited Paul's response was thus assumed in his intended meaning.

It is probably no coincidence that the one passage in the Bible prohibiting women teaching Scripture appears in the one set of letters where we explicitly know that false teachers were targeting and working through women. Paul's letters to Timothy in Ephesus provide a glimpse of the situation: false teachers (1 Timothy 1:6,7,19,20; 6:3–5; 2 Timothy 2:17) were misleading the women (2 Timothy 3:6,7). These women were probably (and especially) some widows who owned houses the false teachers could use for their meetings. (See 1 Timothy 5:13. One of the Greek terms here indicates spreading nonsense.)²⁵ Women were the most susceptible to false teaching only because they had been granted the least education. This behavior was bound to bring reproach on the church from a hostile society that was already convinced Christians subverted the traditional roles of women and slaves.²⁶ So Paul provided a short-range solution: "Do not teach" (under the present circumstances); and a long-range solution: "Let them learn" (1 Timothy 2:11).

Today we read, "learn in silence," and think the emphasis lies on "silence." That these women were to learn "quietly and submissively" may reflect their witness within society (these were characteristics normally expected of women). But ancient culture expected *all* beginning students (unlike advanced students) to learn silently; that was why women were not supposed to ask questions (as noted above). The same word for "silence" here is applied to all Christians in the context (2:2). Paul specifically addressed this matter to women for the same reason he addressed the admonition to stop disputing to the men (2:8): They were the

groups involved in the Ephesian churches. Again it appears that Paul's long-range plan was to liberate, not subordinate, women's ministry. The issue is not gender but learning God's Word.

What particularly causes many scholars to question this otherwise logical case is Paul's following argument, where he based his case on the roles of Adam and Eve (1 Timothy 2:13,14). Paul's argument from the creation order, however, was one of the very arguments he earlier used to contend that women should wear head coverings (1 Corinthians 11:7-9). In other words, Paul sometimes cited Scripture to make an ad hoc case for particular circumstances that he would not apply to all circumstances. Although Paul often makes universal arguments from the Old Testament, he sometimes (as with head coverings) makes a local argument by analogy. His argument from Eve's deception is even more likely to fit this category. If Eve's deception prohibits all women from teaching, Paul would be claiming that all women, like Eve, are more easily deceived than all men. (One wonders, then, why he would allow women to teach other women, since they would deceive them all the more.) If, however, the deception does not apply to all women, neither does his prohibition of their teaching. Paul probably used Eve to illustrate the situation of the unlearned women he addressed in Ephesus; but he elsewhere used Eve for anyone who is deceived, not just women (2 Corinthians 11:3).²⁷

Because we do not believe Paul would have contradicted himself, his approval of women's ministry in God's Word elsewhere confirms that 1 Timothy 2:9-15 cannot prohibit women's ministry in all situations; rather, he addressed a particular situation.

Some have protested that women should not hold authority over men because men are the head of women. Aside from the many debates about the meaning of the Greek term "head" (for instance, some translate it "source" instead of "authority over"),²⁸ Paul spoke only of the husband as head of his wife, not of the male gender as head

of the female gender. Further, we Pentecostals and charismatics affirm that the minister's authority is inherent in the minister's calling and ministry of the Word, not the minister's person. In this case, gender should be irrelevant as a consideration for ministry—for us as it was for Paul.

CONCLUSION

Today we should affirm those whom God calls, whether male or female, and encourage them in faithfully learning God's Word. We need to affirm all potential laborers, both men and women, for the abundant harvest fields. **e**

Craig S. Keener, Ph.D., is professor of New Testament at Eastern Seminary, Wynnemewood, Pennsylvania. He is the author of 10 books, including, Paul Women & Wives, and 2 books that have won the highest biblical studies awards in Christianity Today in 1995 and 1999: the IVP Bible Background Commentary: New Testament (InterVarsity) and a Commentary on the Gospel of Matthew (Eerdmans).

E N D N O T E S

1. Victor Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1971), 188,89.
2. See S. Grenz and D. Muir Kjesbo, *Women in the Church* (Downers Grove: InterVarsity, 1995), 42-62; N. Hardesty, *Women Called To Witness* (Nashville: Abingdon, 1984); G. Usry and C. Keener, *Black Man's Religion* (Downers Grove: InterVarsity, 1996), 90-94, 98-109.
3. Ibid.
4. See G. Stanton, *The Gospels and Jesus* (Oxford: Oxford, 1989), 202; J. Stambaugh and D. Balch, *The New Testament in Its Social Environment* (Philadelphia: Westminster, 1986), 104; W. Liefeld, "The Wandering Preacher as a Social Figure in the Roman Empire" (Ph.D. dissertation, Columbia University, 1967), 240. Critics often maligned movements supported by women. See E.P. Sanders, *The Historical Figure of Jesus* (New York: Penguin, 1993), 109.
5. To "sit before" a teacher's feet was to take the posture of a disciple (Acts 22:3; m. Ab. 1:4; ARN 6, 38 A; ARN 11, §28 B; b. Pes. 3b; p. Sanh. 10:1,

§8). On women in Jesus' ministry, see especially B. Witherington III, *Women in the Ministry of Jesus*, SNTSM 51 (Cambridge: Cambridge University, 1984).

6. Jesus' contemporaries generally held little esteem for the testimony of women (Jos. Ant. 4.219; m. Yeb. 15:1, 8-10; Ket. 1:6-9; tos. Yeb. 14:10; Sifra VDDeho. pq. 7:45.1.1; cf., Luke 24:11). In Roman law, see similarly J. Gardner, *Women in Roman Law and Society* (Bloomington: Indiana University, 1986), 165.
7. Although inscriptions demonstrate that women filled a prominent role in some synagogues (see B. Brooten, *Women Leaders in the Ancient Synagogue: Inscriptional Evidence and Background Issues* [Chico, Calif.: Scholars, 1982]), they also reveal that this practice was the exception rather than the norm.
8. E.g., Philo Prob. 117; see further Safrai, "Education," JPFC 955; R. Baer, *Philo's Use of the Categories Male and Female*, AZLGHJ 3 (Leiden: Brill, 1970).
9. See further Keener, *Women*, 237-40.
10. Because Paul nowhere else appeals to commendations from the apostles, "notable apostles" remains the most natural way to construe this phrase (see, e.g., A. Spencer, *Beyond the Curse: Women Called to Ministry* [Peabody, Mass.: Hendrickson, 1989], 102).
11. See V. Abrahamsen, "The Rock Reliefs and the Cult of Diana at Philippi" (Th.D. dissertation, Harvard Divinity School, 1986).
12. See, e.g., comments in C. Keener, "Man and Woman," pp. 583-92 in *Dictionary of Paul and His Letters* (Downers Grove: InterVarsity, 1993), 584-85.
13. Jewish people were among the cultures that required married women to cover their hair (e.g., m. B.K. 8:6; ARN 3, 17A; Sifre Num. 11.2.2; 3 Macc 4:6). Elsewhere in the East, cf., e.g., R. MacMullen, "Women in Public in the Roman Empire," *Historia* 29 (1980): 209-10.
14. Sometimes men (Plut. R.Q. 14, *Mor.* 267A; *Char. Chaer.* 3.3.14) and women (Plut. R.Q. 26, *Mor.* 270D; *Char. Chaer.* 1.11.2; 8.1.7; ARN 1A) covered their heads for mourning. Similarly, both men (m. Sot. 9:15; Epict. Disc. 1.11.27) and women (ARN 9, §25B) covered their heads for shame. Roman women normally covered their heads for worship (e.g., Varro 5.29.130; Plut. R.Q. 10, *Mor.* 266C), in contrast to Greek women who uncovered their

- heads (*SIG* 3d ed., 3.999). But in contrast to the custom Paul addressed, none of these specific practices differentiates men from women.
15. Hair was the primary object of male desire (Apul. *Metam.* 2.8,9; Char. *Chaer.* 1.13.11; 1.14.1; ARN 14, §35B; Sifre Num. 11.2.1; p. Sanh. 6:4, §1). This was why many peoples required married women to cover their hair but allowed unmarried girls to go uncovered (e.g., Charillus 2 in Plut. *Sayings of Spartans, Mor.* 232C; Philo Spec. Leg. 3.56).
 16. E.g., m. Ket. 7:6; b. Sot. 9a; R. Meir in Num. Rab. 9:12. For a similar custom and reasoning today in traditional Islamic societies, see C. Delaney, "Seeds of Honor, Fields of Shame," pp. 35–48 in *Honor and Shame and the Unity of the Mediterranean*, ed. D. Gilmore, AAA 22 (Washington, D.C.: American Anthropological Association, 1987), 42, 67; cf., D. Eickelman, *The Middle East: An Anthropological Approach*, 2d ed. (Englewood Cliffs, N.J.: Prentice Hall, 1989), 165.
 17. On Paul's various arguments here, see more fully Keener, *Women*, 31–46; or more briefly, in "Man and Woman," 585–86. For a similar background for 1 Timothy 2:9,10, see D. Scholer, "Women's Adornment: Some Historical and Hermeneutical Observations on the New Testament Passages," *Daughters of Sarah* 6 (1980), 3–6; Keener, *Women*, 103–7.
 18. G. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 699–705. Fee may be right that the entire Western tradition displaces this passage, but this might happen easily with a digression (common enough in ancient writing), and even in these texts the passage is moved, not missing.
 19. E.g., K. Giles, *Created Woman: A Fresh Study of the Biblical Teaching* (Canberra: Acorn, 1985), 56.
 20. See, e.g., Plut. *On Lectures* 4,11,13,18, Mor. 39CD, 43BC, 45D, 48AB; cf. tos. Sanh. 7:10.
 21. One of the most progressive alternatives was Plut., *Advice to Bride and Groom*, 48, Mor. 145BC, who, nevertheless, ended up accusing women of folly if left to themselves (48, Mor. 145DE).
 22. For more detailed documentation, see Keener, *Women*, 70–100; similarly, B. Witherington, III, *Women in the Earliest Churches*, SNTSM 59 (Cambridge: Cambridge University, 1988), 90–104.
 23. See further discussion in Keener, *Women*, pp. 108,9.
 24. For recent and noteworthy arguments in favor of "exercise authority," see the articles by Baldwin, Köstenberger, and Schreiner in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids: Baker, 1995).
 25. The Greek expression for the women's activities here probably refers to spreading false teaching; see G. Fee, *1 and 2 Timothy, Titus*, NIBC (Peabody, Mass.: Hendrickson, 1988), 122.
 26. Given Roman society's perception of Christians as a subversive cult, false teaching that undermined Paul's strategies for the church's public witness (see Keener, *Women*, 139–56) could not be permitted (cf., 1 Timothy 3:2,7,10; 5:7,10,14; 6:1; Titus 1:6; 2:1–5,8,10; A. Padgett, "The Pauline Rationale for Submission: Biblical Feminism and the *hina* Clauses of Titus 2:1–10," EQ 59 (1987) 52; D. Verner, *The Household of God: The Social World of the Pastoral Epistles*, SBLDS, 71 [Chico, Calif.: Scholars, 1983]).
 27. First Timothy 2:15 may also qualify the preceding verses; see Keener, *Women*, 118–20.
 28. Catherine Clark Kroeger and others believe it implies "source," Wayne Grudem and others that it implies "authority over." With Gordon Fee, I suspect that ancient literature allows both views but that Paul used an image relevant in his day (see further Keener, *Women*, 32–36, 168).

Endtime Revival—Spirit-Led and Spirit-Controlled

A RESPONSE TO RESOLUTION 16

Prepared by the Commission on Doctrinal Purity and Ratified by the General Presbytry, August 2000

As the writer of Ecclesiastes noted, there is nothing new under the sun (Ecclesiastes 1:9). Generations come and go. Revival movements come and go. Hunger for more of God comes and unfortunately wanes. Some people prefer the routine over the unexpected. Others desperately want to see something unusual, something that has never happened before.

REVIVAL EXTREMES

In times of revival God often reminds the Church of neglected truths. When this happens, it is easy for extremes to develop. Some will reject the revival of a doctrine, while others in their zeal will go beyond the teaching of Scripture. Both extremes are harmful and bring reproach on the cause of Christ.

Revivals from Azusa Street (early 20th century) until now have witnessed unusual and unexpected human responses to God's presence. Maria Woodworth-Etter, whose evangelistic ministry began in the 1880s and continued past the founding of the Assemblies of God in 1914, reported of her early ministry, "Men and women fell and lay like dead."¹ She had never seen anything like it and didn't know what to do when they fell. She concluded that it was God's power at work. Yet the physical response never became a hallmark of her ministry to be organized, planned, and deliberately repeated. When it happened, she acknowledged it as a work of the Spirit.

In some cases, the current revival is experiencing manifestations that seem to follow certain individuals or ministries and come to be expected as proofs of God's special presence. Such

expectation, when human repetition mingles with supernatural visitations, robs God's children of the manifold variety and freshness of God's genuine work that unmistakably confirms His presence.

MEDIA IMPACT ON REVIVAL

Revival today is both the beneficiary and victim of modern communication media and technology. Whereas revivals in the first quarter of the 20th century were described in time-delayed newsletters or reported by observers who traveled elsewhere with their eyewitness accounts, today's revival happenings are broadcast live, or recorded and edited to better publicize the event. To compete in the visual world of television, the dramatic physical aspects are often publicized on the screen while the inner work of the Holy Spirit in saving souls and changing lives is not as visible or spectacular. Yet these are the real reasons for God's power at work. High-profile evangelists must never replace God's priorities with human priorities.

Unfortunately, some Pentecostals and charismatics have come to think of revival in terms of the number of people falling to the floor, shaking or laughing uncontrollably, or demonstrating a variety of other human responses reported in media favorable to the revival. The presence of such physical reactions is sometimes viewed as evidence of spirituality or of God's choice of blessing a certain ministry with His presence. That may or may not be the case.

QUENCH NOT THE SPIRIT

The last thing any sincere Pentecostal believer wants to do is to quench or

grieve the Holy Spirit. We know full well that Paul meant what he said when he wrote to the Thessalonians, "Quench not the Spirit." But two verses later he admonished, "Prove all things; hold fast that which is good" (1 Thessalonians 5:19,21, KJV). So we do not take lightly the twofold responsibility of letting the Holy Spirit anoint and move as He pleases while at the same time obeying the command to judge and discern. If prophecy supposedly prompted by the Holy Spirit is to be judged (1 Corinthians 14:29), then physical responses purported to be the work of the Holy Spirit can and should be judged. But judgment in such matters must always be with the mind and spirit of Christ. We do not wish to disfellowship sincere believers who unknowingly slip into excesses—if they are teachable and listen to the discerning judgment of the body of Christ with which they choose to identify.

In the years since its founding, the Assemblies of God has seen the need to make statements about revival "manifestations," according to its understanding of Scripture. As these apply to current revival reports, we affirm and give biblical reasons for our concerns. Yet above all, we reaffirm our desire not to hinder any move of the Spirit. If it is of God, we cannot and do not wish to stop it. If it is of man, it will in time fail, but we are advised by Scripture to discern with the help of the Holy Spirit who seeks to bless the church with lasting spiritual growth. We therefore call for careful discernment in the following areas, which have demonstrated excesses and abuses that do not follow biblical teaching or example.²

DEVIANT TEACHINGS DISAPPROVED

God is certainly moving in the hearts and lives of people desiring His presence and praying to see His power changing lives and reclaiming that which Satan has stolen or destroyed. But along with the genuine move of the Spirit often come teachings and practices which, if not discerned and corrected, will turn the genuine move of God into shallow and misguided emotional displays. Within teachings that add to or depart from biblical truth, there is usually a kernel of truth that gets buried under the chaff of human additions and unusual interpretations of Scripture. Though we dare not inadvertently quench the Spirit's work in changing lives and calling the church back to its first love and passion, we must speak out with words of caution when departure from Scripture threatens the ongoing life and stability of local churches. We find cause for concern in the following areas.

1. The overemphasis on identifying, bestowing, or imparting spiritual gifts by the laying on of hands and naming, supposedly by prophecy, specific gifts. The spiritual gifts are gifts of the Spirit, distributed as He "gives them to each one, just as he determines" (1 Corinthians 12:11). When the Spirit empowers the gift He bestows, there is no need for anyone to assume the Spirit's role. As the Holy Spirit inspires the operation of the gifts, the identification and confirmation will be obvious to all without assistance from humans who would share some of the glory. The greatest tragedy of such a practice is a misguided human prediction, appearing to be a prophetic utterance, that leads a believer to expect abilities and an endowment he may never have. Paul says that gifts were bestowed through the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6), but the biblical record neither names a specific gift Timothy received nor implies that Paul or elders had imparted the gift. The Holy Spirit bestows the gifts, not the minister who prays the prayer for empowerment.

Caution in naming specific gifts is advised until the Spirit confirms such a prophecy by the supernatural manifestation of the promised gift.

2. The problematic teaching that present-day offices of apostles and prophets should govern church ministry at all levels. It is very tempting for persons with an independent spirit and an exaggerated estimate of their importance in the kingdom of God to declare organization and administrative structure to be of human origin. Reading in the Bible that there were apostles and prophets who exerted great leadership

up into him who is the Head, that is, Christ" (Ephesians 4:11,12, italics added).⁴

In Ephesians 2:20, Paul is talking about the historical fact of Jews and Gentiles having come together to form the Church. The aorist participle in verse 20 is best translated "having been built upon the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone"—a past occurrence. The reference to apostles and prophets in Ephesians 3:5 speaks of their role in recording the inspired Scriptures as a past occurrence. The leadership of the local church, according to the Pastoral Epistles, is in the hands of

The Assemblies of God cannot control false doctrine and practices outside its own constituency.

influence, and wrongly interpreting 1 Corinthians 12:28³ and Ephesians 2:20 and 4:11, they proceed to declare themselves or persons aligned with their views as prophets and apostles. Structure set up to avoid a previous structure can soon become dictatorial, presumptuous, and carnal while claiming to be more biblical than the old one outside the new order or organization. Proponents of apostles/prophets leadership stop too soon in their reading of the Ephesians 4 passage, overlooking the high calling of every office and minister of the Church: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, *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.* Then we will *no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.* Instead, *speaking the truth in love, we will in all things grow*

elders/presbyters and deacons. These are the last of Paul's epistles. There is no indication in these last writings of continuing offices of apostles and prophets, though the ministry functions still continue.

Prophets in the New Testament are never described as holding an officially recognized position as in the case of pastors and evangelists. They spoke prophetically to the body for edification and admonition. When they prophesied under the inspiration of the Spirit, their ministry was noted. They could indeed have been called prophets without designating them as filling an office. A self-proclaimed prophet who dropped into a local church setting would certainly have been suspect until he was better known. And to guard against such abuses, Paul taught that all prophetic utterances should be tested by the Body (1 Corinthians 14:29). The humility that Paul taught and modeled should be a primary character trait of every spiritual leader. We affirm that there are, and ought to be, apostolic- and prophetic-type ministries in the Church, without individuals being identified as filling such an office.

The *Shepherding Movement*, a term not used as frequently now as earlier, is still a practice with close ties to the apostle/prophet excesses described above. The random and wrongful substitution of mutually appointed apostles and

their specific assignments. Their call was heard by the gathered believers while worshipping and fasting, and all present, including Paul and Barnabas, were obviously persuaded that it was indeed the Spirit speaking. If the “prophesied”

Manifest Sons of God and Joel's Army. These are some of the names used to describe those who have caught the vision of the Kingdom Now and are actively at work seeking to overcome the opposition and declaring Christians who hold a biblical understanding of Christ's imminent return at any time to be cowardly for not joining the “anointed,” as they sometimes call themselves. Without question, the Old Testament Book of Joel includes many endtime references. But the great and powerful army in Joel 2 is one of terrible locusts, an instrument of judgment on Israel. After Israel's repentance, the army of locusts is destroyed by the Lord. Only after this destruction of the instrument of judgment does the promised revival come. “And afterward, I will pour out my Spirit on all people” (Joel 2:28). It is a complete misinterpretation of Scripture to find in Joel's army of locusts a militant, victorious force attacking society and a non-cooperating church to prepare the earth for Christ's Millennial reign.

Spiritualizing Biblical Events and History. There is certainly nothing wrong with finding parallels between historical biblical events and the application of biblical truth to life today—for edification and encouraging spiritual growth. But when those events are forced into a strained application of endtime events, thinking Christians should be on the alert. The Bereans of Acts 17:10,11 were commended because they “searched the scriptures daily, whether those things [that Paul was teaching] were so.” A teaching announced as the revelation of a new truth should be checked out very carefully. Pentecostals have become accustomed to anointed and dynamic preaching. But hearing a teacher speak with authority and self-confidence does not make the teaching true. It must always line up with Holy Scripture. Personal charisma is no substitute for biblical authority.

The Prosperity Gospel. The preaching of a prosperity gospel has increased giving to some programs, both legitimate

God can do things that are not recorded in Holy Scripture, but human responses should not be acknowledged as marks of spirituality.

prophets to replace existing divinely appointed and duly chosen leadership is a circumstance open to abuse. In the past the shepherding teaching led to an artificial pyramid system of accountability, with each person responsible to a personal shepherd.⁵ The shepherd in turn is accountable to another shepherd for his guidance, accountability, and control. Although the example of Paul mentoring young Timothy is a good pattern for today, there is no biblical basis for a network requiring every believer to have a personal shepherd. The pastor, as shepherd of a local church flock, along with the spouse, can deal with even the most personal matters. The pastor in turn has a district superintendent, chosen for the position through a divinely blessed process, from whom help can be sought when needed. But to seek randomly, and with a sense of obligation, for someone to be a personal shepherd is not biblical. God-ordained leaders, chosen by Spirit-led colleagues seeking to build and edify the body of Christ, have the needed maturity, stability, and gifting by the Spirit.

3. The practice of imparting or imposing personal leadings by means of gifts of utterance. Instances of Spirit-prompted personal advice, contrary to common sense yet definitely of divine origin, are so infrequent that recklessly giving personal prophecies soon becomes an abuse in the body of Christ. Though Paul and Barnabas were rightfully set apart by the Holy Spirit for an unspecified work (Acts 13:2), the two still had to hear the Spirit's direction for

words are from God, the Holy Spirit will also confirm the reality to the heart of the one set apart for the Spirit's work.

4. Wrestling and distorting Scripture through interpretations that are in opposition to the primary meaning of biblical passages. The following teachings all have an element of truth in them, but as currently taught they are plagued with misleading and unbiblical elements and should be carefully avoided. In some instances a word or phrase is taken from Scripture, so it has the sound of biblical authenticity, but the application is a human creation rather than biblical truth. Many of them are reappearances of earlier departures from biblical truth, and in the future they could resurface as supposedly new revelations with different names.

Kingdom Now or Dominion theology. The thought that God's kingdom can come on earth with a little help from humankind is intriguing to those who advocate this approach to impacting society. Rather than scoffing at the promise of Christ's imminent return (2 Peter 3:3,4), this errant theology says that Jesus will not return until the Church takes dominion of the earth back from Satan and his followers. By taking control, through whatever means possible, of political, ecclesiastical, educational, economic, and other structures, Christians supposedly can make the world a worthy place for Christ to return and rule over.⁶ This unscriptural triumphalism generates other related variant teachings.

and less than legitimate. God does bless faithfulness, but the blessing is not always financial gain. There are spiritual principles of sowing and reaping, but to draw money from the poor to support an affluent personal lifestyle is unconscionable. If we one day will have to give an account of every idle word (Matthew 12:36), it seems reasonable that we will have to account for every dollar solicited by dubious methods. A biblical teaching should be applicable in every neighborhood, culture, society, and country of the world.⁷

Birthing. Another example of a kernel of truth being pushed beyond propriety is the teaching that believers must “birth” new Christians into the Kingdom. Paul used the parallel very appropriately when he wrote to the Galatians, “My dear children,...I am again in the pains of childbirth until Christ is formed in you” (Galatians 4:19). But when the parallel is vividly described with the imagery of a mother in the process of delivery and believers are encouraged to intercede lying in the physical position of a mother giving birth to a child, truth is abused.

Generational Curses. It is true that Scripture speaks of the sins of the fathers being visited upon the children to the third and fourth generation (Exodus 20:5; Numbers 14:18; Deuteronomy 5:9). In two of the three passages the visitation is targeted at those who hate God. We also know that heredity and environment do pass some things on to descendants. But the Old Testament passage should be read in the light of the work of Christ on the cross. Nowhere in the New Testament do we find any reference to this concept. Believers today do not live under a personal curse, even though the fallen creation around us still groans and suffers (Romans 8:22), awaiting the restoration of all things. Strong emphasis on a generational curse binds rather than delivers believers. Outside the body of Christ, there may be evidence of a generational curse, but for believers it is broken at salvation, even though there may be some natural

traits or behavior patterns we must deal with through the help of the Holy Spirit.

5. Excessive fixation on Satan and demonic spirits. “Greater is he that is in you, than he that is in the world” (1 John 4:4, KJV). There is a devil. He is working desperately as his opportunity of opposing God’s eternal plan is fast coming to a close. But he is no more powerful today than he has ever been. God is always in control and our emphasis should be on His omnipotence rather than on the evil work of oppressing, disturbing, destroying, and even possessing those who willingly play with Satan’s trinkets and give themselves to his control. Satan can never take possession of the child of God, though he may tempt and oppress. Believers cannot be demon possessed.

Fighting and exorcising demons is exciting activity. It attracts attention. Again, there is a kernel of truth. There is demon possession—not in everything that is amiss, but certainly in special instances that must be dealt with. Yet God in His wisdom has provided the tools for those special needs. While there may indeed be princes of darkness on assignment against cities, there is no biblical evidence that every city or geographic entity is ruled by a demon. The Holy Spirit may give a Spirit-filled believer the word of knowledge that a demon is in control of a person who needs deliverance. And in situations of strange behavior, the Spirit discerns for the Spirit-filled believer the source of the activity. But to conclude that every sickness, injury, birth deformity, and negative personality trait is caused by a demon is a misreading of Scripture. Sin has left its mark on the world, yet not in the form of a demon wherever we turn that must be named and exorcised.

We are engaged in spiritual warfare. “The devil prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). But that message was not given to frighten believers into going to extremes in making every daily activity

a major struggle with the devil. As we put on the full armor every Christian should wear in spiritual conflict, we are promised that we will stand against the devil’s schemes (Ephesians 6:11–17). Covered by the blood of Christ and wearing our armor, we can then concentrate on the assigned task of going into all the world with the gospel. There may be some intense combat along the way, but the One who goes before us has already overcome.

DISCERNMENT OF PHYSICAL “MANIFESTATIONS”⁸

Some people defend strange physical responses as the irresistible power of the Holy Spirit at work. However, that is often a fleshly response to the consciousness that God is present. Discernment is absolutely essential. Correction of such abuses should be appropriately handled. An overly exuberant but sincere believer can be gently counseled. There will be times, though, that a carnal response must be dealt with immediately so the genuine move of the Spirit is not quenched by unseemly “manifestations.”

Some critics have contended that a physical response must be found in Scripture to give it legitimacy. But we do not claim that God can only heal diseases specifically mentioned in Scripture. There are enough instances of supernatural healing, and the promise that God can heal all diseases (Psalm 103:3), for us to believe God can heal the newly found disease that was never before known. Likewise, there are instances in Scripture when the Spirit moved upon people so they were in an otherworldly or supranatural condition.

Paul included a humble reference to such a supranatural experience in his second epistle to the Corinthians: “Although there is nothing to be gained, I will go on to visions and revelations from the Lord. I know a man in Christ who 14 years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows. And I know that this man—whether in the body or apart from the

body I do not know, but God knows—was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell. I will boast about a man like that, but I will not boast about myself, except about my weaknesses” (2 Corinthians 12:1–5). John had an “in the Spirit” experience on the Isle of Patmos: “I was in the Spirit on the Lord’s day, and heard behind me a great voice” (Revelation 1:10). The Old Testament prophets also had encounters with God’s presence that caused them to do and say unexpected things. If the Spirit moved on people in biblical times, He can do so today, and as He chooses. But physical responses not explicitly normative in Scripture must be tested and discerned whether they be of God, of human reaction, or of a spirit seeking to discredit the genuine work of God. If they do not have a biblical parallel, they should not be seen as evidences of spiritual perfection or patterns of normative spiritual experience.

Excessive Fascination With Physical “Manifestations.” No single physical response (apart from the biblically repeated Spirit-prompted utterances in tongues) is indisputable evidence that the Holy Spirit is responsible for the visible reaction. God’s presence is not always in the wind, the earthquake, the fire⁹ (1 Kings 19:11,12). Sometimes it is in the still small voice. God may use the dramatic to get the attention of believers intent on other things, but the Spirit-filled Christian, with a current experience, should always be listening for the whisperings and nudging of the Spirit. There are times when the Spirit desires to say, “Be still, and know that I am God” (Psalm 46:10).

Judging the Human Response. Just as Scripture tells us a prophecy must be judged (1 Corinthians 14:29), so should an unusual physical response be judged. Is the physical demonstration the result of the Spirit’s conviction resting heavily on a sinner? In revivals of earlier centuries, conviction has led sinners to groan, to weep, and even to scream as the fear of eternal damnation gripped the soul. Such “manifestations” seem

entirely appropriate, if they are sincere expressions leading to conversion.

Judging the physical response experienced by believers is more difficult. A religious experience is often accompanied by emotion and is sometimes an expression of deep emotional needs. Yet to seek out a revival event just to have an emotional experience falls short of the divine mission to change lives and make believers more Christlike. Does the human response edify both the individual and the congregation? Does it glorify God and encourage others to move closer to the Lord? In telling of their experiences, whether real or simulated, do the recipients expect to be admired and applauded? Or do they testify of changed attitudes and a growing desire to please the Lord in every way possible, to surrender all for Christ, to bear whatever cross He asks them to carry? Is there an expressed determination to lay aside carnal desires and pursue holiness? Is the joy expressed a divine joy of relationship with deity or is it delight in one’s own experiences and abilities? The judging of “manifestations” should be by those present, as in the case of judging prophecy (1 Corinthians 14:29).

We must admit that an omnipotent God could place gold fillings in teeth and gold dust on individuals. But can such events be empirically demonstrated?¹⁰ If it is for a sign to those present, the reason for the sign should be evident. But to run after such signs and wonders makes us little more than the Pharisees who came to Jesus asking to see a sign from heaven (Mark 8:11). The same attitude should guard believers, no matter what the unnatural sign might be. Judging from a distance on the basis of secondhand reports is dangerous.

Manifestations and Ministry. The prophet Isaiah had an unusual experience of the presence of the Lord (Isaiah 6). First, there was a vision, a revelation of the majesty and holiness of God. Isaiah’s initial reaction was to give glory to God. “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory” (Isaiah 6:3). But immediately on

the heels of that declaration came a crushing sense of unworthiness, of sinfulness. “ ‘Woe to me!’ I cried. ‘I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty’ ” (Isaiah 6:5). If we really experience the presence of God, no matter how good our lives may seem to us, they look despicable alongside the holy presence of God. There is no merit in any of us apart from the merit of Christ. Genuine confrontation with God results in deep humility.

God does not leave in self-condemnation those who have paid the price to experience His presence. He immediately gives an assignment, some Great Commission task to be executed. To Isaiah, God said, “Go and tell this people.” The message wasn’t an easy one to deliver, but Isaiah obeyed. Obeying the voice of the Lord should follow the special experience of God’s presence. Yet the Spirit-filled believer who walks in the Spirit moment by moment can hear and respond to the still small voice without a mountain-top emotional experience every time God gives directions. Such a mountain-top experience may be just the prescription to rekindle holy passion that has waned, but to seek only to have more like experiences without answering the call to be up and doing the work of the Kingdom is counterproductive. Revival has a higher purpose than making the saints feel better.

A WORD TO PASTORS OF LOCAL CHURCHES

As you hear unprecedented revival reports from other churches, it is natural to wonder why God is moving in such a spectacular way elsewhere but not to the same degree in your church. It is natural to wonder, “What is wrong with our church?” “Haven’t we prayed and asked God for revival?” “Are we for some reason being bypassed in what God is doing today?” More dangerous is the response, “We have been experiencing God’s presence and don’t want or need anything more.” You are called to be faithful

where you are, keeping your eyes on Jesus, not on the public attention others are experiencing. Keep the following advice in mind and heart as you seek in unity with your congregation to be the church God wants you to be.

1. God may be accomplishing the spiritual growth He desires for your church at this time. He loves every individual for whom He sent His Son to die and the Father desires that every member of your congregation draw closer to His Son.

2. Out of envy or feelings of less worth, don't criticize churches experiencing visible revival activity. Be patient and faithful to your call. God is able to move in His way, at His time, and where He chooses. Be open and preparing for His supernatural move.

3. Be faithful in preaching the Word and encouraging membership to expect God's presence and power in a greater way. Every believer should desire and seek a closer walk with our Lord.

4. Don't allow those who have visited other scenes of God's seemingly spectacular move to persuade you or your people to merely copy the activity observed elsewhere. Seek God for His special move according to the needs of your church. A carbon-copy "revival" is likely to be man-made.

5. Use caution in publicizing supernatural healings or other miracles that cannot be authenticated. Pentecostals know for certain that God can and does heal. We know that faith is encouraged and strengthened by testimonies of supernatural healing. But when a claim of healing is made and critics prove later that no significant and lasting change followed, the cause of Christ suffers. Charges of fraud, lying, and deliberately misleading in order to enhance one's ministry only hurt the Christian witness. If a person sincerely testifies of personal healing and then suffers a setback, the premature testimony cannot be charged to the pastor or evangelist, which would reflect negatively on the testimony of the church in the community.

6. Do not invite speakers to fill your pulpit out of a desire just to see

"manifestations." There has been enough manipulation that casts doubt on the genuine work of the Spirit. Choose your pulpit guests wisely. Going outside the list of recognized Assemblies of God credentials holders can bring undesired teachings and example.

7. Do not point accusing fingers at those who may not heed these admonitions.

8. When you do observe and confirm the presence of wrong doctrine and/or practice, you have a responsibility to speak out in the right way. Concern should first be expressed to those involved in the error. If the concern is rejected or not answered, district leadership should be made aware of the situation. "In a multitude of counselors there is safety" (Proverbs 24:6, NKJV).

Some of the teachings and human responses described in this paper as concerns of the Church will in a few years, if the Lord delays His return, be forgotten or remembered only as passing fads. Some will reappear under new names. And there will likely be new teachings like these that begin with a kernel of truth but then move to extra-biblical excess. Discernment is needed, not so much on the labels and names, as on the actual teachings and human responses. The Lord is faithful to guide and protect His people as they seek only to build His kingdom and to give all the glory to Him, refusing to take any for themselves.

Reports of souls saved and lives changed should never justify wrong theology and practices. Yet Paul said about the false prophets who were causing him and his ministry frustration, "Christ is proclaimed in every way whether out of false motives or true; and in that I rejoice" (Philippians 1:15-18). But Paul obviously wanted Christ to be proclaimed from right motives and with biblical integrity. So do we. **E**

E N D N O T E S

1. Maria Woodworth-Etter, *A Diary of Signs and Wonders* (Tulsa: Harrison House, 1916 reprint), 37.

2. The 1949 General Council of the Assemblies of God, in Seattle, Washington, adopted a resolution disapproving the doctrines of the New Order of the Latter Rain. The minutes of that Council record that after brief debate the resolution was adopted with an overwhelming majority. The resolution dealt with many of the following issues.
3. "And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues" (1 Corinthians 12:28).
4. For further insights on the biblical pattern of leadership ministry in the church, see "The Ministry of the Body of Christ," position paper of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1974).
5. See "The Discipleship and Submission Movement," position paper of the Assemblies of God (Springfield, Missouri: Gospel Publishing House, 1976).
6. This false teaching is treated in detail in "The Kingdom of God as Described in Holy Scripture," position paper of the Assemblies of God (Springfield, Missouri: Gospel Publishing House, 1990).
7. For a previous study on problems with the prosperity gospel and positive confession, see "The Believer and Positive Confession," position paper of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1980).
8. The biblical use of the term "manifestation" (1 Corinthians 12:7) refers to a supernatural or miraculous work of the Holy Spirit. Today, however, popular usage applies the term to human physical responses to God's presence.
9. However, God was responsible in this instance for the phenomena of wind, earthquake, and fire.
10. Valid healings can be confirmed and verified by medical records. Adherents of some religions claim to have seen strange appearances of Jesus, Mary, and symbols of the death of Jesus. Without empirical confirmation, we are skeptical of such reports. Unconfirmed reports of unbelievable happenings in revival services discredit rather than advance the cause of Christ. Throughout the New Testament physical healings were the supernatural evidences of God's presence and working.

Tolerance

B Y C H A R L E S T . C R A B T R E E

In the last few years, there has been great emphasis on spiritual warfare. A vast majority of Christian leaders would probably agree the focus on this subject is warranted. The New Testament uses militant language to describe our continuing battle with the enemy. Spiritual warfare is a biblical reality.

When a legitimate concern such as spiritual warfare is raised, there is an inherent danger—expending an inordinate amount of energy and focus on one front while neglecting an even greater threat on another.

A powerful enemy is a skillful enemy. He not only uses firepower, but also intellectual power. A master military strategist must be a master of deceit. Without question, Satan is a powerful enemy because he is a master in the use of illusion and deception.

One of the advantages the believer has against the devil is special insight beyond the obvious. Paul voiced this advantage in 2 Corinthians 2:11: “We are not ignorant of his devices.” The purpose of this article is to expose one of the devil’s most insidious strategies in the present spiritual conflict. It is the device called *tolerance*.

One of the most effective and destructive devices of Satan is the erroneous understanding and application of tolerance in our present culture. No Assemblies of God church is unaffected by its corrosive influence. Satan is using tolerance to intimidate the preacher, undermine scriptural authority, and render the church of Jesus Christ helpless through negative propaganda. It is essential for all Christians to be forewarned and forearmed.

The devil is presently in the greatest disarmament program in history. His goal is to disarm the Church through brainwashing believers into thinking it is not Christian to defend their faith, be salt and light, and

evangelize the world.

The satanic motivation behind the modern thrust of tolerance is rebellion against God’s authority. If the devil can diminish and destroy the authoritative Word of God in the minds of people, he will have accomplished his ultimate aim—to exalt himself above the throne of God.

In the Garden of Eden, Satan was planting the seeds of a demonically hybrid tolerance: “Hath God said...for God doth know...ye shall be as gods, knowing good and evil” (Genesis 3:1,5). In other words, there is no longer an absolute. Man is the source of his own truth. If it is evil to you, no problem; if it is good to you, no problem. Just do not interfere with what I think. We will not have any absolute authority over us telling us what is evil or what is good.

The enemy has made progress in his deceitful use of tolerance even within the Church. More and more I hear, “We are beyond doctrine,” or “I know we don’t believe the same things, but that shouldn’t keep us from having fellowship.” The lack of concern about what things we believe or do not believe is troublesome.

When someone says, “Doctrine divides,” I answer, “Of course, that is the nature of doctrine.” Doctrine is the formulation of the principles on which the Church bases its actions and policies. It is the basis of teaching and instruction. It is another term for revealed truth and, in the case of the Church, systematic theology.

The basis of unity in the Assemblies of God is agreement on biblical dogma and principles. The basis of unity as an Assemblies of God church with other church bodies is agreement on the fundamental doctrines of Scripture as it affects the truth of the nature of God and His Word, and the nature of man and his eternal destiny.

The strategy of the enemy is to get the church of Jesus Christ involved in internal battles over nonessentials while meekly accepting poisoned K rations from the enemy. Some think spiritual warfare is contending for the traditions of the 1950s and 1960s while allowing eternal truth to die as the source of their spiritual lives and existence.

Jesus showed the proper use of tolerance throughout His earthly ministry: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:44). “Judge not, that ye be not judged” (Matthew 7:1). “He that is without sin among you, let him first cast a stone” (John 8:7). The list goes on and on.

The tolerance of Christ was supernatural in the realm of the physical and temporal, but His intolerance was supernatural in the realm of the spiritual and eternal. “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). “I came not to send peace, but a sword” (Matthew 10:34). The list goes on and on.

The apostle Paul showed us the proper use of tolerance in those things that were temporal and material. He must have been considered a liberal when he said, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself” (Romans 14:14). He was so tolerant of earthly things he could say, “I know both how to be abased, and I know how to abound” (Philippians 4:12).

Paul’s intolerance at any attempt to undermine the authority of Scripture and doctrine is well known. The first General Council in Jerusalem was to settle the role of circumcision and salvation. Paul’s intolerance

of legalism kept Christ's atonement and our salvation in the realm of faith—not works. This is the same apostle who wrote, "For as many as have sinned without law shall also perish without law" (Romans 2:12).

It does not take a great deal of spiritual acumen to ascertain the proper use of tolerance. Like loving mothers and fathers, we are tolerant and patient with our children in their normal growth and development. At the same time we are absolutely intolerant of anything or anyone who would harm them.

My prayer is that all preachers in the Assemblies of God will realize they have not been ordained by men to preach the gospel and declare the whole counsel of God. God has ordained and placed the mantle of divine authority upon His messengers. They are to be the purveyors of truth, not the secular press or unconverted, educated geniuses, or some Eastern guru.

It is my plea that every Assemblies of God minister will fight the good fight of faith through a new emphasis on the apostles' doctrine and Bible theology. Our task is to build people through the systematic teaching of the Word of God, not through a convoluted philosophy and false

self-image. Our task is to make certain people know God, not just feel good.

"The fear of man bringeth a snare" (Proverbs 29:25). Nowhere is this truth more applicable than in this day when the world is demanding we be tolerant of all kinds of perversion and false doctrine. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7).

What steps should be taken to withstand the strategy of Satan to destroy our faith and still the voice of truth?

1. *Know your faith.* "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Every believer, and especially every minister, needs to concentrate primarily on the Word of God and not on the words of men, even good men. Our faith grows as we eat food for faith. The renewal or addition to our faith is a daily discipline, not a weekly obligation.

2. *Defend your faith.* If you do not, who will? You are commanded by Scripture to "contend for the faith which was once delivered unto the saints" (Jude 3). The world may call you narrow-minded or bigoted or defensive, but that is not your problem; it is theirs. It is difficult not to appear

defensive when you are defending. Do not be contentious in spirit or defensive in attitude, but be strong in your defense of the gospel.

3. *Declare your faith.* The enemy would like nothing better than to still the testimony and witness of Pentecostal people. The apostle Paul would be a bit mystified by those who call themselves Christians but are afraid to share their faith. He said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

Let us not allow the words of men to cancel the Word of God. Let us not let the spirit of the age overcome the indwelling Spirit of God. Let us not let the fear of men dissuade us from obedience to God. "For we preach not ourselves, but Christ Jesus the Lord" (2 Corinthians 4:5). "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). That would be intolerable. **e**

Charles T. Crabtree is assistant general superintendent of the Assemblies of God, Springfield, Missouri.

The Top 10 Legal and Tax Issues for Women in Ministry

BY RICHARD R. HAMMAR

There are several legal and tax issues that confront women in ministry. This article will address 10 of the most important issues.

WHO IS A MINISTER FOR TAX PURPOSES?

Women serve in a wide variety of ministerial positions, including senior pastors, associate pastors, youth and children's pastors, music directors, education directors, evangelists, missionaries, and educators. Some serve in full-time ministry positions, while others are part-time. It is important for women ministers to determine whether or not they qualify as "ministers" for federal tax purposes. This is an important question, since there are four special tax rules that apply to ministers in the exercise of their ministry:

(1) The amount of salary designated in advance as a housing allowance is nontaxable for income tax reporting purposes to the extent it is used for housing expenses. In addition, the annual rental value of a church-provided parsonage is not taxable for income tax purposes.

(2) Ministers always are self-employed for social security with respect to their ministerial services.

(3) Ministers may qualify for an exemption from self-employment taxes (e.g., social security taxes for the self-employed) if they meet several conditions.

(4) Ministers' wages are exempt from income tax withholding. Ministers prepay their income taxes through the quarterly estimated tax procedure, or voluntary withholding.

Who is a minister for federal tax

purposes? According to the IRS, a "minister" is someone who is ordained or licensed (in the Assemblies of God, being certified also counts), who conducts religious worship, performs "sacerdotal functions" (such as weddings, funerals, baptisms, Communion), has management-level responsibility in her church, and is considered to be a spiritual leader.

Example: Mary serves as full-time music director in her church. While she has a degree in sacred music from a church college, she is not a credentialed minister. Mary is not a minister for federal tax purposes, and therefore is not eligible for a housing allowance, and her wages are subject to withholding of both income taxes and FICA taxes.

AM I AN EMPLOYEE OR SELF-EMPLOYED FOR TAX PURPOSES?

It is important for women ministers to recognize that they have a "dual" tax status. For social security, they always are self-employed with respect to the exercise of their ministry. But for income tax reporting purposes, they ordinarily will be employees. This means that in most cases women ministers will receive a W-2 from their employer, report their ministry salary on line 7 of Form 1040, and use Schedule SE to compute and report their self-employment taxes.

Some women ministers will be self-employed for income tax reporting purposes. A common example is an unincorporated evangelist. Also, women ministers who serve in local churches usually are self-employed with regard to services they perform directly for

members, such as weddings and funerals. Fees received for such services directly from members should be reported as self-employment income on Schedule C (Form 1040).

TAXABLE INCOME

The concept of taxable income is a broad one, and includes many items received by women ministers, including the following:

- Christmas, birthday, anniversary, or pastor appreciation gifts made by the church, either directly or through tax-deductible contributions from members.
- Church property sold to the minister at less than its market value (the difference between market value and the sales price represents taxable income).
- Any portion of a minister's self-employment taxes paid by the church.
- Personal use of a church-owned vehicle.
- Church reimbursement of business expenses under a "nonaccountable" arrangement (i.e., one that does not require substantiation of the amount, date, and business connection of each reimbursed expense no less often than every 60 days).

Tip: Some fringe benefits are not taxable. One example is employer-provided dependent care. If your employing church has a child care facility, and it allows your child or children to enroll at no charge, you do not have to report the value of the child care as taxable income if certain conditions are met. This benefit cannot exceed \$5,000 annually.

PERFORMING MARRIAGE CEREMONIES

The solemnization of marriages is one of

the most sacred duties of a minister. Women ministers should be familiar with the following three issues before agreeing to perform a marriage:

1. Am I legally authorized to perform a marriage in my state?

Every state authorizes ministers to perform marriages, but state laws vary widely in defining those “ministers” who are authorized to do so. Some states require that the minister be ordained, others require that the minister be either licensed or ordained, and others omit any specific reference to either licensure or ordination.

2. Am I legally qualified to perform a marriage in another state?

A related question is the authority of a minister to perform a marriage in another state. To illustrate, assume that Terry is a minister in Texas, and is asked by a friend to officiate at a marriage ceremony in Ohio. Does Terry have the legal authority to do so? The answer to this question will depend on the law of the state in which the marriage will be performed. In many states, any minister is eligible to perform a marriage regardless of the minister’s state of residence. Other states have enacted laws authorizing nonresident ministers to perform a marriage within the state if they are legally authorized to do so in their state of residence.

Tip: Ministers should not agree to perform a marriage in another state without first confirming that they are legally authorized to do so.

3. Have I complied with all of the legal requirements for a valid marriage?

Every state has enacted legislation prescribing various requirements that must be satisfied in order for a lawful marriage to occur. While there is much variation among the states, some requirements are common. These include the following:

(a) *The couple must be legally capable of marrying.* Each state prescribes several categories of persons who are not permitted to marry (for example, because of age, relationship, or mental disability),

and it is essential for a minister to be familiar with these restrictions.

(b) *Most states forbid a minister from performing a marriage unless the couple has obtained a marriage license.* Ministers should be familiar with the license requirements under local law, and share this information with engaged couples. Ministers may be criminally liable for marrying couples with expired licenses. Well in advance of a marriage, the minister should request a copy of the marriage license, and ensure that it does not expire prior to the wedding date.

Tip: Many counties publish pamphlets for engaged couples that summarize the license requirements. It is a good practice for ministers to have a supply of these publications on hand.

(c) *Most states require ministers to complete a marriage certificate after the solemnization of a marriage, and return it to the same government office that issues marriage licenses.* A second certificate often is obtained, and is given to the married couple. State law generally prescribes the deadline for filing marriage certificates, and the penalty for not doing so.

statements, but it also may include non-verbal acts that are intended to transmit ideas. Mere observations generally are not considered to be communications.

2. Made in confidence

This generally means that there are no other persons present besides the minister and counselee who can overhear the communication, and that there is an expectation that the conversation will be kept secret.

3. To a minister

Statements to noncredentialed church staff members do not qualify. Statements made to a noncredentialed female music minister, for example, would not be privileged.

4. Acting in professional capacity as a spiritual adviser

Certainly there can be no expectation of confidentiality, and therefore no privilege, unless a statement is made to a minister acting in such a capacity. Many, perhaps most, of the communications made to ministers are not made to them in their professional capacity as spiritual advisers. They are made by church members and nonmembers alike at church functions, following church services, in committee rooms, in hospital rooms, at funeral homes, in restaurants,

It is important for women ministers to determine whether or not they qualify as “ministers” for federal tax purposes.

THE CLERGY-PENITENT PRIVILEGE

Every state has a law making certain communications to ministers “privileged.” This means that neither the minister nor the “penitent” can be forced to testify in court (or in a deposition or certain other legal proceedings) about the contents of the communication.

Not every communication made to a minister is privileged and thereby protected from disclosure. The typical statute applies only if all of the following four requirements are met:

1. A communication

A communication includes verbal

on street corners, and at social and recreational events. Such communications ordinarily are not privileged, since other persons typically are present, and it is difficult to conclude that the “counselee” sought out the minister in his or her professional capacity as a spiritual adviser. This is not always the case, however. It is possible that such conversations, even if they begin as a purely social exchange, could become spiritual in nature. In other words, by the end of a conversation the “counselee” may well be communicating with the minister because of the minister’s status as a

spiritual adviser. There is no reason why such a conversation should not be privileged, assuming that the other requirements are satisfied.

Tip: *The applicability of the clergy-penitent privilege can be enhanced if a minister simply asks a person during a counseling session, “Are you speaking to me as a minister in my professional capacity as a spiritual adviser?” If the counselee responds affirmatively, then there is little doubt that the courts will conclude that the privilege applies. If the minister is ever called to testify in court concerning the conversation, this verbal confirmation should resolve most questions regarding the applicability of the clergy-penitent privilege.*

COUNSELING

Female ministers are often called on to counsel members of the congregation. There are several legal issues that arise in this context, including the following:

1. Malpractice

The courts have not found ministers guilty of malpractice on the basis of the content of their counseling, but rather for inappropriate physical conduct. As a result, it is unlikely that a ministerial counselor will be successfully sued on the basis of the nature of her counseling. However, she may be liable for inappropriate physical contacts with a counselee.

2. Child abuse reporting

Ministers are mandatory reporters of child abuse in about half the states. If their counseling goes beyond “pastoral counseling” at church, they are likely to be regarded as a mandatory child abuse reporter in every state. It is important for ministers who engage in counseling to be familiar with the definition of child abuse under state law, the definition of mandatory reporters, and the effect of the clergy-penitent privilege on the duty to report.

3. Seduction of counsees

Many male ministers have been sued as a result of inappropriate physical contact with counsees. While no case has involved female ministers engaging in such behavior, the risk should not be

ignored. Female ministers should not counsel without implementing the same kinds of “boundaries” that many male ministers now use. These boundaries not only reduce the risk of inappropriate behavior, but perhaps more important, they serve as a deterrent and reduce the risk of false accusations. They include some or all of the following:

(a) *Ask the church to adopt a policy prohibiting opposite sex counseling unless a third person is present.* The third person may be the minister’s spouse, another minister on staff, or a mature and trusted church employee. Some churches have limited such a policy to counseling that occurs off of church premises, or on church premises when no other church staff are present and visible.

(b) *Install a window in the minister’s office making all counseling sessions clearly visible to office staff.* Of course, such a precaution is effective only if other staff are present and visible throughout the counseling session. This means that the church should implement a policy limiting counseling sessions to office hours when other staff are present and visible.

(c) *Limit counseling sessions to 45 minutes.*

(d) *Permit no more than five counseling sessions with the same person during a calendar year.*

(e) *Churches that use unlicensed lay counselors should prepare a suitable brochure or statement clearly communicating to each counselee that the church considers counseling to be an essential aspect of its ministry, and that counselors are engaged solely in spiritual counseling based on their understanding of the Bible, and they are not engaged in the practice of psychology, professional counseling, or psychotherapy.*

(f) *Counselors should avoid any controversial counseling techniques that have been associated in recent years with staggering levels of liability (such as age regression therapy or multiple personality disorders).*

Key point: *Another very important consideration in church counseling is the concept of confidentiality. Counselors (and the*

church) can be sued if they intentionally or inadvertently disclose confidential information to third parties. Obviously, this can occur in several ways—for example, the counselor directly communicates the information, or the counselor’s counseling notes are accessible to church staff. Counselors must understand the importance of maintaining confidences shared with them. One possible exception relates to child abuse reporting. A legal duty to report known or reasonably suspected cases of child abuse generally overrides the duty to maintain confidences (at least for persons who are required to report under state law).

REPORTING CHILD ABUSE

Child abuse is of epidemic proportion in our country. Ministers often learn of incidents of abuse in the course of counseling, or from reports they receive from nursery or youth workers. It is essential for ministers to understand clearly their responsibilities under state law to report known or reasonably suspected incidents of abuse. In many states, ministers are “mandatory reporters,” meaning that they can be criminally liable for failing to report. Several states now permit a minister who is a mandatory child abuse reporter under state law to be sued for money damages by a victim of child abuse who discovers that the minister was aware of the abuse but did not report it.

A number of courts have rejected the defense made by some ministers that they failed to report abuse because they wanted to deal with the problem “within the church” as a matter of discipline. Several states excuse ministers from the reporting obligation if they learn of child abuse in the course of a privileged communication. Be sure to check your state law at least a few times each year, since this is an area of law that changes often.

FIDUCIARY DUTIES

Women ministers who serve on their church board, or on the board of any other for-profit or nonprofit organization, are subject to the following two fiduciary duties:

1. The duty of care

Church board members have a fiduciary duty to use reasonable care in the discharge of their duties, and they may be personally liable for damages resulting from their failure to do so. This duty commonly is referred to as the “prudent person rule” or the “duty of due care.” Lawsuits against nonprofit directors for breach of their “duty of care” are still rare. Directors of churches and religious organizations can reduce the risk of liability even further by (a) attending all of the meetings of the board and of any committees on which they serve; (b) thoroughly reviewing all interim and annual financial statements and reports, and seeking clarification of any irregularities or inconsistencies; (c) affirmatively investigating and rectifying any other problems or improprieties; (d) thoroughly reviewing the corporate charter, constitution, and bylaws; (e) 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 (f) resigning from the board if and when they are unable to fulfill these duties.

2. The duty of loyalty

Directors of nonprofit corporations have a fiduciary duty of loyalty to the corporation. This duty generally requires that any transaction between the board and one of its directors be (a) fully disclosed, (b) approved by the board without the vote of the interested director, and (c) fair and reasonable to the corporation. In most cases, a director breaches the duty of loyalty only through some secret or undisclosed interest in a transaction with the corporation.

DISCRIMINATION BASED ON SEX OR PREGNANCY

Title VII of the federal Civil Rights Act of 1964 prohibits any employer having at least 15 employees and engaged in interstate commerce from discriminating against any employee or applicant for employment on the basis of sex or

pregnancy. Churches, and other religious employers, are permitted to discriminate in their employment decisions on the basis of religion, which includes religious-based moral standards. However, they must do so consistently, and not in a way that discriminates against a group of employees on account of sex or pregnancy. To illustrate, a church that is covered by Title VII is free to adopt an employment standard barring employees from engaging in premarital sex. But if this rule is enforced only against women who become pregnant, it violates Title VII.

There is an important exception to the Title VII. The courts have consistently ruled that the first amendment guaranty of religious freedom prevents them from applying civil rights laws to the relationship between a church and a minister. Therefore, a court would likely dismiss a claim by a woman minister alleging that a church is applying its employment standards in a manner that unfairly discriminates against female or pregnant employees. However, such a claim brought by a noncredentialed female employee might prevail.

WORKS MADE FOR HIRE

Many women ministers have composed music or written books or articles in their church office during office hours. What often is not understood is that these ministers do not necessarily own the copyright in the works they create. While the one who creates a work generally is its author and the initial owner of the copyright, the Copyright Act specifies that “in the case of a work made for hire, the employer or other person for whom the work was prepared is considered the author...and, unless the parties have expressly agreed otherwise in a written instrument signed by them, owns all of the rights comprised in the copyright.”

The copyright law defines “work made for hire” as “a work prepared by an employee within the scope of his or

her employment.” There are two requirements that must be met: (1) the person creating the work is an employee, and (2) the employee created the work within the scope of his or her employment. The “scope of employment” requirement generally means that the work was created during regular working hours, on the employer’s premises, using the employer’s staff and equipment. This is often a difficult standard to apply. As a result, it is desirable for ministers to discuss this issue with the church board to avoid any potential misunderstandings.

The Copyright Act allows an employer and employee to agree in writing that copyright ownership in works created by the employee within the scope of employment belongs to the employee. However, if the church chooses to renounce its legal rights in the book, and transfers the copyright back to the employee, then it is relinquishing a potentially valuable asset that may produce royalty income for several years. Few if any churches would attempt to “value” the copyright and report it as additional taxable compensation to the employee, and as a result it is hard to avoid the conclusion that such arrangements result in “inurement” of the church’s assets to a private individual. The legal effect is to jeopardize the church’s tax-exempt status. This risk is remote, but the consequences would be so undesirable that it should be taken seriously. The risk of inurement can be minimized if not avoided if the church retains the copyright in works made for hire, and pays a “bonus” or some other form of taxable compensation to the author. **e**

Richard R. Hammar, J.D., LL.M., CPA, serves as legal counsel to The General Council of the Assemblies of God. A graduate of Harvard Law School, he is the author of over 40 books on legal and tax issues for churches and pastors, and publishes two newsletters. This article is excerpted from his bimonthly Church Law & Tax Report, copyright 2000.

Conquering Dandelions: Stress Management for Women in Ministry

B Y J O A N N B U T R I N

If you are a woman in ministry, and the sensation of wanting to quietly slip out the back door of your life creeps up more often than the dandelions in your front yard, you should read this article. If you feel like PMS, pastoring, and pampers are synonymous, then it's time for some action.

Stress is an inevitable part of most people's lives; but add ministering to others, figuring out your role as a preacher, mother, wife, student, teacher, friend, confidante, and general fixer of all things, and you might qualify as a star scorer on the life-stress scale.

Stress can lead to feelings of frustration, anger, resentment, depression, anxiety, and ultimately burnout. Stress can take a toll, not only emotionally, but also physically, causing a host of symptoms such as high blood pressure, gastric ulcers, insomnia, headaches, and aches and pains related to muscle tension.

When pastors' wives were asked to name the things that cause the most stress in their lives, the most common responses were: balancing the demands of the congregation with the responsibilities of raising children, being a supportive wife, keeping an organized household, and feeling guilty for not giving enough time for any of these roles. Other responses included: feeling frustrated at being relegated a lesser role while feeling the same call to ministry as one's husband, feeling unappreciated in the support role of pastor's wife, feeling drained by the constant schedule demands that go with ministry, and feeling isolated and alone due to taboos concerning friendships in the church.

Single women in ministry, though often not having the family pressures, feel they tend to overcommit, then

become burned out by too much of a load. Or they feel they are often asked or expected to do more than married women in ministry do because they don't have family obligations. An increasing number of women today are serving in ministry leadership roles and face the challenge of juggling family responsibilities and ministry demands.

Some women expressed a need to work harder and do better to prove themselves worthy to minister in a traditionally male-dominated profession.

Despite the variety of stressors, a common theme throughout the questioning was that of guilt—guilt for harboring negative feelings about ministry and people demands; guilt for not being there for the children; guilt for feeling jealous of a husband's freedom in ministry; guilt for not spending more time with the Lord.

A beginning point at bringing the effects of stress on your life under control is first identifying the three things that stress you the most. Once those are identified, look at them realistically. Writing them down is helpful. Some women found it difficult to figure out what it was that was stressing them—they just felt stressed. Working on something vague is tough, so make that list.

If guilt is number one, start by asking yourself, *Is there really a reason for guilt, or is it self-imposed?* We often put a lot of shoulds into our lives—carryovers from what society or our parents tell us is the right way to do things. If it is guilt over time not spent with your children, examine the time you do spend. Are there ways to make your time with them more meaningful? Can you arrange your schedule to be more available? Often kids just need to know you are nearby if they need

you. If you are feeling guilty about negative feelings over the demands people place on you in your ministry role, examine why that is so. Are the people really being difficult or are there just too many demands coming at the same time?

Most ministers, regardless of gender, start off trying to be all things to all people. Experience usually proves that there are limits to what we can give. Set some boundaries for yourself. The best investment you might make is an answering machine to screen calls. Set up times when you will take calls and when you won't. You may need to make your home off limits; and, if people wish to see you, set a day and time to be available at church. People and their needs can be draining of your time and your emotional energy, and setting boundaries as to how much you can handle is appropriate. Your husband may need to be the buffer between the church's expectations and those of you and your family.

You need people in your life who will encourage you. Time spent with them leaves you feeling energized rather than drained. These are people with whom you have reciprocal time to talk about yourself as well as listen to them.

On the list of things that bring you the most stress, write in the three things that give you the most pleasure—lunch with a close friend, reading a novel, working in the garden, taking a walk alone, (OK, so put the kids on their bikes to ride beside you. They'll ignore you but consider it time spent together.)

Time management often goes a long way in reducing stress—a daytimer really does work. Even though schedules may go awry, arranging your time for an hour here or there just to do what you've

CHURCHES FACE WOMEN'S EXODUS AS THEY BURN OUT ON HEAVY COMMITMENT

It's no secret that women play an important part in the life of their churches, but the significant degree to which their contributions outweigh those of men is revealed in a new study that warns of a potential female exodus as many burn out from their heavy involvement.

There are up to 13 million more Christian women than Christian men in the United States. Their participation rated markedly higher than that of men in 12 out of 13 religious activities assessed by the Barna Research Group (BRG), including church attendance, leadership, giving, and evangelism.

Citing women as the "spiritual heavyweights," the California-based organization found they were:

- 57 percent more likely to attend an adult Sunday school class.
- 56 percent more likely to hold a leadership position.
- 54 percent more likely to join a small group.
- 29 percent more likely to share their faith with others.
- 23 percent more likely to give money.

But that commitment has come with a price. Women's church attendance has dropped 22 percent since 1991, and there has been a 21 percent fall in women volunteering to help at church over the same period, noted the report.

"While women represent the lion's share of Christians and the majority of participants in religious activities, many women appear to be burning out from their intense levels of involvement," commented BRG President George Barna. "Women's monumental effort to support the work of the Christian church may be running on fumes.

"Churches need to consider whether they are providing enough opportunities for women to receive ministry as well as provide it,"

he said. "We may continue to see tens of thousands of women leaving the church unless there is a widespread, aggressive, thoughtful approach to recognizing and appreciating women."

Seventy-nine percent of women interviewed in the 4,755-person study described themselves as spiritual, compared to only 63 percent of men. Seventy-five percent of women said their religious faith was "very important," while only 60 percent of men had the same level of commitment.

The efforts of men's initiatives like Promise Keepers notwithstanding, women more often than not still take the lead role in the spiritual life of their families, the study also found. "If the church is to stem the tide of biblical illiteracy and waning commitment to the Christian faith, men will have to reestablish themselves as partners and leaders of the spiritual functions of families." Barna said.

"The apparent lack of spiritual leadership exhibited by millions of Christian men has significantly hampered the spiritual growth of tens of thousands of well-meaning but spiritually inert families.... We must impress upon men the importance that they model spiritual maturity and more actively participate in the life of the church."

Although women fill more lay leadership roles in their churches, only 5 percent of churches are currently led by a female senior pastor, said the report, "Women Are the Backbone of the Christian Congregations in America." The only religious activity in which men and women were equally likely to participate—19 percent of each sex—was meeting with a mentor or spiritual coach.

—Andy Butcher. Reprinted with permission from Charisma News Service (www.charismanews.com), *Strang Communications Co.*

written on your list is really important. Plan a date with your husband, even if it's once in 2 weeks or once a month. Spend time anticipating it and planning to make it a special event. Write down the children's activities and divide attendance and car-pooling responsibilities with your husband. Just writing these things in your schedule can often bring some order into the seeming chaos of your life.

Some authors suggest taking mini-vacations, which may be only brief mental or visual excursions to look at, savor, or mentally imagine something that brings joy and relaxation to an otherwise crazy day. Running through days with frenzied activity can cause us to miss much of what God has put around us to enjoy. Savor the moments, smell the roses, do more hugging. These can help relieve the stress and pressure of the day.

People in full-time ministry are often dealing with deadlines—articles to be written, sermons to be prepared, ceremonies to plan. Deadlines bring stress, but this kind of stress can often work in our favor. The pressure of having to get something done can cause adrenaline to flow and actually enhance our creativity. Even if the time is tight, scheduling (the daytimer thing, again) writing, and preparation time can reduce the stress so your day doesn't end up being overloaded.

Most important, when writing out the day's plan, a priority on the list is time spent with the Lord. The temptation to stay in bed a few extra minutes and have devotions later usually results in not getting to it at all. There is no better stress reducer than putting on some worship music, reading and meditating on

Scripture, and talking with the Father.

If the screaming baby demands a quick jump-start in the morning, take a few minutes to drive by a lake or a place of beauty. Pull over and enjoy a few moments with the Savior. Let His presence flood your being, revive your spirit, and bring calm and peace to your outlook for the day.

Stress—there is plenty of it. Demands, schedules, deadlines, difficult situations, and people—like dandelions—will not go away while active in ministry. But dandelions can be kept at bay when we take measures to overcome them. We can reduce the effects of stress and even use it to make us more valuable to the ministry, to our families, and most important to the Father. **e**

JoAnn Butrin, Ph.D., is director of HealthCare Ministries for the Assemblies of God, Springfield, Missouri.

Sing Unto the Lord an Old Song: The Integral Use of Hymns in Contemporary Worship

B Y S T E P H E N P H I F E R

INTEGRITY

Integrity is more than the name of a publisher; it is the truth part of “worship in spirit and in truth.”* An effective worship leader exercises integrity in two ways: In worship planning, he** finds the truth the Holy Spirit wants emphasized in the service. In the service itself, he presents his praise and worship to the Lord as an authentic and personally meaningful gift of worship. In other words, the worship leader seeks the will of God for a service and then fashions a set of songs to fulfill that plan. When the songs match the will of God and are skillfully and sincerely led, that worship service and its leader have integrity.

Many pastors and members of the congregation want the worship leader to use traditional hymns in this leadership process. At the same time, many contemporary worship leaders and other church members find it difficult to use traditional songs to express the contemporary move of the Spirit. It is easier to use songs of the day to match the will of God for today. Also, the songs of their

integrity. The contemporary worship leader asks, “How can I maintain the integrity of the will of God for a service today using material from the past?”

The traditional worshiper asks, “Where are the great songs, the tried and true songs, songs of doctrine and dignity and integrity?”

I want to approach these strategies for the integral use of hymns in contemporary worship with a profound respect for each side. I am on both sides of this issue. As a worship leader, I am passionate about finding the heart of God for every service. I respect the young worship leaders who pray and prepare. I fan the flame of their desire to be led by the Holy Spirit. I know their hard work and the integrity of their desire to please God and to be in step with the Holy Spirit. I see them as the Psalm 24 generation: “Such is the generation of those who seek him, who seek your face, O God of Jacob” (Psalm 24:6). I also respect the older worshipers. I appreciate what they have built with their sacrifice, devotion,

As a baby boomer, I stand squarely between these generations. I want to see my parents’ generation and my children’s generation worshipping side by side. It would be easy to separate them, limit the repertoire to the worship music of either generation, and find success and perhaps even a cease-fire in the worship wars. But this wouldn’t be real peace, and that is what I long to see in the church.

I see peace in the Scriptures: “Then we your people, the sheep of your pasture, will praise you forever; from generation to generation we will recount your praise” (Psalm 79:13). “One generation will commend your works to another; they will tell of your mighty acts” (Psalm 145:4).

I see in these verses an intergenerational discourse on the glory of God—old listening to young and young listening to old. I long to see this in public worship. Youth and age, side by side, singing the same praises and prayers, worshipping God together. Can young people be brought to respect the traditional song of the church? Can older folks learn to rejoice in the new song of a new generation of worshipers? Where can these divergent worshipers meet? Not at the style counter, for musical styles divide them; but at the altar of truth, for they believe and celebrate the same truths. If we can all develop a passion for the truth of God and for personally worshipping Him in spirit, we can find unity in public worship.

As a baby boomer, I stand squarely between these generations. I want to see my parents’ generation and my children’s generation worshipping side by side.

own generation are by nature more meaningful to the contemporary worship leader and worshipers than the songs of the past. So the traditional songs are either left out, disposed of quickly, or altered almost beyond recognition in an attempt to contemporize them.

We are faced with a conflict of

diligence, and integrity. They are the Psalm 71 generation: “Since my youth, O God, you have taught me, and to this day I declare your marvelous deeds. Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come” (Psalm 71:17,18).

FOLLOW THE WILL OF GOD

The Craft of Worship Leading

Worship leading is a craft. It is not a matter of selecting three fast songs and two slow songs, or a string of the latest

and greatest songs, the Charismatic Top 10, or any other shallow shortcut. It is a matter of seeking the heart of God. The craft of worship leading begins with a conviction that God has a plan for each service, a plan that He wants to reveal to the worship leader. The shortcoming of many contemporary worship leaders is to always link the will of God to specific songs. This isn't wrong; it just stops short of the whole truth. While the Holy Spirit often does direct us to specific songs, I have found them to be windows to a clearer and broader vision of His will. When I feel directed to a song, if I ask what the theme of the song is, I often discover the theme of the whole worship set. I can then turn to other songs in friendly keys that carry the same theme. In this way I discover and follow God's will for the service. It may be that worshipers from older generations do not understand this process. In my tradition (classical Pentecost), it was not a part of the way the older generation did things. They want to sing the songs they love in church in the same way the younger folk want to sing their songs. But deeper than their desire to sing the music they love, there is a desire to encounter the living God. No true worshiper wants empty form or ritual. An encounter with the living God is the goal of the worship leader. God desires to reveal His presence, and He does not want to exclude anyone from worship.

The worship leader manages the worship repertoire of the church. It is his business to learn the material, both the songs of previous generations and the songs of today. We cannot expect older worshipers to stretch to the music of today—music that comes so naturally to us and is so foreign to them—if we do not stretch to learn their music. If the songs we know and teach people form a balanced repertoire, then we can select from them, under the leadership of the Holy Spirit, a presentation of music to the Lord that includes all generations. The unity of the service and of the congregation will rest on the same foundation—the truth of God. The

essence of the worship-leading craft is finding the will of God and selecting the music that gets that will done on earth as it is in heaven. This is the worship that will unify the generations.

USE HYMNS AT STRATEGIC POINTS IN THE SONG SET

The Structure of a Worship Set

The worship leader must understand the structure of the praise and worship song set. In broad terms, the biblical order of worship is to start with praise and move to worship. For me, each praise and worship set is like a three-act play:

Act One is the opening medley, where hearts are prepared through prayer, praise, and humility.

Act Two is the middle section, where the substance of the plan finds expression.

Act Three is the final song or medley that brings the sequence to a logical conclusion.

The worship leader must select songs for the way they function in the flow of the service. Hymns, like any other genre of worship music, can be used at strategic points in the set: introductions, transitions, and conclusions, as well as in the body of the song set. Here are some characteristics of the music of each act:

Act One: Preparation and Praise

- This music serves to help us come before His presence.
- This can be music of testimony, telling of the deeds of God toward us: *At Calvary, Blessed Assurance, And Can It Be*.
- This can be music that tells of the characteristics of God; proclamations of His praise: *To God Be the Glory, A Mighty Fortress, I Sing the Mighty Power of God*.
- These are songs of exhortation, encouraging others to praise: *Come Christians Join To Sing, O Worship the King, Rejoice the Lord Is King, Crown Him With Many Crowns*.
- This set can begin with a song of invocation: *Come Thou All Mighty King, Come Thou Fount of Every Blessing*.

The music of Act One will be horizontal (except for the songs of invocation); people singing to people about God, who He is, and what He has done. These songs will be selected to set up the theme of Act Two.

Act Two: The Truth the Spirit Wants Emphasized

This part of the song set offers the most creative possibilities. This is the material Act One introduced and Act Three will complete. Here the theme is worked out and the truth the Spirit has chosen is presented and obeyed. The development of the theme will be done through four forms of expression: praise, worship, exhortation, and prayer. Well-chosen songs will help worshipers express and experience these truths. Here are some possible themes and classic hymns that express these truths:

- Jesus is Lord of our lives: *Take My Life and Let It Be* (prayer), *I Am Thine, O Lord* (worship).
- Crown Jesus King: *Crown Him With Many Crowns* (exhortation), *Jesus Shall Reign* (Praise).
- Express love to the Lord: *My Jesus, I Love Thee* (worship), *Fairest Lord Jesus* (worship), *My Wonderful Lord* (worship).
- The Lord is Holy: *Holy, Holy, Holy* (worship), *Immortal Invisible* (praise).
- The Lord is worthy of our praise and worship: *Joyful, Joyful We Adore Thee* (worship).
- Humble ourselves before Him: *Take My Life and Let It Be* (prayer), *When I Survey the Wondrous Cross* (prayer).
- Seek the move of the Holy Spirit: *Revive Us Again* (prayer), *Breathe on Me, O Breath of God* (prayer).
- Gratitude to the Lord: *Great Is Thy Faithfulness* (worship).
- Rest in His presence: *He Hideth My Soul* (praise), *Be Still My Soul* (exhortation).

For the most part, songs in Act Two will be songs of worship—songs addressed to the Lord. Although some songs of praise will be used, the direction of Act Two is vertical, people singing to the Lord.

Act Three: The Conclusion

When the theme has been worked out with appropriate songs (both old and new), the time will come for a conclusion. The conclusion should flow as a natural result of Act Two. There will be a song in the repertoire of the church that will wrap up the message of the song set. It may even be a reprise of a song used earlier. There are three basic types of conclusions:

- *The Big Ending*. This conclusion is the ultimate wrap up. It carries a sense of finality as a major portion of the worship service comes to an end. Preachers love it; they want to preach right then.
- *The Quiet Ending*. This can even be performed *a cappella*. This ending is most effective when used sparingly. It can feel as final as The Big Ending.
- *The Un-ending*. This is the slice-of-life ending that says that things are not over. The service will continue. This ending is the most challenging because it sometimes feels weak. Really, it can be most meaningful when the worship leader feels the Lord wants a high point later in the service.

With this three-act form in mind, and knowing the will of God for the particular service, the wise worship leader can draw from the repertoire of the church to craft a worship experience that includes everyone and accomplishes the Lord's purposes. The worship leader can make the new songs and the old songs flow together seamlessly because they are connected thematically and because they have been planned in a way that makes sense musically.

OLD SONGS AND NEW SONGS

I use the term *hymn* in a cultural sense, not a biblical one. The biblical word refers to songs addressed to God. My reference is to the traditional songs of evangelical Christianity. A typical evangelical hymn is a highly structured song in four-part polyphony—four independent lines: soprano, alto, tenor, and bass. It will most likely have multiple verses

and a refrain that repeats after each stanza. These are songs written at the keyboard. The texts are poetic in language with demanding rhyme schemes that sometimes result in visual rhymes, inverted sentences, and obscure terminology. The words are more important than any other single element. They are often set to several different tunes and even quoted without any music. It helps to think of traditional hymns as works of literature set to music.

Contemporary songs feature strong melodies with harmonies and rhythms drawn from many styles of music. The structure of the songs varies greatly with verses, choruses, bridges, codas, and other innovations that make them difficult to learn for worshipers who are used to only stanzas and refrains. These songs may be composed at the keyboard or with guitar and may require a rhythm section for adequate accompaniment. The music of the contemporary song is considered an equal partner with the words. The intent of the music is to express the feeling of the meaning of the words. These are musical works not literary works. The words and music are vitally linked together so texts seldom appear with other tunes. When quoted without music, some contemporary lyrics are thought to be weak. But they are not poems and were never meant to stand alone. When the music is taken away, these lyrics are missing an irreplaceable element. To make the lyrics stand alone is like insisting that photographs of people's faces be printed without eyes. The pictures would not satisfy because the character of people is seen in their eyes. Neither do contemporary songs satisfy when robbed of their music; that is where their character shines.

One other contrast deserves special consideration. These two types of songs carry complementary messages. The traditional songs express timeless truths. God has preserved them through changing times because they speak things that need to be said in every age. Contemporary songs express the contemporary move of the Holy Spirit. God has moved upon psalmists of today to

direct the church and bring important truths to our attention. Our churches need both. The worshipers we lead should not have to choose between the two. One of the most important functions of music in society is the transfer of values and traditions from one generation to the next. The effective worship leader who uses both contemporary and traditional music does exactly that.

As different as these two broad categories of song are, they have some important things in common. While the Lord does lead us to emphasize certain truths at specific times, the broad themes of worship do not change from generation to generation. When worship leaders know how to flow from one song to another along thematic lines, worship songs can join hands across centuries of time and chasms of style. For instance, *My Jesus, I Love Thee* is a traditional hymn in the key of F. Why not flow out of it into *I Love You, Lord*, the lovely contemporary song, also in F? Though separated by at least 100 years, these songs have the same heart. The themes match; the keys match—it works. There are countless possible linkages of the old with the new.

DO THE HYMNS WELL

Musical Integrity

One of the reasons sincere worshipers have tuned hymns out is the musical language they employ. In contemporary songs, with their melodic orientation, the harmonies can be intriguing, complex, and quite beautiful, but the congregations generally sing these songs in unison, while worship teams sing the often-demanding harmonies. Traditional songs emphasize harmony so much that changing the harmony is a common method of contemporizing them. These songs are designed for an age when congregations were filled with sopranos, altos, tenors, and basses, not just worshipers. Contemporary songs and traditional hymns and choruses are different types of songs from different generations. It should not be surprising that those nurtured in one generation would prefer the songs peculiar to it.

TEN TACTICS FOR THE STRATEGIC USE OF HYMNS IN CONTEMPORARY WORSHIP

1. Use a key index. Newer hymnals have one, but for older hymnals you may have to make one. It is worth the time. Hymns, like contemporary songs, need to flow from key to key in ways that make musical as well as thematic sense.

2. Use hymns as openers. Whether as a call to worship or as an invocation, the beginning of a service is a good place to use a hymn. Since this song stands alone, there are no flow problems. I suggest that the key be well chosen so the next song flows from the key of the opener, even if someone prays in between.

3. Use hymns as closers. Hymns can be great wrap-up songs. Ending with something familiar is always strong. Thematic links can be made with contemporary songs if you flow out of a new song into an old song that says the same thing.

4. Use the same hymn as both the opener and closer. Have you discovered the power of the reprise? The significant repeat of a song can be most effective when the worship set has a theme. Many of my orchestrations of hymns are designed to be used as openers or closers. With *Holy, Holy, Holy* and *All Hail the Power of Jesus' Name* at the opening, I use the introduction and keep the tempo brisk. As a closing, I skip the introduction, do the first stanza slow and rubato, and add tempo and full orchestra on the second stanza. It flows, builds, and wraps things up with a great sense of recapitulation.

5. Announce more than one page number. Stopping the worship to call out page numbers interrupts the flow of worship. When using more than one hymn, I announce the two page numbers and ask the people to hold the second as we sing the first.

6. Vary the orchestration of each stanza. Don't let the accompaniment of the hymns be boring. Vary the instrumentation. I do this by section: first stanza—all; second stanza—woodwinds and strings; third stanza—brass and percussion; fourth stanza—organ; fifth stanza—all, etc. Other variations include: rhythm section, piano only, orchestra without rhythm section, and a *cappella*.

7. Vary the tempo of certain stanzas. For many hymns, a broader, majestic last stanza is effective. If one of four stanzas has a contrasting message, match that message with an altered tempo. With *Come Thou Almighty King*, the third stanza is a prayer to the Holy Spirit, "Come Holy Comforter..." This is effective when done slower than the other stanzas. The slower tempo brings out the meaning of the prayer and the return to a faster pace for the last stanza, "To the Great One in Three..." is most effective.

Feel free not to do all the stanzas. Use the ones that carry the theme or are otherwise appropriate for your congregation. Don't always sing stanzas one, two, and four.

8. Use contemporized arrangements. This can be overdone. The hymn must still be singable by the congregation and recognizable as a traditional song, otherwise it fails to be congregational. But the accompaniment can and should be updated. It can be as simple as adding a snare drum cadence or using rhythm section with organ, modulating to a higher key for the last stanza, or using full orchestration. Everything should be done so the music brings out the meaning of the words, not to show off our musicianship. Key changes should not pitch the song out of congregational range. This is one of the hidden dangers of using choral arrangements as congregational song.

9. Use a hymn as a monthly or seasonal theme. Hymns carry themes from week to week very well. If the hymn has both stanzas and a refrain, use a different stanza each week. I have used *Angels From the Realms of Glory* as a theme for the whole Christmas season. The refrain, "Come and worship, come and worship..." was used at a different time in the song set each week, while a different stanza was used as a call to worship each week.

10. Project the words for use in the body of a song set. I generally use hymns at the beginning of a song set because I like the congregation to use hymnals. However, when I work a hymn into the body of the song set or use it as a finale, I project the words for the congregation. Once they have put the books down, picking them up again destroys the flow of worship.

—Stephen Phifer is worship and arts pastor, Suncoast Cathedral, St. Petersburg, Florida.

Another reason worshipers turned away from traditional songs is because of the way they usually heard them performed. The accompaniment was organ or piano and organ. Tempos were slow and all the verses were sung in exactly the same way. It is difficult to get further away from the music of their lives. Also, the language used in the texts of the hymns is sometimes archaic and totally removed from everyday speech. These are formidable

barriers for any music to overcome.

The effective use of hymns at strategic points in the service happens when these barriers are overcome. Whatever you do with the hymns, do not just toss them away. Put the same amount of musical effort into them as you do contemporary songs. If you sing them just to throw the old folks a bone now and then, you might as well not bother. That isn't integrity. Here are a few suggestions:

- Present the hymn as a solo on the stanzas, perhaps with altered harmony, and as four-part harmony on the refrains.

- Use rhythm section, synthesizers, solo instruments, brass, or even full orchestra, varying the accompaniment each time to interpret the words.

- Put some life into the hymns. They should not be performed as funeral songs, unless it is for a funeral service.

• Modernize the words when possible, but be careful. These songs are evangelical. That means hymns are vitally concerned with words and not so much with feelings. But if you change things too much, the feelings of angry worshipers will surface. Still, updating the words is not anathema. For example, the song, *'Tis So Sweet To Trust in Jesus*, carries a wonderful spirit of worship. But the words are set in a testimony, or praise, mode: "Jesus, Jesus, how I trust Him...." We can make the words match the mood of the music as we personalize them: "Jesus, Jesus, how I trust You...." We have moved the song from praise into worship without doing it any damage.

This type of translation has to happen every time a song is moved from one culture to another. The youth culture is far removed from that of the previous generations. We cannot expect people of the 21st century to be carried away by language (and music) from the 18th or 19th centuries without some translation.

Last year we staged a lay-ministry campaign. I decided to use the hymn *Rise Up, O Men of God* as a theme for several weeks. I did a classical-contemporary, symphonic orchestration of the hymn. I changed the words and the title to *Rise Up, O Saints of God*. As a pastor, I wanted to exhort our people to ministry involvement with the outstanding words to this hymn, espe-

© 2001 Wendell Simons

cially "have done with lesser things, Give heart and soul and mind and strength to serve the King of kings." When I put time and effort into the presentation of this great hymn, I saw it leap from its century into ours.

REACH OUT WITH HYMNS

Inclusive Music

Some pastors and denominational leaders leave the worship leader in the position of being a man-pleaser. "You must use a hymn every week for the older folks." "Mix it up more—have something for everybody." "Sing the contemporary songs and don't worry about the old folks. We've got to reach a younger generation or this church will die."

for political purposes. That is not integrity.

There is another person we need to please, the most important person of all—the Lord himself. The worship service is for Him, not us. We need to learn how to minister to Him with our personal sacrifices of praise. If the congregation has been taught that the purpose of the service is to minister to God, the worship leader can then reach out to all generations with whatever song is appropriate, old, new, or otherwise. I advocate the use of hymns to reach out to traditional worshipers just as I advocate the use of contemporary songs to reach out to contemporary worshipers. I want to lead them all in worship. While

The essence of the worship-leading craft is finding the will of God and selecting the music that gets that will done on earth as it is in heaven.

Others in the contemporary movement put the pressure on from the other side. "Have you done the latest song from _____?" "If you're not doing this music, you're not current." These statements are rooted in pleasing men, either the old folks who hold the power or the young folks who hold the future. I do not advocate the use of hymns or contemporary songs

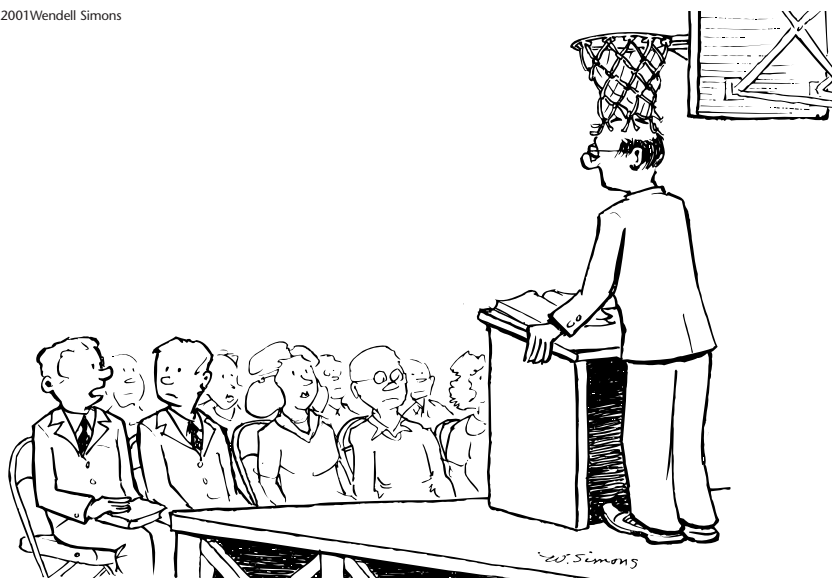
my goal is to please the Lord, I want to reach out to everyone in the church—"in the congregation I will praise him!" (Psalm 22:22).

My job as a worship leader is to find the will of God and to craft and lead music that will engage my whole congregation in worship that fulfills God's plan. The will of God includes everyone. If I use both contemporary and traditional songs with integrity; if I keep them flowing in and out of each other in ways that make musical and spiritual sense; and if these songs help my church come together as one in worship—then I am doing my job. When Paul admonished the Colossians about "psalms, hymns and spiritual songs," he also included the phrase, "with all wisdom." We need wisdom today more than ever. **e**

Stephen Phifer is worship and arts pastor, Suncoast Cathedral, St. Petersburg, Florida.

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

***Worship leaders are inclusive of both genders.*



"It appears that we need either a higher basket or a shorter pastor."

What Are You Doing Tomorrow?

B Y T . R A Y R A C H E L S

My friend, Joe Livesay, asked me a few months ago: “Ray, what do you want to be doing 10 years from now?”

We talked about his question for a while, then Joe added, “Well, whatever you want to be doing then, you’d better start on it today.”

Joe is in his 60s, has had recent cancer surgery, and his own mortality has become far more intimate to his concerns. Most people don’t worry about a long-term tomorrow. Today has enough troubles of its own. But the “What will you be doing tomorrow?” question is critical to think through today.

Matt Nelson is dean of students at Northwest College. As a teenager in our Long Beach congregation, Matt outlined his dreams for the future in 10- and 20-year segments. He has finished his Ph.D. at the University of Southern California and is fulfilling one of his dreams in an Assemblies of God college. I thought back then that 10 years was a long look for a teenager, and it would be easy for him to forget or get sidetracked; but he didn’t, he hasn’t, and it has been

assignment that needs careful attention.

Like Joe, I want to start today. Grenville Kleiser said that there are “many fine things that you mean to do someday, under what you think will be more favorable circumstances. But the only time that is surely yours is the present, so this is the time to speak the word of appreciation and sympathy, to do the generous deed, to forgive the fault of a thoughtless friend, to sacrifice a little more for others.

“Today is the day to express your noblest qualities of mind and heart, to do at least one worthy thing that you have long postponed. Today you can make your life significant and worthwhile. The present is yours to do with as you will.”

I saw a magazine article recently with an advertisement from United Technologies Corporation. It said, “If you’re putting off something you’ve been meaning to do, what are you waiting for?” Always wanted to play the banjo? Start taking lessons. Dreamed about visiting the Greek islands? Call a travel agent. Hate your bathroom

Our role as leaders in the Lord’s church must have both today and tomorrow perspectives. Tomorrow will come to you with impoverishment unless you begin planning for it today. You want to be a better preacher? Spend more time with the Scriptures, study, and read as you prepare your sermons. You want better board meetings? Plan ahead for each agenda item and honor the thoughts and ideas of members by respecting their hesitations, feelings, and ideas. You want a clean church building and grounds? Call for a workday and be there, too. Organize volunteers if you cannot afford to hire a janitor. You want a healthy congregation? Learn ways you can be a healthier person. People copy what they see. Do you feel isolated and lonely, nobody to share your troubles? Form an accountability group of people you trust and meet each week. You want your wife and kids to love and respect you? Love and respect your wife and kids.

The list is endless, and the results are connected to the principle Jesus taught—you reap what you sow.

If you want fulfillment, you must take the first step, and then follow that first step with many other steps until the pattern you’re looking for emerges. You may think, *But what if it doesn’t work out like I plan?* Then you will find yourself an even more faithful disciple of our Lord, who sows the right seed and leaves the results in God’s hand. Then you will know that the fruit from the seed you’ve sown, if not for you, is for another. Either way, you win. **e**

T. Ray Rachels, Irvine, California, is superintendent of the Southern California District of the Assemblies of God.

more than 10 years since he shared his dream with me.

I’ve been giving more thought to: “What will you be doing tomorrow?” Although “tomorrow will take thought of itself” in ways none of us can foresee, the intentional and prayerful laying out what we want as we dream is an

wallpaper? Scrape it off and paint. Feel better when you exercise? Start jogging. Love the taste of home-grown tomatoes? Next year, plant your own. Are you angry about potholes in your street? Go to your town meetings.

Whatever you’ve been putting off, do it now. Tomorrow may be too late.

If you want fulfillment, you must take the first step and then follow that first step with many other steps until the pattern you’re looking for emerges.

Balancing Act in the Parsonage

B Y G A I L J O H N S E N

One thing most ministry wives would agree on is the struggle to balance family life and church life. Balance is hard to find and more easily lost. My husband and I have come a long way in our 20-plus years of ministry. Over the years our lives and ministry have changed dramatically. With each change, there has been a need to reachieve balance.

HOW TO KEEP YOUR BALANCE

From the beginning, our ministry has been a team effort. In our first position as youth pastors, I jumped in with both ministerial feet. I couldn't have been happier. I quit my job, though money was tight, to have more time with the youth. It was a glorious 4 years of hard work and endless activity. Then came children. Time and energy were in short supply and family interests vied for priority and attention. Balance became an issue, and a decision was in order. In an effort to adjust, we transitioned from youth to senior associate pastor. We were able to reign in our nights away from home and focus on nightly mealtimes, striving to

to adjust and achieve balance. Achieving and maintaining balance in the parsonage is not a one-time event but a constant pursuit. Here are guidelines to help you keep your balance while in the ministry:

Establish values.

While most ministry couples will acknowledge, at least cognitively, that family comes first, how do they maintain this priority when the demands of ministry have their lives speeding out of control? Early in our marriage and ministry, before children, we decided that when it came to a nose-to-nose choice between ministry and family, we would choose family. Thus, when my children were sick, I stayed home. A championship basketball game meant a missed baby shower. This also meant I have had to shelve some ministries (such as writing) for a later time. I've had to say no to ministry that would take me away from home for extended periods. More was gained, I perceive, than lost in those decisions.

full-time (outside the church) during our first year of marriage and ministry to save for a down payment on a home. With that accomplished, I quit my job to spend more time in ministry. With that decision was the understanding that finances would be tight. Being a one-income family meant we would not share the lifestyle of many of our peers. Our kids often wore secondhand clothes. A new car was out of the question. But it was a value we shared and willingly made the adjustments to pursue it. Although this is not always possible or desirable for every ministry couple, it allowed us to live our lives purposefully.

Values determine priorities. Priorities keep you focused and balanced.

Accept the realities of ministry life.

Ministry is not a 9-to-5 job. The demands of people on your time, the financial burdens, and the constant juggling between family and ministry can leave you exhausted. Sometimes it seems more like a give than a take; the bad outweighing the good. Sometimes a 9-to-5 job sounds tempting.

Proper perspective in ministry is crucial. Having a heart for ministry is the key to perspective; understand that you are in the people business, and people take time and energy. It's more than a job; it's a passion for people. It's a calling to tired, hurting, and lost souls. In reality, there is a certain imbalance that naturally comes with ministry. Office hours are flexible, ranging from early-morning crisis calls to late-night counseling sessions. Days off are subject to change, according to needs that arise. Staying flexible goes a long way in keeping your balance.

One thing most ministry wives would agree on is the struggle to balance family life and church life.

achieve a healthy balance between the work God had called us to and the family He had given us to nurture.

We now have four children—preschool to high school. We home school and are now senior pastors. Change has been constant, and with each new change has been the struggle

We explained to our congregations this issue of priority. Not only did they honor our decision, but understood that the example we set held true in their lives as well. We would expect the same from them.

The value we placed on ministry has had far-reaching consequences. I worked

Be faithful to what God has called you to do.

If we are not careful, we can compare ourselves to others. When we do this, we always come up short. In our first senior pastorate, my predecessor was a mature, stately lady. The epitome of grace and elegance, she never had a hair out of place. She had the appropriate words for every occasion and was a minister in her own right. I was young, had two small children, and was 8 months pregnant. I was anything but “put together.” No matter how much I would have tried, I could never have been like my predecessor. So I didn’t try. I was just myself. Our congregation loved me, and I flourished in the ministry God had called me to do.

Ministry will look different on every person. For one wife, faithful obedience to her calling is supporting her husband at home and caring for their children. For another, being a part of her husband’s ministry means just being there for him. Part of keeping your balance is being faithful to where God has placed you and being obedient to the things He has given you to do.

Resist the expectations others place on you.

Everyone has an idea of what a pastor’s wife should be and do. (And they usually express it.) This is one of the greatest causes of imbalance in our lives—trying to please everyone. I have learned that expectations carry a weight I don’t want to carry and bring deadness to my soul.

Achieving and maintaining balance in the parsonage is not a one-time event but a constant pursuit.

I spent most of my early years in ministry doing it all in a desperate attempt to make my husband look good; or, feeling that if I didn’t do it, it wouldn’t get done. Wiser now, I have learned to minister where I am gifted, not expected.

It may be even necessary to resist your own husband’s ambitions for you. Several

STEPS TO A HEALTHY MINISTRY AND MARRIAGE

- 1. Learn to pause.**

I call it downtime, time alone, time away. It’s hard to see when you are on the move. Perspective is lost and priorities compromised. So often when the demands of ministry become overwhelming, the first thing we eliminate is the thing we need the most: quiet, reflective time. Take time to think, refocus, contemplate on what’s working and what’s not. Not only will you see the changes that are needed, but have the emotional and physical strength to carry them out.
- 2. Remember there are seasons in life and in ministry.**

When my children were young, they were my main focus. Although my passion for ministry never waned, I purposely focused my energies into nurturing them. I knew they would not be small forever. As they have grown and seasons have changed, I have had opportunities to expand into other areas of ministry, refocusing and adjusting in the pursuit for balance.
- 3. Build a hedge around your marriage.**

Ministry can become all-consuming. Make a plan of action to protect your marriage. Schedule a date day/night once a week or at least once a month. Get a baby-sitter if necessary. Schedule it on your calendar and guard it tenaciously. Protect your days off and spend them together.
- 4. Recognize your own strengths and weaknesses.**

My tendency is to do it all. If something needs to be done and nobody else will do it, I will. At least I used to. I have finally come to realize I can only do so much. I tend to be task-oriented and must constantly fight the temptation to put the work of ministry over my family. However, each time I have given in to that temptation, I have wandered into imbalance.

—Gail Johnsen is a pastor’s wife who lives in Pasco, Washington.

years ago my husband established the tradition of inviting the senior citizen group to our house for a barbecue in the summer. He loves people and his motto is, “The more the merrier.” Although hospitality has always been a stress point for me, somehow I managed to pull it off

Finally, in desperation, I had to admit to him and myself that I couldn’t do it all. It was humiliating and freeing. The picnic was canceled, and I regained balance.

MINISTRY DOES NOT HAVE TO BE AN EITHER/OR SITUATION

It is not true you must lose your family to have a successful ministry. As one pastor’s wife explained, “Ministry is a lifestyle. It is a calling as a family and we do it together as a team.” Yet, achieving balance in ministry and home is not a one-time event but requires constant refocusing and adjusting. As Lorna Dobson said in her book, *I’m More Than a Pastor’s Wife*, “Contentment comes in knowing struggle is normal and that you’re not alone in walking the narrow balance beam.” **E**

Gail Johnsen is a pastor’s wife who lives in Pasco, Washington.

each year. As the church has grown larger over the years, the senior group has also grown. Last summer was especially hectic, especially around the time the picnic was scheduled. I have always wanted my husband to be proud of me, and I supported him in any way I could, but I knew I was at a breaking point.

Ten Retirement-Planning Myths

B Y R A N D A L L K . B A R T O N

MYTH #1: I SHOULD WAIT UNTIL I RECEIVE A BETTER SALARY TO START RETIREMENT CONTRIBUTIONS.

Many young ministers who are starting at entry-level salaries and are still paying off school loans conclude they cannot afford to save for retirement. In reality, the easiest time to start is with your first paycheck. If you start at age 25 and invest in an 80-percent equity/20-percent fixed income portfolio (assuming 11-percent average annual rate of return), you only would have to save \$26.49 (only \$22.52 with federal tax savings) per week to have a substantial retirement at age 65.

Of the total amount available at retirement, 95 percent would be attributable to tax-deferred compounded earnings.

MYTH #2: YOU CAN BE TOO OLD TO START SERIOUSLY SAVING FOR RETIREMENT.

Under federal law, as a general matter, your salary reduction contributions cannot exceed either 25 percent of your pay or a specific dollar amount in any calendar year. The dollar amount is \$10,500 for 2000 and is adjusted

from time to time by the IRS to reflect cost-of-living increases. Even if you don't get started until age 50, if you contribute the maximum and invest in a portfolio of 60-percent equities/40-percent fixed income (assuming an investment return of approximately 9 percent per year), in 15 years you can build a retirement account of \$335,000. If you are starting late and want to maximize your retirement benefit, the key will be to contribute the maximum amount permitted.

MYTH #3: WHEN I REACH RETIREMENT AGE, I SHOULD INVEST IN FIXED INCOME.

A fixed-income account earning 7 to 7.5 percent provides stable return, but no protection against inflation. A minister age 65 has a life expectancy of 18 to 20 years. To maintain purchasing power and provide a hedge against inflation, a 65-year-old should consider 30 to 40 percent in equities. Don't fret over market fluctuations—over 20 years, you should come out the winner. As you get older, the percentage in equities can be reduced.

MYTH #4: I SHOULD PAY OFF MY HOME BEFORE RETIREMENT.

For ministers, this may not be the best option. You will usually be better off to increase contributions to your 403(b) retirement account rather than pay off your home mortgage. First, your retirement account will grow more rapidly with tax-deferred contributions and tax-free compounding. Second, if you keep making your house payments, you will continue to receive interest deductions; whereas if you pay down the principal more rapidly, your interest deduction decreases.

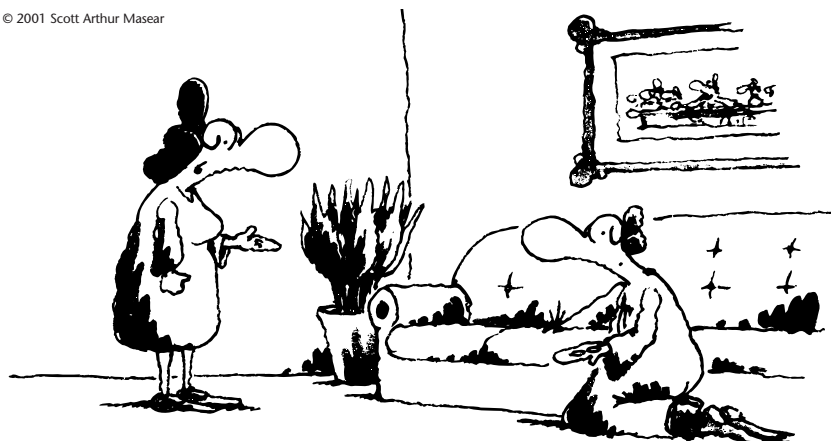
Third and most important, retirement plan payments that are officially designated by the church as a housing allowance may be excluded from taxable income, provided certain conditions are met. If you don't have a house payment, the housing allowance exclusion is not available, and you won't enjoy the double benefit of the housing allowance exclusion and interest deductions on your house payment.

MYTH #5: IRAS ARE BETTER THAN 403(B) CHURCH PLANS.

Many ministers have invested in IRAs or 403(b) plans not sponsored by churches, having been "sold" by a well-meaning investment professional. Unfortunately, such a choice may be devastating when a minister learns that the payments from these vehicles do not qualify for the housing allowance exclusion available for certain payments from church plans.

MYTH #6: CONTRIBUTE TO A ROTH IRA RATHER THAN A 403(B).

For young ministers or others with little taxable income, a ROTH IRA may seem attractive because of the tax-free nature



"I take it the collection plate didn't exactly runneth over."

© 2001 Scott Arthur Masear

of its distributions. However, contributions to ROTH IRAs are subject to income tax and Social Security tax when contributed, while deferrals to 403(b) accounts are not subject to income tax until distributed. Furthermore, to the extent distributions from a 403(b) account qualify as a housing allowance, you may avoid federal income taxes on the 403(b) contributions altogether.

One of the major benefits of a ROTH IRA is that after 5 years, it can be pulled out for education expenses or a home without penalty or taxes. However, to help ensure that your retirement savings are not spent on expenses other than your actual retirement, a ROTH IRA may be viewed as a multipurpose savings account to be started in addition to your 403(b) retirement savings account.

MYTH #7: YOU ARE LIMITED TO A MAXIMUM OF \$10,500 IN CONTRIBUTIONS.

By age 60, many ministers could afford to defer 30, 40, or even 50 percent of their income for retirement since they don't need the cash flow; however, the law generally limits annual salary deferral contributions under a tax-qualified 403(b)

account to \$10,500. Under a nonqualified deferred compensation plan, you can elect to contribute almost all of your compensation and defer taxes in a fashion similar to a 403(b) account. Deferrals under a nonqualified retirement plan are generally contributed to a "rabbi trust." While more complex in its rules, for many ministers, contributing substantial blocks of compensation to a nonqualified plan will help make up for a late start.

MYTH #8: YOU CAN'T RECEIVE SOCIAL SECURITY AT AGE 65 AND CONTINUE TO WORK OR CONTRIBUTE TO A RETIREMENT ACCOUNT.

Effective January 2000, the laws have changed to remove limits on the compensation you can earn relative to your Social Security benefits at age 65. As a result, a minister age 65 can work full time, start drawing full Social Security, and elect salary deferrals under a 403(b) plan or nonqualified retirement plan without affecting Social Security benefits.


MYTH #9: YOU HAVE TO START DRAWING RETIREMENT BENEFITS AT AGE 70.

While that may be true for IRAs, if you as

a minister are still actively working in connection with your ministry, you can defer drawing retirement until you actually retire from ministry by filing a request to delay the required minimum distribution.

MYTH #10: SOCIAL SECURITY WILL PROVIDE ADEQUATE RETIREMENT BENEFITS.

As a general rule of thumb, Social Security usually provides for only about one-third of retirement needs. A minister retiring in the year 2000, age 65, earning \$40,000 per year, having made average Social Security contributions during his working life would receive approximately \$16,254 per year in Social Security. He would need a retirement account of \$313,000 paying 7.5 percent to provide the additional amount needed to maintain his current level of income.

To receive a new planning software CD to customize your own retirement plan, or to contact a retirement planning specialist to develop a plan with you, call MBA at 1-800-MBA-PLAN, or visit us on the web at: www.ministersbenefit.com. 

Randall K. Barton is CEO/president of the Assemblies of God Financial Services Group, Springfield, Missouri.

Ministering to the Abused

B Y M E L O D Y P A L M

I recently watched a home improvement program on public television where a woman was restoring an antique fireplace mantle in a 17th-century colonial home. She meticulously used a dental pick to gently scrape away layers of dried paint. She envisioned what lay beneath the hardened paint, and patiently uncovered what the master carver had originally created to be the centerpiece of his home. Ministering to victims of abuse is a similar process. One must look beyond the layers of pain, humiliation, shame, and disillusionment; then carefully and patiently bring forth the hand-carved masterpiece God created to adorn His house.

THE BIBLICAL BASIS FOR MINISTERING TO THE ABUSED

In Isaiah 61, the prophet proclaimed that the Messiah would bind up the brokenhearted, proclaim freedom for the captives, release prisoners from darkness, and comfort all who mourn. The hearts and spirits of abuse survivors have been crushed. They are prisoners of darkness living in shame and fear. Like the Good Samaritan, we are mandated to tend to those who have been beaten, robbed of their innocence and dignity, and left discarded by the roadside of life.

WHAT DO YOU NEED TO KNOW?

Who Are the Abused?

Physical, emotional, and sexual abuse does not discriminate. It crosses cultures, races, religions, and socioeconomic backgrounds. Male and female, young and old, can be victims of abuse. Children, teens, and adult females are the most likely victims. Abusers prey on

the weak and vulnerable and target those most susceptible. Over 90 percent of abuse is committed by someone familiar to the victim. Research indicates that as many as one in three women have been sexually abused by age 18. Prevalence rates for men are estimated to be similar to those of women. Many studies estimate that by the age of 18, at least 50 percent of women have been sexually violated to some degree.¹

It is conceivable that in a church with 300 women, 100 of them may have experienced some type of abuse. In a Sunday morning children's church with 50 children, as many as 15 boys and girls are likely to be listening to stories of God's love and protection and wondering where God is in their situation. Pastors, staff, women's ministry workers, and children's workers need to be educated regarding the signs of abuse, its effects, and the necessary steps to take if abuse is suspected and intervention is required. As a woman in ministry, you may be called on to minister to these hurting individuals.

Ramifications of Abuse

Abuse, particularly sexual abuse, has profound consequences on the physical, emotional, and spiritual development of an individual. One's ability to trust is severely impaired, especially when the abuser is a trusted family member, friend, or minister. Abuse distorts a person's image of God and has serious ramifications on one's ability to trust God and experience Him as a benevolent, caring Father. Sexual-abuse survivors have had their self-esteem and confidence shattered. Confusion surrounding their sexual identity is

common. As a result of being sexualized at a young age, many survivors become sexually precocious, believing they are damaged goods and can only find a sense of worth in being a sexual object.

Abuse survivors tend to cross another's personal space too easily or, in contrast, keep others at extreme distances. Their personal boundaries have been violated without their permission—blurring where they begin and end. The abused are often needy and have poor interpersonal skills. Emotional and physical intimacy are difficult for abuse survivors. Sexual intimacy with a partner can be extremely trying—triggering old memories and physical pain. Sexual abuse victims learn to associate love with pain and often subject themselves to further abusive situations. In their confusion, they tolerate abuse thinking it is love. Common adult manifestations of earlier abuse include: eating disorders, depression, anxiety, intense anger and rage, self-loathing, self-harming behaviors, physical problems, sexual difficulties, homosexuality, intimacy problems, indecisiveness, perfectionism, addictions, and a need to be in control.

Gifts You Have To Offer

In John 10:10, Jesus said, "I have come that they may have life, and have it to the full" (NIV). Abuse survivors may have survived, but they cannot live to the fullest when shrouded by shame. God has called us to share the good news—He offers a way out of shame. Christ not only bore our sin on the cross; He scorned its shame (Hebrews 12:2). This truth can help survivors experience freedom from a shame-based identity and find their true identity in Christ.

THINGS TO REMEMBER

1. Be patient and consistent. First Corinthians 13 reminds us that love is patient and never fails. Developing a trusting relationship with someone whose trust has been shattered requires a commitment to both of these virtues.

2. Help them identify and share emotions. Abused individuals often cannot even identify basic emotions, let alone share or process them. Help them honestly share their emotions and feelings with you, friends, safe family members, and God.

3. Let them grieve the losses. This includes, but is not limited to, a loss of innocence, childhood, possibly a marriage, physical functioning, years of productivity, and dreams of what might have been.

4. Help them place responsibility for the abuse where it belongs—on the abuser. Survivors usually assume some sense of responsibility for the abuse and need help to relinquish condemnation of themselves.

5. Help them accept responsibility for their responses to the abuse. They are not responsible for the abuse, but can choose how they respond to the abuse—with either forgiveness or bitterness. You can remind them that forgiveness is a process and takes time. Help them to see that forgiveness is for their sake and is ordained by God.

6. Help them realize they are responsible for pursuing healing and recovery. Educate survivors about how they can expect to be treated. Survivors of abuse may need help in understanding what is typical, customary behavior. Help them move from being past victims and current survivors to victors—living full lives.

7. Be OK with their questions. “Where was God?” and “How could He let this happen to an innocent and vulnerable child?” are common questions survivors need to ask. Avoid pat answers and clichés. Discipline yourself to sit in silence and be with them in their pain. God can handle their questions, hurt, and anger. Be comfortable with just saying, “I don’t know.”

8. Remember that healing from abuse is a process. Having an abuse survivor come forward for prayer may be the beginning of the process. However, exposing their past and shameful experiences, without follow-up care, may revictimize—leaving them feeling vulnerable and emotionally exposed. We must not leave the wounded at the altar, but minister the healing salve of our Savior’s love.

—Melody Palm, Springfield, Missouri

Learning by observation is a powerful teaching technique. As a woman of God, you can model clear and appropriate boundaries combined with honest, direct communication. Those who have been abused benefit from healthy male and female role models. A positive, honest, and affirming interpersonal relationship can be a priceless gift for one who has never experienced this kind of relationship.

One of the greatest needs of abuse survivors is unconditional acceptance of them as persons made in the image of God. Healing is a lifelong process and requires patience and personal presence. Freely given time provides an opportunity to model Christlike compassion. Many abused individuals have heard the rhetoric of Christian compassion, but have not seen it in action. You can be an advocate for the weak and oppressed in their time of need.

Available Resources

Ministering in the 21st century is exciting and challenging. The complexity and diversity of problems can be overwhelming. Ministering to the abused can be emotionally and physically taxing. Know your limitations and familiarize yourself

with available resources. Network with Spirit-filled Christian psychologists, psychiatrists, counselors, and marriage and family therapists. Those professionally trained to do abuse recovery can effectively deal with intrusive flashbacks that keep past memories of abuse from impinging into the present. A professional, trained in marriage and family therapy, can address the ramifications of abuse on the marriage and sexual relationship. Numerous educational resources—books, videos, workbooks, and recovery programs—can be accessed and

implemented in the church. Local support agencies, such as family violence centers, can assist individuals trying to get out of abusive and dangerous situations.

HOW CAN THE CHURCH RESPOND?

Child sexual abuse is a national epidemic, and the prognosis for decline is not good. The advent of the Internet and easy access to explicit violent and sexual materials will only increase rates of occurrence. The church, as a standard bearer, must stand up with righteous indignation and expose the severity of



© 2001 Andy Robertson

“It’s obvious to me that you two have been jumping to conclusions.”

Satan's onslaught. When good men and women do nothing, evil survives.

The church must exhibit practical and powerful theology in action. Pastors need to utilize the Word of God with people who have been abused. Through biblical counseling and prayer, pastors can help the abused depend on God's grace and power to enable them to forgive their abusers. This is essential for people to be ultimately freed from the emotional and spiritual pain of abuse. The power of the Holy Spirit can heal the mind, emotions, and spirit of a person who has been abused.

Education is a key factor in the fight to break cycles of abuse. Be willing to bring in trained professionals to teach seminars and workshops. The church community has much to learn about the pervasiveness of abuse and ministering

to abuse survivors.

Ministering to the abused requires a financial investment. Support a local Christian counseling service, allowing those trained in and called to counseling to expand their services for those in need. Larger churches sometimes hire a professionally trained Christian counselor. Offer support groups, such as Becomers for those overcoming the effects of sexual abuse, and educational support groups for spouses of abuse survivors. Ministries that reach out to abused children, such as Royal Family Kids Camps, Inc., (see Recommended Ministries and Resources) can have a positive effect on the continuing development of an abused child. These ministries need pastors and churches to catch their vision and support them with finances and cooperation.

Ministering to survivors of abuse is rewarding, but requires substantial investments of time, money, and emotional energy. A church that is alive and meeting the needs of its community cannot ignore this large and growing segment of our population. Survivors of abuse are eager to see Christianity in action and experience a Jesus who feels their pain and binds their wounds. Is your church willing to answer the call? **e**

Melody Palm, Psy.D. candidate, is a licensed Assemblies of God minister and an assistant professor of counseling at the Assemblies of God Theological Seminary, Springfield, Missouri.

E N D N O T E S

1. *Broken Trust*, prod. Dr. Dan Allender, Wounded Heart Ministries, video-cassette.

RECOMMENDED MINISTRIES AND RESOURCES

WOUNDED HEART MINISTRIES

Dr. Dan Allender

P. O. Box 11438

Bainbridge Island, WA 98110

Broken Trust. A video for survivors of sexual, verbal, and physical abuse.

BECOMERS MINISTRY

Dr. Jeanette Vought, Co-Founder & Executive Director

Christian Recovery Center

6120 Earl Brown Drive

Suite 200

Brooklyn Park, MN

(763) 566-0088

ROYAL FAMILY KIDS CAMPS, INC.

Wayne & Diana Tesch, Founders

1068 Salinas Avenue

Costa Mesa, CA 92626

(949) 548-6828

Allender, Dan B. *The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse*. Colorado Springs, Colo.: Navpress, 1990. (A companion workbook for personal or group use is available.)

Benner, David G. *Strategic Pastoral Counseling. A Short-Term Structured Model*. Grand Rapids: Baker Book House, 1998. (Excellent short-term counseling model that is brief, time limited, spiritually focused, and specifically geared for pastors.)

Comiskey, Andrew. *Pursuing Sexual Wholeness: How Jesus Heals the Homosexual*. Lake Mary, Fla.: Creation House, 1989. (Helpful for Christians who struggle with disordered sexuality and for those who help them. Accompanying guidebook useful

for teachings to church at large.)

Cloud, Henry, and Townsend, John. *Boundaries*. Grand Rapids: Zondervan Publishing House, 1992. (Excellent book on how to take responsibility and ownership of one's own life—setting appropriate physical, emotional, and spiritual boundaries.)

Heitritter, Lynn, and Vought, Jeanette. *Helping Victims of Sexual Abuse: A Sensitive Biblical Guide for Counselors, Victims, and Families*. Minneapolis: Bethany House Publishers, 1989. (Sexual Abuse Support Group Recovery Program materials are available to help survivors recover from abuse; includes homework and a model for an abuse recovery support group.)

Payne, Leanne. *The Broken Image*. Grand Rapids: Baker Books, 1996. (Combines essential theological and clinical insights to illustrate the process of restoring personal wholeness through healing prayer—particularly to those struggling with homosexuality.)

Talley, Jim A., and Baker, Jane C. *My Father's Love*. San Bernardino: 1992 (Out of print). (An inspiring true story of how God replaces sexual abuse with authentic love.)

Tesch, Wayne, and Tesch, Diana. *Unlocking the Secret World*. Wheaton: Tyndale House Publishing, 1995. (Practical look at how the church can minister to abused, abandoned, and neglected children.)

Vredevelt, Pamela, and Rodriguez, Kathryn. *Surviving the Secret*. Grand Rapids: Fleming H. Revell, 1992. (Combines caring insights and hope for survivors and those who help them.)

Wahking, Harold, and Zimmerman, Gene. *Sexual Issues: Resources for Strategic Pastoral Counseling*. Grand Rapids: Baker Books, 1994. (Offers a counseling framework for pastors who counsel survivors of sexual abuse.)

—Melody Palm, Springfield, Missouri

Accreditation... Friend or Foe?

B Y W A Y N E E . K R A I S S

When the topic of accreditation is discussed, many people have strong opinions. Accreditation has been blamed for many things, some of which are not deserved. Some people fear our Pentecostal mission and commitments will be compromised by accreditation. There may have been abuses by some accreditation personnel. But there may also have been some educators who have blamed accreditation instead of accepting the responsibility for any shortcomings discovered in the accrediting process.

Any discussion of accrediting must begin with understanding what is meant by the term. Anyone can establish an accreditation agency. It is important, though, to be accredited by an agency that is recognized by the government; that qualifies students for financial aid from the government and veteran benefits; and is recognized by other major educational institutions for the transfer of credits. These agencies are usually accountable to the institutions they serve.

Accredited colleges and universities that accept credits from each other establish certain criteria for those credits and then establish standards and examinations through on-site visits to verify that the criteria is being met. Regional accrediting agencies must also develop standards that are compatible with the standards of other regions so students can transfer credits across regional boundaries.

There are also accrediting agencies that limit their accreditation to a particular kind of institution—medical, dental, law, or seminaries. Bible colleges fit this last category. As more students make use of the Internet, accrediting agencies are also being developed for these nontraditional programs.

Occasionally, a student will transfer from an institution that has a different type of accreditation and find that some of the units may not be recognized for a degree at that institution. This could be the result of several factors: The student is often changing majors and may not have met all the requirements for the new major. In other situations, the student may have the wrong amount of units in general education or science.

Professional accreditation is also available for certain programs within an institution, such as music, business, or education. To say an institution is fully accredited is often misleading. This implies that the institution is accredited and also has every accreditation that is possible to obtain for all programs within the institution. This is rarely the case.

In addition to concern about the transfer of credits, accreditation also addresses how well the institution is fulfilling its stated mission. The accrediting agency does not establish or dictate what the mission should be for an institution. It does measure how well the institution is doing what it says it is doing.

Accreditation also concerns the governance and financial integrity of an institution. An institution that may be out of business before a student graduates would be of great concern to an examining team. The same would be true of an institution that lacks accountability to an impartial board of trustees.

Accreditation is for a specific period of time ranging from 1 to approximately 10 years. At the end of that period, the institution must prepare a report and be examined by a visiting team of educators who are peers from other similarly accredited institutions.

Can a college or university be Pentecostal and be accredited? Certainly. It can have chapel, require students to be involved in student ministries, open classes with prayer, and screen its faculty to be sure they are compatible with the mission and purposes of the school. Institutions must not surrender their right to be what they say they are even if a zealous examiner disagrees with that mission.

Like many other things, accreditation comes at a price. To meet the rigid standards of faculty preparation, class size, campus equipment, and student achievement scores requires financial commitments. For many of our colleges and universities, accreditation is vital because it assures the student of quality and opens new avenues for financial aid.

The particular issues of fidelity to the church and its doctrines are reserved for the church to examine and endorse. These doctrinal issues are beyond the scope of the routine accreditation process.

Both accreditation and doctrinal fidelity are essential for Christian higher education. We must seek to balance these very important issues for the welfare and protection of our youth. The role of the Commission on Christian Higher Education is to assist in developing and maintaining standards that will be satisfactory to the needs of our constituency. The academic rigor of the curriculum can and should be enhanced by chapel attendance, student ministries, governance by an Assemblies of God entity(ies), and fidelity to our doctrines and church attendance. **e**

Wayne E. Kraiss, D.Min., is chancellor of Vanguard University, Costa Mesa, California, and the commissioner of the Assemblies of God Commission on Christian Higher Education.

S E R M O N S E E D S

THE NEW BIRTH

John 3:1–17

INTRODUCTION:

Some things are not options for sustaining physical life—food, water, air. The new birth is not an option if a person desires to be in God's kingdom (John 3:3).

MESSAGE:

1. Things that won't get people into God's kingdom.

- High earthly status (John 3:1). Nicodemus was a ruler of the Jews.
- Mere respect for Jesus (John 3:2). Nicodemus respected Jesus as a teacher and miracle worker.
- One's physical birth, even a Jewish

one (John 3:3). We are not God's spiritual children by natural birth.

- Mere moral reform—starting over again (John 3:4). A hard thing for someone old to do.
- #### 2. Things that will get people into God's kingdom.
- A new birth (God's part).
 - Of water (verse 5). Water typified cleansing in the Old Testament.
 - Of wind (verses 5,6). The Spirit [Greek, *pneuma*] gives life. There is a mysterious work of the Holy Spirit bringing new life and the power to live a victorious spiritual life (verse 8; Romans 8:10,13).

- Faith (our part). To receive the new birth, we must believe Jesus is the Son of God who came down from heaven (John 3:13), and have faith in the efficacy of Christ's sacrifice for us on the Cross (verses 14–17).

CONCLUSION:

If we are born again, we will not be condemned, and we will not perish. Rather, we will be saved, have eternal life, and be a part of His kingdom (John 3:3,15–18). Turn from sin and trust in Jesus and you will be saved.

—Ben Richter, Winter Haven, Florida

PRISONERS OF HOPE

Zechariah 9:9–12

INTRODUCTION:

In Zechariah 9:9–12, we see the Lord's kingdom, character, and power to save. We also see His lowliness, the weapons of His conquest—"speak peace unto the heathen," and the ultimate extent on His domain—"to the ends of the earth" (verse 10).

Because of Him, and through Him, there is mercy for the oppressed and troubled ones in Zion—"as for thee also" (verse 11). This is a wonderful text for those who are in the lowest possible state of mind. May the Lord make it a blessing to them.

MESSAGE:

1. Condition of the sorrowing ones.

- "Prisoners out of the pit wherein is no water" (verse 11). They are described as:
- Prisoners who are bound, their freedom is gone, and they are unable to do as they would. They are in the power of another and are miserable.
 - Prisoners in a pit. Their escape is impossible, their darkness is intolerable, their fate is unavoidable, and their present discomfort is terrible.
 - Prisoners in a pit wherein is no water. They are comfortless and likely to perish of thirst. They find no comfort in sin, nor in anything else. Comfort in sin is deadly.
 - There are many oppressed souls helpless in the power of despair until the Lord comes to rescue them.

2. Cause of their deliverance. "I have sent forth thy prisoners" (verse 11).

- The Lord Omniscient spies them out in their dungeon, and He knows whose prisoners they are.
- He has the power and the right to set prisoners free. Who can shut up those whom He delivers?
- He sends them forth from the pit. He grants life, light, and liberty to them. Their feet are free, and they are on free soil.
- He sends them forth by the blood.
 - By the expiation made for sin before God.
 - By the peace created in the conscience of the penitent.
- He sends them forth by "the blood of thy covenant"—the covenant made between Zion and her King.
- When people know the blessedness of the covenant, and the sealing power of the Blood, they are no longer prisoners.

3. Course commended to the delivered ones. "Turn you to the stronghold, ye prisoners of hope" (Zechariah 9:12).

- They are out of the pit of despair, but not out of the wood of trouble. They have hope of salvation, but they need salvation itself. It will be their wisdom:
- To make hope their characteristic. When they feel like prisoners, let them hope, and so become "prisoners of hope."
 - To make Christ their stronghold.
 - To turn to Him every day and all the day.

- To turn to Him when they feel like prisoners.
- When a man is freed from death and despair, he is still to come to Jesus more and more (1 Peter 2:4).

4. Comfort given to those who turn to the stronghold. "Even today do I declare that I will render double unto thee" (verse 12).

- God is speedy in His comforts to those who turn to Jesus. "Even today do I declare."
- God is abundant in His mercy: "I will render double unto thee."
 - Double of your trouble (Job 42:10).
 - Double of your expectation (Isaiah 61:7).
 - Double of your attainments: "grace for grace" (John 1:16).
 - Double of your faith (Ephesians 3:20).
- God is consoling in His promise, for it is:
 - Plain—"I declare."
 - Present—"Even today do I declare."
 - Positive—"I declare that I will."
 - Personal—"I will render double unto thee."

CONCLUSION:

Let us glorify the Lord for lifting us out of the pit. Let us glorify the Lord Jesus for being our stronghold. Let us glorify the Lord for the double portion that He allots us.

—C.H. Spurgeon.

Adapted from Spurgeon's Sermon Notes.

S E R M O N S E E D S

SPIRITUAL GIFTS

1 Corinthians 12

INTRODUCTION:

In his opening remarks concerning spiritual gifts, Paul makes several statements: ignorance is undesirable; idols are impure; Christ is to be exalted; and the Spirit manifests himself in various ways (gifts, administrations, operations).

MESSAGE:

1. Gifts (verses 7–11).

- a. Word of wisdom.
- b. Word of knowledge.

- c. Faith.
 - d. Healing.
 - e. Miracles.
 - f. Prophecy.
 - g. Discerning of spirits.
 - h. Tongues.
 - i. Interpretation of tongues.
- #### 2. Relationships (verses 12–27).

- a. God sets the members.
- b. We need each other.
- c. All members are important.
- d. Members have empathy for one another.

- e. Christ is the Head.
- #### 3. Order (verses 28–30).

- a. Apostles.
- b. Prophets.
- c. Teachers.
- d. Miracles.
- e. Healings.
- f. Tongues.
- g. Interpretation.

CONCLUSION:

Covet the best (verse 31).

—Karl D. Strader, Lakeland, Florida

THE PREEMINENCE OF LOVE

1 Corinthians 13

MESSAGE:

1. Gifts without sweetness are meaningless (verses 1–3).

- a. Supernatural ministries need love.
 - (1) Speaking with tongues without love is merely noise.
 - (2) Prophesying, having understanding, and faith operated without love does not enhance our character.
 - (3) Social involvement without love brings no profit.

2. Love is a many splendored thing (verses 4–7).

- a. Patient.
- b. Kind.
- c. Careful.
- d. Humble.
- e. Courteous.
- f. Unselfish.
- g. Controlled.
- h. Positive.
- i. True.
- j. Strong.
- k. Assured.

- l. Hopeful.
- m. Enduring.

3. Love is a continuing virtue (verses 8–12).

- a. Prophecies will fail.
- b. Tongues shall cease.
- c. Knowledge will vanish.

4. Faith, hope, and love will always be around (verse 13).

CONCLUSION:

The highest form of true Christian character is love.

—Karl D. Strader, Lakeland, Florida

USING SPIRITUAL GIFTS

1 Corinthians 14

MESSAGE:

1. Desire to prophesy (verses 1–5).

- a. Follow after love (verse 1).
- b. Covet to prophesy (verse 1).
 - (1) Edifies (verse 3).
 - (2) Exhorts (verse 3).
 - (3) Comforts (verse 3).
 - (4) Convinces (verse 25).

2. Speak with tongues (verses 6–28).

- a. Speaks to God (verse 2).
- b. Builds yourself up (verse 4).
- c. Blesses the church (verse 5).
- d. Communicates profitable things

(revelation, knowledge, prophesying, doctrine; verse 6).

- e. Sings to the Lord (verse 15).
- f. Praises the Lord (verse 16).
- g. Attracts sinners (verse 23).

3. Follow the instructions (verses 27–40).

- a. Speak with tongues:
 - (1) Only two or three messages (verse 27).
 - (2) Pray for the interpretation (verses 27,28).
- b. Prophecy:
 - (1) Judge after two or three messages (verse 29).

- (2) Controlled (verses 32,33).

- c. Let ignorant people be ignorant (verse 38).
- d. Let the gifts flow according to the Word (verse 40).

4. Attitude toward spiritual gifts.

- a. Desire them (verse 1).
- b. Be zealous for them (verse 12).
- c. Covet them (verse 39).
- d. Desire them to function in the church (verse 40).

—Karl D. Strader, Lakeland, Florida

S E R M O N S E E D S



THE PROMISED LAND GENERATION

Deuteronomy 6:10–12; 8:6–14

INTRODUCTION:

The Book of Deuteronomy is a compilation of five sermons Moses preached just before he died and just before the Children of Israel entered the Promised Land. The Promised Land is symbolic of the believer's abundant life in Christ. Possession was to come little by little.

The younger generation did not know the history of Egyptian bondage. Because they were not accustomed to the lifestyle they would soon enjoy, Moses warned them that when these things happen, not to forget God.

Such a spiritual warning is appropriate today. When God's blessings fill our lives, it is easy to be captivated by the blessings and forget where and from whom the blessings come.

Lessons that we can learn from the message of Moses:

MESSAGE:

1. **Do not forget...to depend on the Lord (Deuteronomy 6:10,11).**
 - a. The methodology of previous generations is not standard for today.
 - b. We must never substitute methodology for the presence/power of God. Methodology includes:
 - (1) Leadership principles.
 - (2) Relational psychology/counseling.
 - (3) Marketing techniques.
 - (4) Business acumen.
 - c. We need to depend on Lord in battle.
 - (1) Battle of Jericho (Joshua 6).
 - (2) Battle of Gideon/Midianites (Judges 7). God gave the strategy, determined the weapons, and selected the personnel.
 - (3) "The weapons of our warfare" (2 Corinthians 10:4,5).

- (4) Spiritual battles come in many forms:
 - (a) Intellect...battles of faith.
 - (b) Emotion...battles of feelings.
 - (c) Will...battles of character.
- d. Depend on the Lord for personal qualifications.
 - (1) Truly qualified people never see themselves as qualified. Reference: Moses, Gideon, David, Solomon, Jeremiah, Paul.
 - (2) "Our sufficiency [competence] is of God" (2 Corinthians 3:5).
 - (3) Lack of human ability (natural or learned) does not imply spiritual incompetence.
 - (4) God has brought you this far, and He is the only one who can lead you to greater victories.

2. Do not forget...to be grateful for His provisions (Deuteronomy 6:12).

- a. Many Americans have a "you owe it to me" attitude and expect to have the best. They resent it if they do not and resent those who do.
- b. Grateful for deliverance.
 - (1) From penalty of sin (Romans 6:23).
 - (2) From power of sin (Romans 6:11–18).
 - (3) From presence of sin (future; Revelation 21,22).
- c. Grateful for daily blessings.
 - (1) Strength for spiritual family.
 - (2) Support of spiritual authorities.
 - (3) Supply of material needs.
- d. Never forget: "Every good gift and every perfect gift is from above" (James 1:17). "Be thankful unto him, and bless his name" (Psalm 100:4).

3. Do not forget...the commandments of the Lord (Deuteronomy 8:13–15).

- a. This was the essence of Moses' message. Obedience is required to receive/maintain the blessings of God.
- b. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deuteronomy 10:12).
- c. Moses warned against anyone who tried to persuade them to "go after other gods" (Deuteronomy 13:1–11).
 - (1) Prophet or dreamer who gives signs/wonders must be put to death if they even suggest serving other gods (verses 1–5).
 - (2) If brother, son, daughter, wife, or friend want you to follow other gods, they are to be stoned (verses 6–11).
- d. Blessings will overtake the person who is obedient (Deuteronomy 28:1–14). Likewise curses shall overtake those disobedient to His commandments (verses 15–68). Notice the severity of His judgment in every aspect of life.
- e. In dispensation of divine grace, it is easy to gloss over the commandment of the Lord to be obedient.

CONCLUSION:

God's promises are steadfast. He is faithful to His Word. We are the benefactors of the sacrifice/struggle of many who have led the way before us. Much of the blessing we experience today is the result of their efforts. We must not forget that such blessings are not earned or deserved, and it is our faithful obedience and service to the Lord that will afford us the continuation of His blessings.

—H. Maurice Lednicky, Springfield, Missouri

THE FIRST RESURRECTION

1 Thessalonians 4:13–18

INTRODUCTION:

Because Christ arose from the dead that first Easter morning, Christians can look forward with great anticipation to the first resurrection of the believers.

MESSAGE:

1. **A reassurance.**
Produces hope (verses 13–15).
2. **A return.**

Produces alertness: "The Lord himself shall descend...with a shout...voice...trump" (verse 16).

3. A resurrection.

Produces likeness: "The dead in Christ shall rise first" (verse 16; cf. 1 Corinthians 15:50–57).

4. A rapture.

Produces ecstasy: "Caught up...in the clouds" (verse 17). A new dimension of security, sight, scene, sound, and society.

5. A reunion.

Produces oneness "together" (verse 17).

6. A restoration.

Produces nearness: "Ever be...with the Lord." God with us and Paradise regained.

7. A rejoicing.

Produces consolation: "Comfort one another with these words" (verse 18).

—Herb Hull, Muncie, Indiana

S E R M O N S E E D S

THE MAN WHO MISSED EASTER

John 20:19–29

INTRODUCTION:

One of the strongest proofs of the Resurrection is seen in the remarkable transformation that took place in the lives of Jesus' disciples after they had seen their Lord and were convinced that He was indeed risen from the dead (Luke 24:34).

MESSAGE:

1. Thomas was absent.

- When Christ first appeared to His disciples, Thomas was absent (verse 24). No reason is given for his absence, but he missed much as a result.
- To be absent when we could be present may cause us to miss the message of inspiration that could save us from drifting from Christ, to miss Christian fellowship, or to lose our faith in spiritual and eternal things.

2. A closer look at Thomas.

- We know very little concerning Thomas. He speaks only twice in the Gospel of John, but he reveals his character in those words.
 - First, when Jesus declared His intention to return to Bethany (John 11:16).
 - Second, when Jesus gave His farewell address to His disciples (John 14:4,5).
- Thomas was skeptical, full of doubt,

fear, and gloom.

- Without faith, we cannot know the peace and joy of the Lord, and our spiritual progress will be hindered.
- #### 3. Thomas refused to believe.
- When his fellow apostles told Thomas they had seen the Lord, he refused to believe them (verse 25). Thomas wanted visible proof that Christ's resurrection was a reality.
 - The other disciples did not complain about Thomas because of his unwillingness to accept their word. They were too conscious of their own recent unbelief to deal harshly with their fellow apostle (Mark 16:14).
 - We should not be judgmental of others when we are guilty of the same thing.
- #### 4. The second visit of Jesus.
- When our Lord appeared the second time to His disciples 8 days later, Thomas was present (verse 26). Christ timed His visit so no one was missing.
 - The Lord's eye is always on us. He knows exactly where we are and what company we keep.
 - Our Savior read Thomas' heart. Jesus knew of Thomas' inner conflict between hope and fear, despair and love, faith and doubt.
 - Jesus responded to Thomas' statement in verse 25. Jesus said, "Reach hither thy finger, and behold my hands; and

reach hither thy hand, and thrust it into my side" (John 20:27).

5. Thomas' response.

- Thomas exclaimed, "My Lord and my God" (verse 28). He was convinced that his Lord was indeed risen from the dead.
- A transformation took place in Thomas.
 - Doubt gave way to certainty, gloom to joy, unrest to tranquility.
 - His use of the personal possessive pronoun is emphatic.
- To call Jesus "Lord" means a life of obedience—"Lord, what wilt thou have me to do?" (Acts 9:6).
- Accepting the lordship of Christ means a full commitment to doing His will.
- When we can say, "My Lord" and allow Him to rule our thoughts, motives, words, and actions, it will not be without cost. But in the light of His sacrifice for our salvation, the cost will seem small.

CONCLUSION:

The Easter hymn "Christ the Lord Is Risen Today" was written by a man who was happy about his conversion to Christ and felt he had to sing. Poetry came to his mind anywhere, anytime, whether he was on horseback, or walking, or visiting with friends. Charles Wesley felt abounding gratitude for the risen Savior.

On this Easter, does the magnitude of the events of the first Easter stir in your soul?

—Herb Hull, Muncie, Indiana

RETURNING TO GOD

Joel 2:12–20, 24–26

INTRODUCTION:

Israel had drifted away from God. The prophet Joel warned them to repent and turn back to God. The same message is needed today. Many believers are like those in the Laodicean church (Revelation 3:14–20), feeling satisfied, but not knowing they are in desperate need of God. Note the steps back to God.

MESSAGE:

1. Concern (Joel 2:12–14).

- Repent (verse 12)—godly sorrow.
 - Fasting (Mark 9:29).
 - Weeping (Acts 20:31).
 - Mourning (James 4:9).
- Remorse (verse 13; Compare with Exodus 32:32; Matthew 9:36.)
- Results (verse 14; Psalm 126:5,6). God will honor our concern (Galatians 6:9).

2. Congregate (Joel 2:15,16).

- Solemnity (verse 15). Call the people together (Psalm 122:1; Hebrews 10:25).
- Sanctify (verse 16). All people of all ages should consecrate their lives unto God (Psalm 139:23,24.)

3. Contrition (Joel 2:17).

- Praying. Jesus wept over the lost (Luke 19:41). Jesus wept when He saw sorrow (John 11:35).
- Pleading "Spare thy people." Notice as Paul pleads for the people in Romans 9:3. Compare with Paul's tears for 3 years over the lost (Acts 20:31).

4. Covenant (Joel 2:18–20).

- Pity (verse 18). God looks on the heart (1 Samuel 16:7). When He sees sincerity, He will answer.
- Promise (verse 19). If we keep His commands and obey Him, He will answer.

- Power (verse 20). Victory will come when we follow the Lord and meet His conditions.

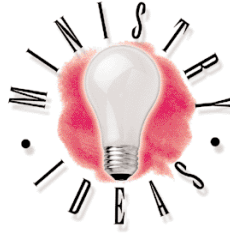
5. Compensation (Joel 2:24–26).

- Provision (verse 24). God will meet all our needs (Philippians 4:19; Psalm 37:25).
- Promise (verse 25). He will restore that which was destroyed by the enemy. (Compare with Job 42:12,13.)
- Plenty (verse 26). For all who obey God's rules there will be plenty. (Malachi 3:10.)

CONCLUSION:

God calls His people to return to Him. As we return to Him, we will have power and our lives will be pleasing to Him. Because of this, we will reach and win the lost to Christ.

—Croft M. Pentz, Waynesboro, Pennsylvania



DEVELOPING QUALITY LEADERSHIP IN YOUTH MINISTRY

The frustrated manager of a grocery store told a disenchanted customer: “Good help is hard to find.” A tired workforce of youth pastors knows what that manager meant. Jesus applied the same truth when He wept over people who were “white for harvest.” Jesus was never broken about the lack of resources—the lack of laborers was His concern. Many youth leaders go hard after resources, while they pursue the development of laborers with leftover energy. Good help may be hard to find, but it is not impossible.

Follow the Leader

Ministries that have a problem recruiting leadership are dealing with three issues:

1. *Lack of vision.* An undeveloped philosophy of ministry usually leads to unclear vision. Clear vision motivates people to follow; unclear vision frustrates people and breeds a lack of commitment.

2. *Lack of ministry.* In Joshua 3, God validated Joshua by parting the Jordan River. If leaders are to be followed, they must show steps of faith in front of their people. This will lead to God-ordained favor in the eyes of men.

3. *Lack of victories.* Leaders who have a following highlight and celebrate the victories of their ministry.

Foundations of Leadership

Whatever you do alone will be yours forever; what you do with others has the potential to be released. Good leaders release others for ministry. They weave people into every facet of their program. The slower process of development pays off as individual leaders reflect your vision to others. Jesus cried over the field that was ready for harvest, but many of us would simply try to harvest it by ourselves. Leaders are not optional—they are foundational.

Fulfilling Leaders

People are longing for meaning and purpose in their lives. Adults and youth alike are searching for fulfillment. Helping people find their ministries and experience God’s anointing is the best discipleship tool you have.

Good help may be hard to find, but truly fulfilled leaders are easy to keep.

—Doug Reed is youth pastor at Northland Cathedral,
Kansas City, Missouri.

ADOPT A BLOCK

Here is a way to reach the area around your church. Groups in

the church adopt a block. The goal is to meet the physical and spiritual needs of those who live on these blocks. Each group surveys its block looking for people who need help—cleaning, painting, clothing, feeding, and befriending. They then schedule a time to do the work with nothing more in mind than showing the genuine caring attitude of Christ to their neighbors.

—Douglas R. Rose, Grand Prairie, Texas

GOD MULTIPLIES BUS MINISTRY

After extensive research of the area’s media sources, the outreach committee at Richland Assembly of God, Richland, Washington, chose a 12-month transit advertising campaign. Our ads would be placed on the side of the city’s buses. As a nonprofit organization, we were to receive three free bonus advertisements for every three advertisements we purchased.

The copy for these advertisements read: “Jesus=True Joy!”; “Jesus=True Love!”; “Jesus=True Peace!” The advertisements were presented to the transit authority, but we were told they were too religious to qualify for the free bonuses. We decided we would pay the full cost for all ads.

After further consideration, the transit authority changed its mind and gave us the three free bonus ads and allowed us to place our ads on six more buses for free. Richland Assembly paid for 3 advertisements and received 12.

Not only is this media outreach promoting Jesus Christ to our community, the copy is achieving professional acclaim. At a recent Transportation Displays Incorporated sales meeting, Richland Assembly’s advertisements were presented as a model of effective advertising.

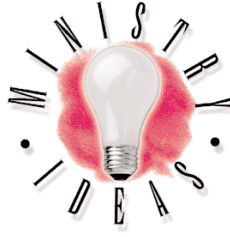
—Darrell Elliott, Bellevue, Washington

COUPLES RETREAT

Developing closer relationships between married couples can be encouraged through a couples retreat. Many couples enjoy getting away for an overnight stay, separated from the household and vocational pressures.

A successful couples retreat can be designed by following a few simple steps:

1. Choose an area that will provide opportunity to get away, but close enough to be feasible.
2. Call several motels and ask if a conference room is available free of charge with 10 or more motel rooms. Check about a breakfast buffet at the motel or a nearby restaurant.
3. Advertise the event well in advance. Couples need to arrange for baby-sitters and time off from work.
4. Schedule for games, activities, free time, and fellowship.



5. Contact a speaker who can speak to the needs of couples. Possible subjects include: parenting, building closer husband-wife relationships, or family finances.

6. Develop a list of area events that may be of interest for couples during their free time.

7. Approximately 20–30 days from the event, call the motel and finalize the arrangements. Have a list available of attending couples. Notify the restaurant how many will be coming for breakfast.

8. Place a bowl of Hershey® Hugs and Kisses, breath mints, and flowers on a table in each couple's room.

9. Have a great time.

—Jim Laudell, Sulphur Springs, Texas

ENCOURAGEMENT CARDS

Encouragement cards are colorful, regulation-size postcards that allow you to provide encouragement in written form. The words “Encouraging One Another” are printed across the top of the card. At the bottom, there is room for the encourager to sign his or her name. We place these cards in pews and inside Sunday bulletins. Cards can be hand-delivered or mailed to the recipient.

Recipients include, but are not limited to: recent visitors, absentees, shut-ins, community leaders, and church members who are facing adverse circumstances (illness, loss of a loved one, divorce, unemployment).

During our church services, I regularly ask members to pause and prayerfully fill out an encouragement card. Ushers collect the cards from those who wish to have them mailed to the individual in need. At the conclusion of a service, it's not uncommon to see people handing others an encouragement card. The byproduct is often a hug, a prayer, or tears. On numerous occasions, a church member who encourages someone is a recipient of encouragement the next week.

—Gary Deskins, Vadar, Washington

GRADUATION EVANGELISM

I wanted something suitable to recognize the graduating seniors in my church. I designed and produced a congratulations card on my computer and printed it on #24 linen finish paper. (Office supply stores carry a selection of quality paper.) I personalize each letter.

When properly folded using a letter fold (a sheet folded three times to fit a business envelope), the word *Congratulations* is first seen. When the first flap is opened,

the concise summary of the message appears, “Wise early decisions reap rich future rewards.” Then the message:

Dear _____:

Congratulations on your graduation. This is a very important milestone in your life.

Graduation is just the beginning of living as an adult. You will be faced with many choices as you continue to mature. Each choice will bring its own rewards or penalties. It is my hope that your decisions will consider God and His claim on you. He alone can reward you with the best life has to offer.

The story is told of a young person who walked a road. Every few miles it branched and at each intersection there was a signpost with two signs. One read, “Hard Way” and pointed to a steep, little-used path. The other read, “Easy Way.” It was a broad, smooth, shaded road. The youth chose the Hard Way, and at each intersection the way became steeper and narrower. The Easy Way sloped ever more invitingly downward.

There came a time when the Hard Way all but disappeared. At that time the young person crawled up sheer cliffs. The challenge to prove himself drove him on. At every point where the going was toughest, there was a junction and a broad, gently sloping road downward. He was often tempted to take the Easy Way but chose to challenge to prove himself capable of doing the tough things.

Far up the mountainside the Hard Way twisted and suddenly entered a lush green pasture. A cool stream of pure water cascaded down a waterfall into a deep, clear pond. Laden fruit trees abounded.

He could see the Easy Way twisting gently downward until it suddenly began to drop very quickly. It became so steep at one point that there was no way back up. From that point it rapidly descended into a hot barren endless desert.

Following the path lighted by the Word of God is the greatest challenge any young person will ever have. It isn't always easy, but it is challenging. It takes bravery and courage to follow the way of God.

Wise decisions made early in life reap rich future rewards.

God Bless,

—Don Fay, Medway, Ohio

AFTER-SCHOOL CLUB: KALEIDOSCOPE

Kaleidoscope is an after-school program for our children of the area. The purpose is to minister to the needs of children who go home after school to an empty home. Instead, we invite them to our church after school.



Our program consists of tutoring, recreation, fellowship, refreshments, and various activities geared to share the love of Christ. Table games are also made available. One store donated a new foosball table. A church can have this program one or more days a week, depending on the number of volunteers.

Our vision is to meet the physical, emotional, and spiritual needs of these children. Information can also be given them about other children and youth activities at church.

—Douglas Rose, Grand Prairie, Texas

WHEN LIFE GIVES YOU LEMONS

I have the responsibility for ministry ideas for the women in our church. Finding something all women, regardless of age, race, or position in life can relate to is often challenging. But life's struggles can be a tool in reaching the lost. Almost everyone has been dealt lemons in life. We decided to call a midsummer ladies event, Lemon Nite.

Admission was free. Each lady only needed to bring a salad and a nonchurched friend. We provided lemonade, lemon pie, lemon bars, and lemon candy. Tables were decorated with lemon candy topiaries and sprinkled with lemon drops. For fun we asked women to share lemons from their life: biggest lemon of a cooking experience, biggest lemon of a wedding day, biggest lemon of a vehicle. For participating, they received lemon products—cleaning supplies, drink mixes, teas, air fresheners, and candy. Even the most reserved church member and the newest visitor got into the spirit of the night.

Following the fun, we had three women from three different age groups and three different walks of life share about the lemons they had faced and how God had given them victory—and even some lemonade. There was a lot of laughter and tears. Most women related to at least one of the speaker's situations. Part of the true beauty of the night was watching the nonChristians see that our church was not full of people who are perfect.

Following the speakers, I invited anyone dealing with a lemon to come for prayer. Women poured into the aisles—Christian and nonChristian alike. Many of the visitors

commented on how real they felt everything was. These visitors also said that they heard about a hope for their situations.

Pre-Christians are looking for hope, joy, and the reality of Christ's love. We need to show them that we are jars of clay. But within our jars we have hope.

Be creative with your own outreach, but focus more on hope than on lemons.

—KyAnne Weaver, Longview, Washington

POPCORN OUTREACHES

One ministry a church can implement is to give free microwave popcorn to video store patrons. This gift may make an impression on the consumers, but it can also build relationships with local business owners.

Contact local video stores and ask permission to set up a table in front of their businesses on Saturday evenings to give popcorn to all who come in the store. This allows church members to have contact with the community. You could also have "Be Our Guest" cards or other promotional material on the table that lists service times and the ministries available through your church.

Doing this does not mean you agree with every video that is rented nor does it mean you are encouraging your members to rent videos. This ministry simply takes advantage of something many people are doing and it provides an opportunity to share the message of Christ. Ultimately, you may touch the hearts and minds of people in hopes they may come to church and eventually to Christ.

—Kevin Weaver, Longview, Washington

SEND US YOUR IDEA

Enrichment will pay up to \$50 for each published account of a program idea. Send your ideas, along with a detailed description, to: Ministry Ideas, *Enrichment Journal*, 1445 Boonville Ave., Springfield, MO 65802-1894.

E-mail: You may send your ministry ideas to: enrichment@ag.org.





A MOTHER'S PARAPHRASE OF 1 CORINTHIANS 13

Though I speak with the language of educators and psychiatrists and have not love, I am become as blaring brass and crashing cymbal. If I have the gift of planning my child's future and understanding all mysteries of the child's mind, and though I have all faith in my children, so that I could remove their mountains of doubts and fears and have not love, I am nothing. And though I bestow all my goods to feed them properly and though I give my body to backbreaking housework and have not love, it profits me nothing. Love is patient with the naughty child and is kind to him. Love does not envy when he wants to move to Grandma's house because she is "nicer." Love is not anxious to impress a teenager with her superior knowledge. Love has good manners in the home—does not act selfishly or with a martyr complex and is not easily provoked by normal childish actions. Love does not remember the naughtiness of yesterday and love thinks no evil; it gives the child the benefit of the doubt. Love does not make light of sin in the child's life (or in her own), but rejoices when he comes to a knowledge of the truth. Love does not fail. Whether there be comfortable surroundings, they shall fail; whether there be total communication between parents and children, it will cease; whether there be a good education, it shall vanish. When we were children, we spoke and acted and understood as children; but now that we have become parents, we must act maturely. Now abides faith, hope, and love—these three are needed in the home. Faith in Jesus Christ, eternal hope for the future of the child, and God's love shed abroad in our hearts—but the greatest of these is love.

—Mervin Seashore. Adapted from Pulpit Helps.

Submitted by Douglas R. Rose, Grand Prairie, Texas.

FEAR AND IGNORANCE

Oscar G. Willett, a state senator from Alberton, Montana, was a prisoner in his own hometown. The state built a 40-acre compound to protect the community from its leading citizen. Willett and his wife Elsie were confined in their small home behind a high barbed wire fence when he was diagnosed with leprosy.

From 1917 until the early 1920s, the Willetts were isolated from the people they loved. Senator Willett died in 1928 at the Carville, Louisiana, leprosarium. Though Elsie cared for her husband during the entire ordeal, she remained untouched by the disease.

This tragic story demonstrates what fear and ignorance can do. Nineteen hundred years earlier, Jesus touched the untouchable. He broke down the barriers. As Christians are

we building or tearing down the walls of ignorance and fear?

—Submitted by Mark Weinrich. Adapted from a news article in the *Missoulian*, February 10, 1985.

IT'S IN THE MESSAGE

A number of years ago, a young man was seeking a job as a Morse code operator. He found an ad in the newspaper and went to the address that was listed. It was a large, busy office with lots of hustle and bustle, including the constant chatter of a telegraph key in the background.

As he made his way into the office, a sign directed applicants for the position of telegraph operator to take a seat and wait until they were summoned into the inner office. About a dozen applicants were waiting ahead of him. This was a bit discouraging, but the young man figured he had nothing to lose, so he sat down along with the others.

After 2 or 3 minutes, this young man stood up, walked over to the door where the sign was hanging, opened it, and walked into the inner office. Naturally, all of the other applicants perked up and started looking at each other and muttering. In about 5 minutes the young man appeared at the door with the employer.

The employer looked at the other applicants and said, "All of you gentlemen may go now. Thanks for your interest. The position has been filled by this young man."

At this, several of them grumbled, and one of them spoke up, "Sir, I don't understand. He was the last one to come in, and we never even got a chance to be interviewed. Yet he got the job. I don't think that's fair."

The employer said, "I'm sorry, but all the time you have been sitting here, the telegraph key has been ticking out a message in Morse code. This is the message: 'If you understand this message, come right in. This job is yours.' None of you heard it. He did. The job is his."

It's easy to become so absorbed in achieving success or getting that coveted position that we fail to hear the still, small voice of God speaking to us. Are you so deafened by the roar of this world that the real message about Jesus Christ is being drowned out? Stop for a moment and listen to your heart. God may be speaking to you if you will only be open to hear His voice.

—Robert Strand, Springfield, Missouri.

Adapted from Moments for Graduates. Used with permission.

A/G MISSIONS TRACES ORIGIN TO 1907 OUTPOURINGS

Fanny Simpson, a Methodist missionary from Boston, directed a girls orphanage on Elliot Road, in Calcutta, India,



sponsored by the Methodist Women's Union Missionary Society. One day Fanny heard about fervent morning prayer meetings among the girls. Then she heard about girls who were confessing wrongs and returning rice and soap they had stolen. A chapel service was interrupted when several girls began to prophesy; others began to speak in unintelligible languages.

News soon circulated around Calcutta that some unusual things were happening at Sister Simpson's orphanage on Elliot Road. Unfortunately, the bishop had apprehensions about what was taking place. Fanny would have to stop the manifestations or take the prayer meetings to a back room. But Fanny had seen enough of the outpouring to know that it was of God and that pushing it to the back of the orphanage would be wrong. She told the bishop so. Despite the bishop's respect for Fanny's life and ministry, he felt he must dismiss her as the orphanage leader. But even after Fanny packed her bags and returned to America, the orphanage revival continued.

What happened to Fanny Simpson? One of the meetings in 1910, in a little Methodist church in Eastport, Long Island, would play a part in the missionary call of 5-year-old Maynard Ketcham. Maynard's mother received the baptism in the Holy Spirit under Fanny's ministry in one of the Eastport meetings. Then Miss Simpson turned her attention to young Maynard at his mother's side. She laid her hands on Maynard's head and claimed him by faith as a missionary to the Bengali-speaking area of Eastern India.

Fanny Simpson lived to see that prayer answered. In 1926, Maynard arrived in India as a missionary. He and his wife Gladys became the first Assemblies of God missionaries to the Bengali-speaking area of Eastern India which includes Calcutta and what was then East Bengal.

—*Maynard Ketcham and Wayne Warner. Adapted from the Assemblies of God Heritage. Used with permission.*

BE CRUCIFIED TO START NEW RELIGION

A story is told of Lepaud, a governing member of the French Directory. With much thought and study he invented a new religion called Theophilanthropy, but was disappointed that it made no headway. Lepaud complained to Talleyrand, the great French statesman, of the difficulty he found in introducing a new religion.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"What is it? What is it?" asked the other, with eagerness.

"It is this," said Talleyrand. "Go and be crucified, buried, and then rise again on the third day. Then go on working miracles, raising the dead, and healing all manner of diseases and casting out devils. Then it is possible that you might accomplish your end."

The philosopher, crest-fallen, went away silent.

—*Adapted from Encyclopedia of 15,000 Illustrations.*

Used with permission.

NO PRICE TOO HIGH

Mrs. Samuel Untermyer, wife of the late lawyer, once cabled her husband from Europe about a Gobelin tapestry she'd found. The price was \$25,000, and she wanted to know if she should buy it.

"No," was Untermyer's reply. "Price too high." But she returned from Europe with the tapestry. When her husband asked why she had disregarded his reply, she showed him the cable. It read, "NO PRICE TOO HIGH."

For man's redemption, God thought no price was too high, even the blood of His Son.

—*Reprinted from Encyclopedia of 15,000 Illustrations.*

Used with permission.

THE LAST SUPPER

In Elie Wiesel's novel, *The Forgotten*, a young Jewish journalist goes to Romania to reclaim the story of his father who is dying of Alzheimer's disease. "I'll tell you everything if God lets me," his father says. "Try to remember what I tell you because soon I won't be able to tell you anything."

Malchiel, the journalist, explains why his father's life with the disease is particularly heartbreaking. "For a Jew, nothing is more important than memory. He is bound to his origins by memory."

At the Last Supper, Jesus gave His disciples visual aids that would remind them of their origin as children of God. The Savior knew they, like us, are prone to memory loss.

—*Greg Asimakoupoulos, Naperville, Illinois*

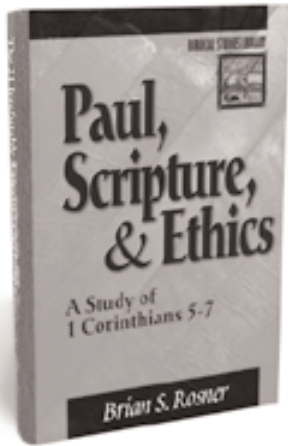
SEND US YOUR ILLUSTRATIONS

Enrichment will pay up to \$25 for each illustration we use. If the material has previously been published, please indicate the original source. Send your contributions to: Illustrate It, *Enrichment* Journal, 1445 Boonville Ave., Springfield, MO 65802-1894.

E-mail: You may send your ministry ideas to: enrichment@ag.org.



book reviews



PAUL, SCRIPTURE, & ETHICS: A STUDY OF 1 CORINTHIANS 5-7

Brian S. Rosner (*Baker Book House*, 248 pp., paperback, \$23.99)

Paul, Scripture, & Ethics is a revision of the author's doctoral dissertation submitted to the University of Cambridge. As a result, the content is academic in nature containing technical language. Although knowledge of Greek, Hebrew, and German is not essential to grasp the essence of this work, knowledge of these languages will help the reader gain the full benefit of the author's research.

The author's thesis is that Paul used the Old Testament as a basis for his ethical teachings in his letters to the Early Church. Rosner argues with those who believe that Paul developed a uniquely Christian position on issues such as sexuality, communal responsibility, homosexuality, and marriage.

The primary value of this book to the average reader is the author's insights concerning 1 Corinthians chapters 5 through 7. To make his primary argument concerning Paul's use of Old Testament Scriptures, Rosner sheds light on the meaning and occasion of the New Testament text. Rosner has gathered the thoughts of most of the great minds on 1 Corinthians and highlights the best each offers to frame the context of the letter.

Although *Paul, Scripture, & Ethics* will appeal primarily to the academic, anyone who wishes to learn more about 1 Corinthians will find this book valuable.

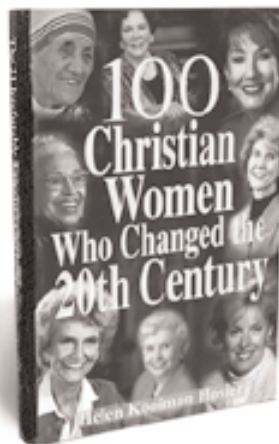
—Reviewed by Clancy P. Hayes, adult ministries consultant, Sunday School Promotion and Training Department, and adjunct faculty, Evangel University, Springfield, Missouri.

100 CHRISTIAN WOMEN WHO CHANGED THE 20TH CENTURY

Helen Kooiman Hosier (*Revell*, 379 pp., paperback, \$14.99)

What would it take for you to impact your world, to have great influence without compromising your marriage and family? Hosier answers this in *100 Christian Women Who Changed the 20th Century*.

In these 100 vignettes are insights into why these women from all walks of life changed our century. Some were poor and/or possessed little talent; some were single; several were married; many were mightily gifted and/or married to great



Christian men. Many of these women triumphed over heartaches and setbacks and learned trust and obedience. This book is a testament of God's blessing on women who faithfully serve Him.

I started by reading about those

ladies in whom I was most interested, including some whom I have heard speak. I then read by subject (speaking and writing, art and entertainment, missions, politics and social change, marriage and motherhood).

Some of the ladies chronicled are: Florence Littauer, Kathie Lee Gifford, Dale Evans Rogers, Kay Arthur, Mahalia Jackson, Ruth Bell Graham, and Rosa Parks. Also included are saints of earlier years: Florence Nightingale, Aimee Semple McPherson, and Kathryn Kuhlman.

As you read this book, you will find that many of these ladies are like you in a myriad of ways.

—Reviewed by Rosalyn R. Goodall, pastor's wife, Winston-Salem, North Carolina.

BROKEN BODIES, HEALING HEARTS

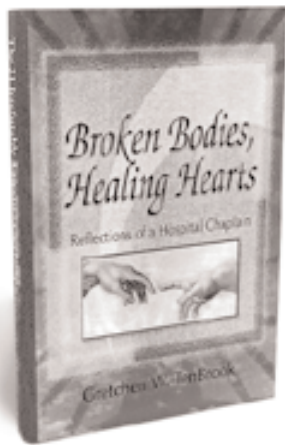
Gretchen Tenbrook (*Haworth Pastoral Press*, 172 pp., paperback, \$19.95)

Broken Bodies, Healing Hearts invites readers to examine their agendas in regard to ministry. By sharing her own experiences, the author examines a difficult self-truth: in ministering to the broken—whether in body or spirit—one can assume certain emotions and reactions that may come from an individual. These assumptions can result in missed opportunity for successful ministry to the hurting. Tenbrook states, "It is easier to express heartfelt wishes or attempt to solve sufferers' problems than it is to accompany them on their journeys of pain." She also paints a vivid picture of the varied needs of those who are broken and need the healing touch of a loving God.

Ms. Tenbrook also states, "Yet again, I was reminded that my ministry was not my ministry, but God's.... Stripped of my mask of self-sufficiency, I had no choice but to let God do in me what only He

could do: offer comfort to His people.”

This book invites ministers to put aside their own agendas in ministry and allow the Holy Spirit to guide their thoughts, words, and actions as they minister to the hurting. It presents



ministers an opportunity for self-examination, growth, and a renewed sense of calling to the broken of this world.

—Reviewed by Chaplain Peggy Jo Wobbema, Cox Medical Center, Springfield, Missouri.

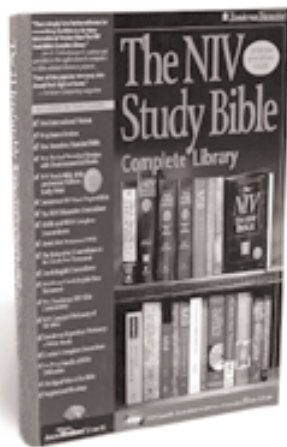
THE NIV STUDY BIBLE COMPLETE LIBRARY ON CD-ROM

(Zondervan, CD-ROM, \$129.95)

The central feature of this CD-ROM is the text of the NIV, but also includes the KJV, NASB, NRSV, and several study helps including a condensed *Expositor's Bible Commentary*, notes from the NIV Study Bible, *Encyclopedia of Bible Difficulties*, *NIV Compact Nave's Topical Bible*, and a set of maps and photographs. It also contains the NIV and UBS4 Greek texts. This library is available for IBM and MacIntosh.

Minimum system requirements are a 386 PC with Windows 3.1, a CD-ROM drive, and 4 megabytes of free hard drive space. Installation was quick and hassle-free.

The text features of the program are powerful but easy to learn and use. Multiple windows can be linked so they scroll together and show the same biblical texts. Most Scripture references are hypertext links, so you are just a click away from reading any highlighted reference. That feature saves time when checking cross-references or using Nave's to follow a subject through the whole Bible. Concordance or other text searches can be simple or complex. You can copy text into your favorite word processor, and the program provides a window where you can enter your own study notes verse by verse for future reference.



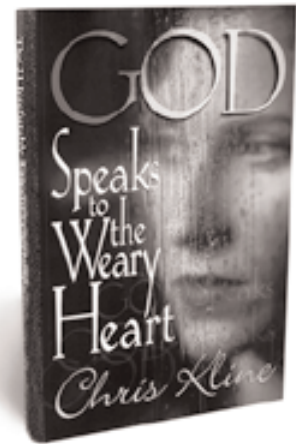
All who use the NIV as a resource for preparing Bible studies or sermons will find this CD-ROM will save them time and help them dig deeper into God's Word.

—Reviewed by Donald A. Johns, Ph.D., adjunct faculty, Assemblies of God Theological Seminary; assistant director for Print Translations, American Bible Society.

GOD SPEAKS TO THE WEARY HEART

Chris Kline (Bridge-Logos, 228 pp., paperback, \$9.99)

This book is a contemporary perspective on what happens to an individual when he or she finds salvation after



experiencing all the world has to offer. The author rejoices in the fullness of renewed life in Christ, the liberty of release from condemnation, and the power the Holy Spirit brings after salvation.

This book is good for new Christians and anyone wishing to understand the mind-set of seekers looking for Christ. The text can provide rich illustrations for sermons and is a good resource of background information on the difficulties faced by those new to the church and Christianity. It could be used as an evangelistic tool, a youth group study guide, a discussion starter, or a gift to new Christians.

The book also provides insights into the feelings, desires, and dreams of those who love God but do not have the church acculturation of the normal church attendee. And that, for any local pastor or church leader, is valuable information.

—Reviewed by Terry Raburn, superintendent, Peninsular Florida District, Lakeland, Florida.

10 LIES THE CHURCH TELLS WOMEN

J. Lee Grady (Creation House, paperback, 220 pp., \$12.99)

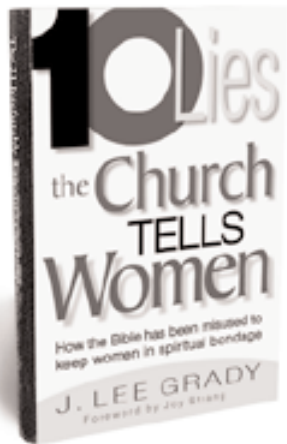
Men are not the only ones who are blessed with spiritual gifts or the anointing of God. The Holy Spirit can empower



book reviews

all willing recipients—male or female—to do the work of ministry. Women have helped in shaping many revivals and have accomplished countless deeds for Christ.

Some people within Christianity, however, object to the role of women in leadership. Lee Grady's book confronts these protests. Since Grady, editor of *Charisma*, believes, "Christians have ignorantly misinterpreted or intentionally misused the Scriptures to justify a prejudiced view of women," he could not remain silent. Labeling the rejection of women in ministry leadership as an injustice, Lee challenges readers to ask



themselves: "How does our ministry accept women?" "How does it allow women to establish God's kingdom?" and "What has the church told women?" By answering these questions, Christian leaders can critique previous policies and make the necessary shifts.

Throughout the book, Grady tells about women who have changed the lives of others. He blends these testimonies with stories of groups that had no room for ladies anointed by God. Grady also examines the historical context that brings light to the interpretation of Scriptures used to prohibit a woman's role in ministry.

Grady hopes believers today will agree that there is no "gender hierarchy" in God's kingdom, and that the lies will leave and be replaced with truth.

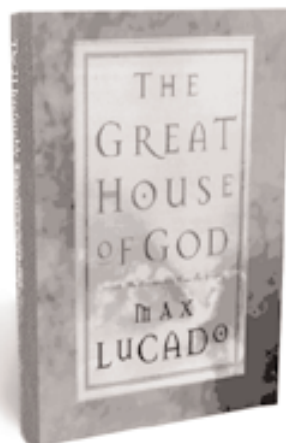
—Reviewed by Chris Maxwell, pastor
Evangel Assembly of God,
Orlando, Florida.

THE GREAT HOUSE OF GOD

Max Lucado (Word, 227 pp., hardback, \$19.99)

In *The Great House of God*, the author compares each part of the house with various phrases of the Lord's Prayer. For example, the phrase "as we forgive our debtors" is compared to the hallway. The hallway is the passageway from one room to another and the place where people's paths cross. If we refuse to forgive, we cannot pass freely through the house of our relationship with God. The roof represents the phrase, "Forgive us our debts." Just as the roof is the protection that covers the entire house, grace from God is our covering. The phrase, "and lead us not into temptation but deliver us from the evil one" is represented by the outside walls of the house.

The author brings an enlightening view to spiritual warfare. Every attempt the enemy makes toward evil, God takes that very tool and turns it around for good. Satan hoped to silence Paul by



imprisoning him; it became God's opportunity to use Paul to pen some of his Epistles.

This book will help the pastor in his or her personal prayer life. The discussion questions at the end of each chapter lend it to classroom use. Max Lucado's artistic way of communicating is a good refresher and inspiration for preachers.

—Reviewed by Donna Barrett,
associate pastor, Parma, Ohio.

MAXIMIZING YOUR EFFECTIVENESS

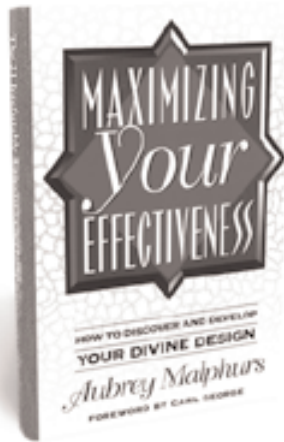
Aubrey Malphurs (Baker Book House, 238 pp., paperback, \$14.99)

Finally a book that invites me to talk back. This volume asks for participation and then provides means for response.

The author deals with the discovery and inventory of personal giftings, talents, and ministry abilities. He walks the reader through careful inspection of personal preferences and tendencies that may reveal natural abilities that can lead to success and effectiveness. Those elements of talent are further explored in two chapters on determining personal vision for ministry.

Malphurs does something most writers ignore at this point. He offers help in organizing and directing your discoveries into practical and meaningful ministry effort.

Aubrey Malphurs is chairman of the Department of Field Education at Dallas Theological Seminary and provides the most practical pages of the book in the appendixes. There the reader finds talent inventories, interest surveys, worksheets, and forms. Malphurs has done an excellent job of providing a complete theory and philosophy of effectiveness, then offering self-discovery and teaching guides that move the reader from theory to use.



Ministers and laypersons will find this book useful in personal development toward maximum effectiveness in their work for the Lord. The material could also be used at retreats or conferences, as well as in Christian education or discipleship classes.

—Reviewed by Terry Raburn,
superintendent, Peninsular
Florida District, Lakeland, Florida.

THE SPIRITUAL WOMAN: TEN STEPS TO SPIRITUALITY IN A DEMANDING WORLD

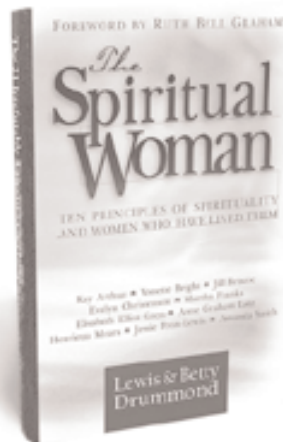
Lewis and Betty Drummond (Kregel Publications, 300 pp., paperback, \$14.99)

When we read through the Bible, it is sometimes difficult to imagine how various biblical principles can be applied to our modern world. In this book you will not only discover principles (knowing God, submitting to God, growing in God, loving God, serving God, sharing God) that will enrich your own experience; you will be encouraged by the experiences of these fellow travelers.

The *Spiritual Woman* gives practical illustrations of well-known Christian women (Kay Arthur, Vonette Bright, Jill Briscoe, Evelyn Christenson, Elisabeth Elliot Gren, and Anne Graham Lotz) who have walked in the Spirit, and in many ways, exemplified godly living.

The authors define spirituality in its most practical fashion—by describing its application in the lives of these inspiring women of the Spirit. It is heartening to realize how God has dealt with others, and how opportunities to exhibit godliness often come our way.

The thorough treatment of these mini-biographies will seize your heart and challenge you toward holiness and



maturity in the Lord. This book is suitable for women as well as men. Its practicality makes it appropriate as a study book for individual or group Bible study.

—Reviewed by Rosalyn R. Goodall,
pastor's wife, Winston-Salem, North Carolina.

TRUTH UNDER FIRE

John W. Whitehead (Crossway Books, 219 pp., paperback, \$12.99)

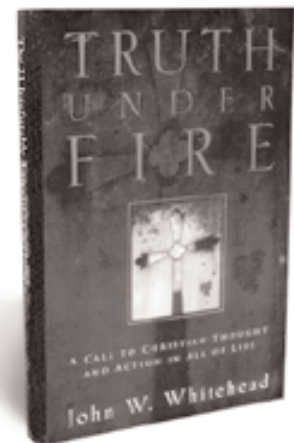
John Whitehead has contributed enormously to the preservation of religious freedoms in America. His organization, The Rutherford Institute, has been his principal tool. In this most recent work he continues in that tradition.

In a series of brief articles, Whitehead rehearses the points of tension between the secular worldview and the historic Judeo-Christian values as each shapes our culture. His topics include governmental

power; freedom of speech; threats to individuals, families, and society; and legal issues that have arisen around these areas. In each section, he shows the challenges to Christianity, or to constitutional rights, and the appropriate responses. Because of the legal work done by his organization, he tends to emphasize the legal responses, but his approach is well balanced. The book is not theoretical but richly illustrated from real, contemporary issues and situations.

While he does not go into great depth on any one topic, there is a wide range of topics. The uniform length of three pages per topic suggests the chapters may be printed versions of his radio program.

A minister will find this book helpful as background material for patriotic services and for identifying the issues of the day. Christian school administrators could use this book as a supplement to



upper-division social-issues classes. Even though the book is easy reading, it is full of substance.

—Reviewed by Joe Fuiten, pastor, Cedar Park Assembly of God, Bothell, Washington.

THE VELVETEEN WOMAN

Brenda Waggoner (Chariot Victor Publishing, 208 pp., hardcover, \$13.99)

The Velveteen Woman communicates

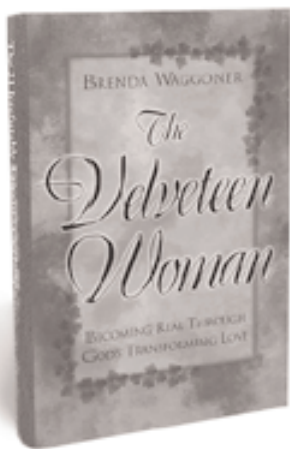


book reviews

book reviews

the transforming love of the Christ child who came so we could become real, whole, and connected with our Creator. The author candidly admits that after her divorce, “Unknowingly, I’d come to a fork in the rabbit trail. One path led to the ‘Land of Pretend,’ the place where everything is neat and tidy, no real problems or pain; the other to the ‘Land of Real.’” This book presents her journey to real living and wholeness. This journey started when a counselor confronted her anger issues.

When she begins the book sharing about her divorce, I questioned whether I could identify with her because I have never divorced. But as I continued reading, she held my attention with the use of the children’s classic, *The Velveteen Rabbit*. It was not hard to connect with this author. Her use of illustrations and quotes is superb. She encourages women



who have made mistakes to not give up. She challenges women to let go of their perfectionism, to quit trying to earn love, and to ask God to reveal who they really are in Christ.

This book is a work of art and is a resource for pastors to recommend to women experiencing burnout, depression, or questioning God’s love.

—Reviewed by Diane Fulks,
editorial assistant, *Enrichment journal*,
Springfield, Missouri.

WOMEN IN THE CHURCH’S MINISTRY: A TEST CASE FOR BIBLICAL INTERPRETATION

R.T. France (*Eerdmans*, 96 pp., paperback, \$12)
As an evangelical Church of England clergyman, R.T. France uses a Nazarene-sponsored conference for discussing the ordination of women to the priesthood. The author uses this setting to discuss how people equally committed to the authority of Scripture can reach different conclusions about its teachings on this subject.



France asserts that while evangelicals believe the Bible is sufficient to provide an understanding of salvation, the issues that divide derive from our hermeneutical approach to Scripture. If we agree on what the Bible writer meant for his context, we then face the more demanding task of finding what the passage means for our context.

When New Testament Christians reassessed what they believed about the teachings of Scripture—such as the admission of Gentiles to the Church—they did so because they recognized

that what the Holy Spirit was doing was consistent with Scripture.

From this background, after a thoughtful examination of the New Testament passages regarding the role of women in the church, France investigates their application today.

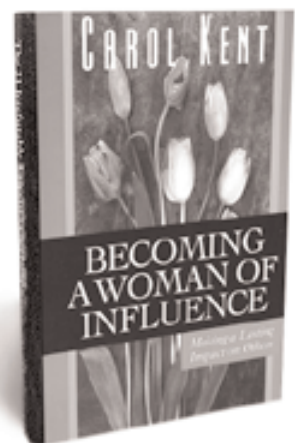
While there is no lack of opinion based on tradition and culture, this book provides a good starting point for looking at the biblical concept of ordaining women.

—Reviewed by Martha Ming,
Arlington, Washington.

BECOMING A WOMAN OF INFLUENCE

Carol Kent (*Navpress*, 214 pp., paperback, \$12)
We want our lives to count and leave an impact on others. In her book, *Becoming a Woman of Influence*, Carol Kent teaches you how. The author inspires, encourages, and instructs readers on how to purposefully influence others. She states, “The sole purpose of this book is to inspire and equip women to impact lives as Jesus did.”

Using Christ’s life as an example, Kent illustrates seven principles for intentionally influencing people’s lives in profoundly meaningful ways. These life-changing principles—asking questions, extending unconditional love,



and telling stories—give the reader the tools needed to live intentionally and become a valued mentor who leaves a mark in the lives of others.

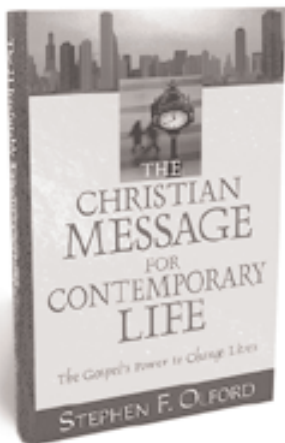
Each principle is illustrated with quotes, practical examples, and touching stories. This book is written with honesty and warmth as Carol draws examples from her years of mentoring and speaking. Each principle is balanced with practical ideas for a hands-on approach to applying the principle you are studying. I especially appreciated the Nine-Week Bible Study that can be used for individual or small group studies.

In *Becoming a Woman of Influence*, readers are invited to learn from the Master as they shape their hearts to the image of Christ and become women of influence who practice the principles He modeled.

—Reviewed by Gail Johnsen,
pastor's wife, Pasco, Washington.

THE CHRISTIAN MESSAGE FOR CONTEMPORARY LIFE

Stephen F. Olford (Kregel Publications, 110 pp., paperback, \$7.99)



When these messages were first published more than 20 years ago under the title, *The Christian Message for Contemporary Man*, I was elated to find in them the answer to a pastor's heart cry

for help in the biblical exposition of First Corinthians. It was sheer joy to study and absorb the rich truths of this book.

Olford's alliterative style, woven into his exceptional ability to outline Scripture, proved to be an educational experience in sermon preparation while feasting on the meat of the Word communicated through expository preaching at its best.

While the author's illustrations and quotes hold our attention and elucidate the meaning of the message, his depth of knowledge of the Word of God and his commitment to the inspiration and authority of Scripture make his messages powerful and relevant.

This new volume contains six timely messages taken from the first three chapters of First Corinthians. Each of the sermons is faithful to the unchanging gospel of Jesus Christ and its timeless solution to the needs of mankind in every generation.

Every pastor should utilize these messages in preparation for teaching and preaching in the Book of First Corinthians.

—Reviewed by James K. Bridges, general treasurer of the General Council of the Assemblies of God, Springfield, Missouri.

PRAYER THAT WORKS

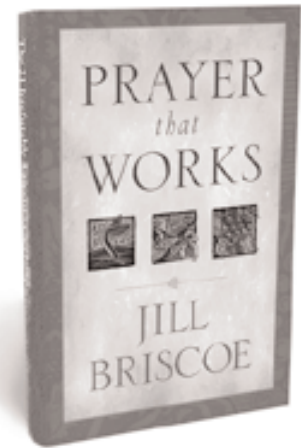
Jill Briscoe (Tyndale, 196 pp., paperback, \$10.99)

This book contains 12 chapters of lessons on prayer from the life of the prophet Elijah. The author is a pastor's wife and minister in her own right. The basis of the text is taken from a series of eight messages she preached at her church.

Prayer That Works begins with the concept that praying and working seem opposite, but the two are inseparable to powerful praying. One must work at prayer, then prayer will work.

After setting the stage in the opening

chapter with prayer prerequisites—having a relationship with God, and forgiving and being forgiven—Briscoe sets forth lessons gleaned from what the



Bible tells us about the prophet: "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain.... Again he prayed, and the heavens gave rain" (James 5:17,18, NIV). Elijah's life also gives lessons on how prayer overcomes defeat, fear, loneliness, disappointment, stress, and exhaustion from ministry. Elijah took his failures and turned them into victories.

If you feel like you have lost the cutting edge in your prayer life, this book can show you how to get sharp again. The logical conclusion of the book is, if we learn to pray like Elijah, our prayers will work.

I highly recommend this book for lecture, group discussion, or as teaching material.

—Reviewed by Becky Watson,
pastor's wife, Springfield, Missouri.

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.



news & resources

THE GREATEST GENERATION

It has been stated that nearly 80 percent of the wealth in the United States is held by people over the age of 65. How did this happen? In Tom Brokaw's book, *The Greatest Generation*, he writes: "They answered the call to save the world from the two most powerful and ruthless military machines ever assembled. They faced great odds and a late start, but they did not protest. They succeeded on every front. They won the war; they saved the world. They came home to joyous and short-lived celebrations and immediately began the task of rebuilding their lives and the world they wanted. They married in record numbers and gave birth to another distinct generation of baby boomers. A grateful nation made it possible for more of them to attend college than any society ever had. They gave the world new science, literature, art, industry, and economic strength unparalleled in history. As they now reach the twilight of their adventurous and prosperous lives, they remain, for the most part, exceptionally modest."

The Assemblies of God Foundation serves many who are part of this generation. We see the fruit of a lifestyle characterized by living within one's means, prudent savings, tithing, and most important, acknowledging God's ownership of all He has entrusted them with.

This generation is now facing an interesting phenomenon. Over the years, they carefully saved and invested in retirement accounts such as IRAs, 401(k)s, and 403(b)s. The concept was to invest pretax dollars and withdraw them at retirement when they expected to be in a lower tax bracket. However, as this generation entered their retirement years, they resisted withdrawing money from their retirement accounts and have seen their tax-deferred assets

continue to grow dramatically.

Now, as they approach their 70th birthday (*regulations stipulate that retirement accounts must make mandatory minimum distributions by age 70 1/2*), the minimum distributions they must take, as well as other income and retirement benefits, will drive them into the highest tax bracket in which they have ever been. At this same time, many are concerned about rising costs of living, especially health care. The Assemblies of God Foundation has developed several solutions to this dilemma that can deliver current income tax deductions, reduce taxable income, provide secure generous fixed rates of return, and allow people to defer income to a future time and/or need. At death, the residual goes to bless the ministries they have chosen.

If you are facing this situation, or have any questions regarding retirement solutions, please contact your regional consultant or the Assemblies of God Foundation office. We would be pleased to show you a customized plan that will fulfill your stewardship objectives. Please call us at 1-800-253-5544.

MARCH 18 IS BENEVOLENCES CHILD CARE DAY

Does your congregation know that Hillcrest Children's Home is available to take in homeless children, or that Highlands Child Placement Services is prepared with its maternity home to counsel and care for pregnant teen girls? Share with your congregation on Sunday, Mar. 18, Benevolences Child Care Day, the resource your church has through these ministries.

To receive packets of information about Hillcrest and Highlands for each family in your church, check #2 on the reader service card and indicate quantity.

APRIL IS DISASTER RELIEF MONTH

Statistics show that major natural disasters are increasing in the United States. The national Benevolences Disaster Relief fund helps churches and victims hit by natural disasters. Churches are requested to receive a Disaster Relief offering during April and send it to the national Benevolences Department to ensure there will be enough funds to help churches when a disaster strikes.

To receive the latest Disaster Relief brochure, check #3 on the reader service card and indicate quantity.

AGED MINISTERS ASSISTANCE DAY IS MAY 27

Memorial Sunday is designated as Aged Ministers Assistance Day. This special day provides an opportunity for your congregation to express its appreciation to retired Assemblies of God pastors, missionaries, and evangelists who are in need. Some 500 retired and disabled ministers and their spouses are currently on the AMA rolls. Your offering will be deeply appreciated by these men and women who spent their lives selflessly sharing the gospel with others.

To receive free Memorial Day AMA Day bulletin inserts, please check #1 on the reader service card and indicate quantity.

DEMPSTER SELECTED AS VANGUARD UNIVERSITY'S SEVENTH PRESIDENT

On Friday, May 19, Vanguard University's (Costa Mesa, Calif.) Board of Trustees announced their selection of current Vanguard University Provost Murray Dempster, Ph.D., to become the seventh president of Vanguard University. Wayne E. Kraiss, who has served as president for the past 25 years, stepped down June 30, 2000.

Dempster was recommended to the

Board of Trustees by the Presidential Search Committee. He has had a long association with the university, serving as dean of men, campus pastor, division chair, assistant professor, professor, dean, and vice president of academic affairs before becoming provost in 1999. He was also the founding director of the graduate program and recently played a major role in the transition from Southern California College to university status.

President Dempster is a well-recognized scholar and has published numerous books and articles, including: *The Globalization of Pentecostalism: A Religion Made To Travel*; and *Called and Empowered: Global Mission in Pentecostal Perspective*, which he coedited with Byron D. Klaus and Douglas Petersen. Since 1993, Dempster has served as editor of *Pneuma: The Journal for Pentecostal Studies*.

After receiving a B.A. in biblical studies from SCC, Dempster earned his M.A. and Ph.D. in social ethics from the University of Southern California.

An Assemblies of God minister, Dempster is the former pastor of First Assembly of God in Fullerton, Calif.

Vanguard University is one of the 18 endorsed A/G postsecondary schools.

ZION APPOINTS NEW PRESIDENT

George Cope has been appointed president of Zion Bible Institute (Barrington, R.I.), effective June 12. N. Benjamin Crandall, Litt.D., who served as president for 15 years, has retired. He will continue to serve Zion as chancellor, advising the new president and Board of Trustees.

Cope previously held the offices of Zion trustee, senior pastor of Bethany Assembly of God (Agawam, Mass.), and Southern New England District assistant superintendent. He obtained his B.A. in biblical studies from Central Bible College (Springfield, Mo.), has attended Trinity Evangelical Divinity School (Deerfield, Ill.), and is currently working on an M.A. in church leadership from Vanguard University (Costa Mesa, Calif.).

ZBI, CBC, and Vanguard are 3 of 18 endorsed A/G postsecondary schools.

COLLEGE PRESIDENTS AND BOARD CHAIRS CONFERENCE

On Dec. 1,2, 2000, the presidents and chairmen of the boards of endorsed Assemblies of God colleges met at the Radisson Hotel in Branson, Mo. The conference addressed current issues facing Assemblies of God colleges, with a particular focus on those issues that related to trustees and their fiduciary responsibilities. Thomas E. Trask, general superintendent of the Assemblies of God, addressed the conference about issues that involve the church and its institutions of higher education. Robert Cooley, Ph.D.—chancellor at Gordon-Conwell Theological Seminary, South Hamilton, Mass., and long-time Assemblies of God educator—led a dialogue concerning the unique role of trustees serving church-related institutions and related issues of leadership in Christian colleges.

A/G POSTSECONDARY SCHOOLS ANNOUNCE SPRING 2001 BACCALAUREATE AND COMMENCEMENT DATES

American Indian College (Phoenix, Ariz.)—None, May 4.

A/G Theological Seminary

(Springfield, Mo.)—June 8, June 8.

Bethany College (Scotts Valley, Calif.)—May 11, May 12.

Black Hills Indian Bible College (Rapid City, S.Dak.)—April 20, April 20.

Central Bible College (Springfield, Mo.)—May 2, May 3.

Evangel University (Springfield, Mo.)—May 3, May 4.

Global University (Springfield, Mo.)—Not scheduled.

Latin American Bible Institute-CA (La Puente, Calif.)—April 27, April 28.

Latin American Bible Institute-TX (San Antonio, Tex.)—None, April 27.

North Central University (Minneapolis, Minn.)—May 11, May 11.

Northwest College (Kirkland, Wash.)—May 4, May 5.

Southeastern College (Lakeland, Fla.)—None, April 27.

Southwestern A/G University (Waxahachie, Tex.)—None, May 4.

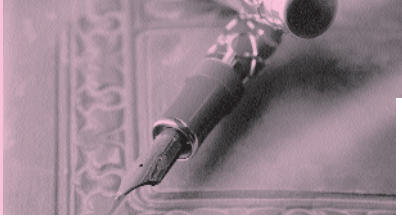
Trinity Bible College (Ellendale, N.Dak.)—May 3, May 3.

Valley Forge Christian College (Phoenixville, Pa.)—May 4, May 4.

Vanguard University (Costa Mesa, Calif.)—May 4, May 5.

Western Bible Institute (Phoenix, Ariz.)—None, April 30.

Zion Bible Institute (Barrington, R.I.)—May 4, May 5.



news & resources

TECHNOLOGY ADVANCES FOR REACHING REMOTE PLACES WITH THE GOSPEL AND DISCIPLESHIP TRAINING

Global University's vision of taking "All the Word to all the world" is becoming a reality through the Internet. Global University now has over 100 courses available online from evangelism through graduate level. Eleven Christian Services courses in Chinese are available online through streaming audio. The flagship evangelism course, Great Questions of Life, is now available online in streaming video in English, English for Africa, English for India, French, French for Africa, Russian, Spanish, Bulgarian, Hindi, Indonesian, Japanese, Arabic, North Azerbaijan, and Arabo-Persian. Global University will soon be the first accredited Bible school to offer an entire bachelor's degree and graduate degree online.

THE FRUIT OF THE SPIRIT AVAILABLE THROUGH GPH

Accepting Christ as Savior is one thing; living a life that captivates people's attention and draws them to Christ is another. In *The Fruit of the Spirit*, Christians learn how they can become beacons for Christ—transformed into what the Holy Spirit has been whispering into their hearts: be Christlike.

Authors Thomas E. Trask and Wayde I. Goodall reveal that the secret to living a Christlike life is a passionate pursuit of a relationship with Christ. Through real-life illustrations, they share how Christians can experience a completeness and a fulfilling joy in Christ they have never imagined.

Few studies are more valuable to Christians than *The Fruit of the Spirit*. Through incorporating the Scripture and insights offered, any Christian will find his or her spiritual life vastly

enriched. A perfect book for classroom or individual study.

Copies of *The Fruit of the Spirit* can be ordered by calling GPH at 1-800-641-4310. Request item #03-5583. Copies sell for \$12.99 each.

WORTH YOUR WEIGHT IN GOLD NOW AVAILABLE THROUGH GPH

Putting his arm softly around uncertain and wavering shoulders, Hal Herman speaks in a loving tone as he carefully and compassionately explains the significance of God to those who have never met Him.

This easy-to-read booklet guides readers through such basics as self-worth, the conscience, and good and evil. Herman then continues by covering topics such as evidence of God, the enemy, God's gift, God's presence, death, and eternity.

Each of the brief segments in *Worth Your Weight in Gold* is never condemning, and always compelling the reader to continue on. *Worth Your Weight* concludes with a warm invitation to accept Christ as personal Savior.

Written to appeal to and be understood by a wide range of age groups, this evangelism booklet is ideal for a variety of outreaches. However, this booklet is for more than outreaches—it's an effective tool inside the church as well. It can be used as a gift for visitors; a valuable study for youth, teens, and new Christians, or for those who want to present their faith in God more effectively.

Herman, who worked for years at Universal Studios and Columbia Pictures Studios, had a dramatic and transforming experience with God. He then left his career in Hollywood to share the exciting message of God's love and goodness around the world.

To order copies of *Worth Your Weight in Gold*, call GPH at 1-800-641-4310 and

request item #02-0788.

Single copies sell for 69¢ each; 10-99, 59¢ each; 100 or more 49¢ each.

HOME MISSIONS CANDIDATE ORIENTATIONS FOR 2001

Over the past 5 years, the call to reach America for Christ has grown from a whisper to a shout. The result?—a renewed and vibrant passion in our churches for home missions.

If God has placed it upon your heart, or you know of someone with a passion to reach the lost and a call to missions work, home missions may be the answer. This year, Home Missions Candidate Orientations will be held Feb. 26 through Mar. 2 and Sept. 10-13 in Springfield, Mo.

The orientation sessions are designed to evaluate as well as prepare future home missionaries. Sessions include interviews, training, and evaluation. These days of concentrated guidance help ensure that individuals are ready emotionally and spiritually to take on the rigors of missions work.

Men, women, or couples interested in learning more about becoming nationally appointed home missionaries or attending one of the orientations should contact the Assemblies of God Division of Home Missions at 417-862-2781 for a free brochure or see the Home Mission's Web site: www.HomeMissions.org.

CHURCH PLANTING DEPARTMENT BOOTCAMPS GEARED FOR SUCCESS

In the 1990s, 50 percent of all Assemblies of God church plants closed within 5 years of opening. The Church Planting Department, under the direction of Paul Drost, and working in cooperation with district leadership, has implemented a proven plan that will significantly increase the survival rate

up to 90 percent and even more.

Part of the plan includes 4-day intensive training seminars called BootCamps. Each BootCamp offers two or more of the following components: church planter training, revitalization training for the declining or plateaued church, coaches training, assessment training, and churches reproducing churches training.

Last year, seven BootCamps were held around the country. The next BootCamp is scheduled for Mar. 19–21, 2001, at the North Texas District Conference Center.

“Planting healthy churches is a stewardship issue,” Drost says. “We want God’s money to be used as effectively as possible. We want to do everything we can to help church planters succeed.”

For more information about registering for the upcoming BootCamp or to learn more about other BootCamps being planned, contact the Church Planting Department at 417-862-2781, ext. 3252, or see our Web site: www.churchplanting.ag.org.

NEW CONVENTIONS MATERIALS NOW AVAILABLE

Home Missions has recently released a new set of mission convention materials under the theme of “America the Beautiful.”

This collection of eye-catching and thought-provoking materials includes large banners, colorful posters, bulletin covers, place mats, updated statistics card, and pledge and prayer forms.

“We are pleased with the new convention materials,” says Home Missions Executive Director Charles Hackett. “We feel they communicate the desperate need America has for God—as well as the possibilities that await us.”

These materials were designed to be used for home missions conventions or conventions that promote both home and foreign missions.

For more information about Home Missions convention materials, contact Home Missions Promotions at 417-862-2781, ext. 3266.

HONORBOUND MEN’S MINISTRIES REACHES MEN THROUGH CONFERENCES

HonorBound Men’s Ministries will continue to hold national men’s conferences throughout 2001. Based on the theme, “Raise An Army,” these conferences are designed to draw men into a richer and more powerful relationship with Christ, and encourage men to live for Christ at home.

Raise An Army conferences feature both original and familiar worship music led by Ron Gollner and the Broken Pieces worship team; practical and inspiring workshops that give men the necessary tools they need to live effective Christian lives; and powerful messages from conference speakers like Ed Cole, Bill McCartney, John Kilpatrick, Sam Farina, Joseph Garlington, Tommy Barnett, Lindell Cooley, Morris Chapman, Michael Brown, Benny Perez, and David Ravenhill.

In addition to providing discipleship and evangelism tools, HonorBound is committed to reaching, teaching, and keeping men for Christ. HonorBound’s Raise An Army conferences provide entry points for men and churches desiring to see an effective men’s ministry start or continue to grow.

For more information about a

conference close to you, or to register for a conference, please call toll free 1-877-246-6672 or visit the HonorBound Web site: www.honorbound.ag.org.

Remaining 2001 Raise An Army conference sites are:

June 7–9, Concord, N.C.

July 12–14, Kenosha, Wis.

October 18–21, Louisville, Ky.

December 6–8, Southern Calif.

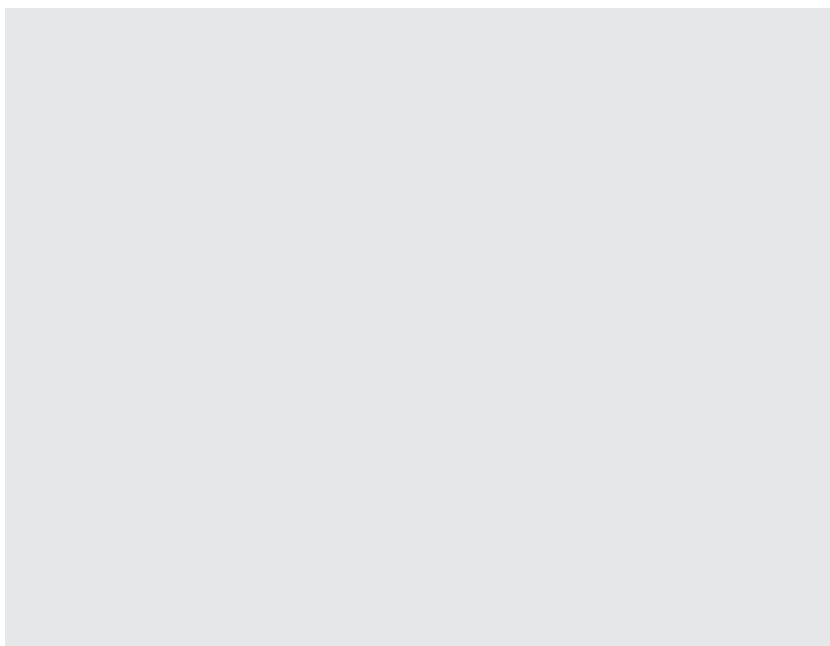
All dates and locations are tentative and subject to change.

48TH ANNUAL LIGHT FOR THE LOST CONVENTION

If you want Christian fellowship and stories of what God is doing with evangelism literature around the world, come to the 48th annual Light for the Lost convention.

The convention meets April 27,28, 2001, in Portland, Oreg., at the DoubleTree Inn at Columbia River. With a golf tournament preceding the convention and a number of activities and after-service receptions, there will be informal times for fellowship. More important, this convention will include anointed speakers, special music, and reports of how the gospel in print is being used to reach the lost in the United States and around the world.

To reserve a room, contact: DoubleTree Inn at Columbia River, 1401





news & resources

N. Hayden Island Drive, Portland, OR, or call (503) 283-2111. Room rates are around \$89.

LIGHT FOR THE LOST PROMOTIONAL MATERIALS

Light for the Lost promotional materials are now available in Spanish. Until recently, LFTL, which brings evangelism literature in native languages to the whole world, could only be promoted in English. Now you can order the following materials to present Light for the Lost for your Spanish-speaking congregation: the annual theme brochure, the Junior Councilman brochure, the Gold Key Club brochure, councilmen recruitment posters, the LFTL promotional video. Other videos will be available in the future. Soon all LFTL materials will be bilingual. For more information, or to order these or any other Light for the Lost products, call 1-800-988-0292.

NATIONAL CHILDREN'S MINISTRIES LEADERSHIP CONFERENCE

The National Children's Ministries Leadership Conference will be held April 25-28, 2001, at Central

Assembly of God, Springfield, Mo. This conference is for children's pastors, children's directors, and those in children's ministries leadership positions in the church. Every day will be filled with workshops and general sessions taught by outstanding leaders from around the country. The general session speakers will include Thomas E. Trask, David Boyd, Dick Gruber, and Jim Wideman. There will also be preconference seminars that will offer in-depth teaching on various areas of children's ministries. Ron McManus will be conducting a preconference seminar on leadership development for experienced children's leaders. For more information, call the Children's Ministries Agency at 417-862-2781, ext. 4009.

NEW WBP RESOURCES IN SPANISH

Three We Build People promotional pieces are now offered in Spanish: the WBP values poster, the WBP theme poster, and the WBP overview handout.

Three more of the staff training books and multimedia teaching kits are also available in Spanish: *Building the Winning Team* (Base 2), *Getting*

Into the Game (Base 3), and *Playing Your Position* (Base 4).

For more information about these resources and other Spanish WBP materials, contact the Leadership Development/We Build People office at 417-862-2781, ext. 4014, or by E-mail at: wbp@ag.org. Orders for these resources may be placed through Gospel Publishing House: 800-641-4310.

CHURCH HEALTH ASSESSMENT TOOL

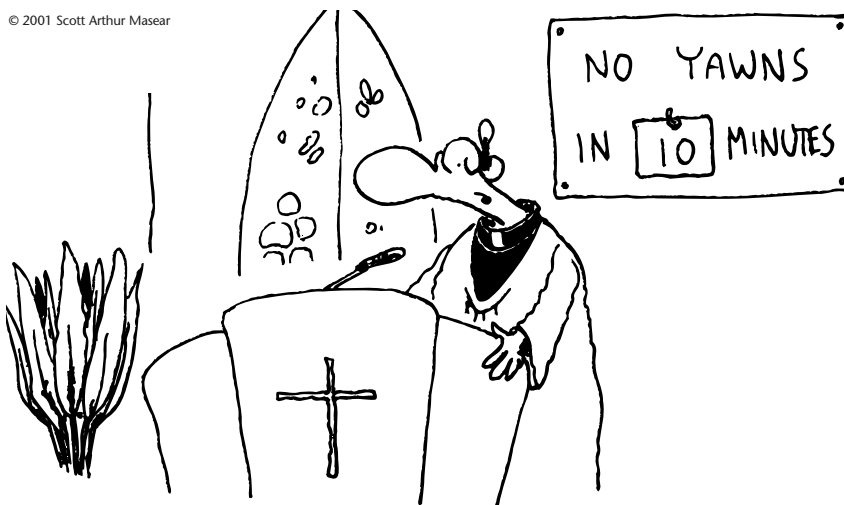
Are you familiar with the Natural Church Development process? Through study of over 1,000 churches on 5 continents, research identified the 8 most important quality characteristics of growing churches. These include:

- Empowering leadership
- Inspiring worship
- Gift-oriented ministry
- Holistic small groups
- Passionate spirituality
- Need-oriented evangelism
- Functional structures
- Loving relationships

Every church expresses each of these characteristics, some to a greater degree than others. By identifying a church's strengths and weaknesses, it is possible to discover which of these eight characteristics is a church's minimum factor. A church can grow by simply experiencing growth in its minimum factor.

The Leadership Development/We Build People office can help churches of any size discover their own minimum factor. By working with a pastor and church, surveying core congregation members and compiling their responses, we can provide a diagnosis for a church, showing its state of health. The cost of the survey and evaluation is \$125 only through our

© 2001 Scott Arthur Masear



Pastor Rinehold was very sensitive about audience response to his sermons.

office. Follow-up on-site consultation can also be arranged for churches that want to schedule a visit.

A number of Assemblies of God churches are currently using the NCD Survey. They find that it provides an accurate, objective view of the health of the church, while also providing a specific focus and strategy for increasing health and effectiveness.

How does NCD coordinate with We Build People? The same characteristics and principles of NCD are built into the purpose-driven philosophy of ministry. Both NCD and the WBP philosophy are totally compatible with any model of ministry that a church is using (Willow, Renewal, Saddleback, etc.).

Possibly the most exciting facet of We Build People is that it is not model specific. A church may use any church model and still effectively intentionally fulfill all of Christ's purposes for the Church.

For more information about the NCD church health assessment tool, contact the Leadership Development/We Build People office at: 417-862-2781, ext. 4014, or wbp@ag.org.

SPANISH PENTECOSTAL EVANGEL SUBSCRIPTIONS INCREASE

Circulation of *Evangelio Pentecostal*, the Spanish-language quarterly edition of the *Pentecostal Evangel*, continues to expand following the implementation of subscription service in early 2000. Within months, the list of churches with bundle subscriptions had grown significantly.

Serving on *Evangelio Pentecostal's* Advisory Committee are:

- Bienvenida Columna, Dominican Republic national Sunday school director
- Saturnino Gonzalez, Puerto Rico District superintendent
- Rigo Magana, pastor, Greeley (Colo.) Assembly of God
- Jesse Miranda, U.S. executive presbyter
- Jeronimo Perez, Radio Advance director

- Rafael Reyes, Spanish Eastern District superintendent

- Sammy Rodriguez, pastor, Staten Island (N.Y.) Calvary Worship Center

- Manuel Vallejo Jr., Gulf Latin American District superintendent

Coordinator of the publication is Efraim Espinoza, who began producing *Evangelio Pentecostal* as an evangelism tool from the Decade of Harvest office. The annual U.S. bundle subscription rate, based on a minimum order of 25 magazines, is \$1 per copy. A subscription of 25 copies per quarter is only \$25 per year. Outside the United States, the annual bundle rate is \$2 per copy. For more information, please call 1-800-641-4310.

SALVATION REPORTS TO PENTECOSTAL EVANGEL CONTINUE RECORD PACE

By the time the *Pentecostal Evangel* finished receiving salvation reports for 2000, a record number for one year was anticipated. With a monthly average of 155 commitments recorded through July, the *Evangel* was on pace to receive more than 1,800 for the year. The previous annual high for the 4-year program was in 1999, when those making decisions for Jesus Christ submitted 1,775 coupons.

If the projection for 2000 is met, the *Evangel* will have received more than 7,000 salvation decisions since a reply form began appearing in the magazine during January 1997. The coupon, requesting a new convert's name, address, and phone number, gives readers a tangible way to respond to the ABCs of Salvation regularly printed in the *Evangel*. New believers may also call the Assemblies of God 1-800-4PRAYER line to report their decision to follow Christ.

Those who write receive a complimentary copy of *Rock Solid—Building Your Relationship With Jesus*. Information is forwarded to local Assemblies of God churches for follow-up. Many making commitments to Christ were recipients of *Pentecostal Evangels* distributed by churches and laypersons in their communities.

KEY BEARERS CONTRIBUTE \$425,000 FOR PRISON EVANGEL FUND

In 4 years of giving, donors have provided more than \$425,000 to send *Pentecostal Evangels* into prisons and jails across the United States. Contributors to the program, which is administered by Light for the Lost, are known as Key Bearers. By last summer, 10,135 copies of the



news & resources

Pentecostal Evangel weekly were being provided to inmates in approximately 480 correctional institutions.

Annual giving to the program was expected to reach a record high in 2000 after the first half of the year produced \$98,000. Each dollar sponsors at least four copies of the *Pentecostal Evangel* or the Spanish-language *Evangelio Pentecostal*.

Several inmates typically read one copy of the *Evangel*. As a result, approximately 1,000 incarcerated men and women annually write the *Evangel* to share about their new-found faith in Jesus Christ. The goal is to provide the publication to as many inmates as possible. There are approximately 2 million people in U.S. correctional facilities.

"The *Pentecostal Evangel* is one of the most powerful evangelism tools available to chaplains and ministers to reach those in our country's prison system," notes Benny

Ferguson, coordinator of Light for the Lost. The idea for Key Bearers grew out of meeting between Ferguson and *Evangel* Editor Hal Donaldson 5 years ago.

"Key Bearers have allowed us to provide a Pentecostal witness to hundreds of thousands of prisoners across our nation," says Rick Davis, representative for the Assemblies of God Institutional/Occupational Chaplaincy program. "Thousands of these magazines go into maximum security institutions where it is very hard for volunteers or pastors to enter.

"Dozens of letters tell of the blessing the *Evangel* has been as it is read and passed around in the prisons. Salvations, baptisms in the Spirit, and healings follow the *Evangel* in prison. One prisoner wrote, 'There is no shortage of material in prison promoting cults and false doctrine. Thank you for giving us the truth

that is based on God's Word.' "

SAM AT SEA

Senior Adult Ministries announces SAM at SEA, an Alaskan cruise on May 17–24, 2001. This first-time national event will promote fellowship and ministry among Assemblies of God seniors. Special guests will be Charles and Ramona Crabtree. For additional information regarding the cruise, call 1-800-424-2422, or visit our newly revised Web site: www.sam.ag.org.

SINGLE ADULT MINISTRIES AGENCY FORMS NATIONAL TEAM

The Single Adult Ministries Agency has formed a team representing individuals from the eight regions of the country and select leaders from the Assemblies of God Headquarters. The purpose of the team is to:

1. focus the attention of pastors and constituency on the needs and issues of single adults.
2. develop goals and strategies for reaching single adults in local churches.
3. develop a network of single-adult leaders across the nation.
4. develop national and regional leadership training conferences.
5. develop and promote existing and future resources.
6. provide consultation on single adult ministry issues for local churches and parachurch organizations and groups.

"I'm excited about the role this team will play in the future development of single-adult ministries in the Assemblies of God," says Dennis Franck, coordinator of the Single Adult Ministries Agency. "Please call or E-mail your questions and concerns about ministry to single and single-again

adults to: dfranck@ag.org. Help us find and create innovative ways to reach this 44-percent segment of the adult population."

BIBLE QUIZ PRODUCTS NOW AVAILABLE

The Corinthians Bible Quiz products for the 2001-02 Bible quiz year are now available. To order these products or receive a free full-color catalog, call 1-800-641-4310.

BIBLE QUIZ NATIONALS 2001

The national Bible Quiz finals will be held July 8-13, 2001, at First Assembly of God, Cedar Rapids, Iowa. For further information, contact the national Bible Quiz office at 417-862-2781, ext. 4034.

SPEED THE LIGHT

The new *No Regrets* video is an excellent way to promote Speed the Light in your youth group, missions service, missions banquet, and conventions. To order, call 1-800-641-4310 and request item #731-650.

AIM 2001

The following AIM trips are planned for 2001.

Antigua	June 16-26
Fiji	June 16-27
South Africa	July 10-24
China	August 3-16
India	July 18-31
Germany	June 15-26
Lithuania	July 10-21
Romania	June 19-July 1 July 24-August 4
England	June 15-26
Russia	July 19-30
Slovakia	July 10-21
Kosovo	July 10-22

SPECIALIZED TRIPS:

World Tour	June 12-August 12
Romania	June 19-July 18
El Salvador-	June 19-July 20
World Warriors	
Youth Pastor Trip	Spring TBD
Germany, Austria, Slovakia	

An AIM trip to these locations or

an AIM trip to a location you choose can be customized for your group and budget. For more information on how you can customize an AIM trip, please contact the AIM Office at 417-862-2781, ext. 4039.

GLOBYLNET

Upcoming GlobYlNet trips for 2001 are listed below. Youth pastors who are interested in any of these trips can contact Mark McGrath at mmcgrath@ag.org.

June 2001	Indonesia—Ty Silva
June 2001	Mariana Islands (Saipan, Tinian, Rota)—Ty Silva
Nov. 2001	Mexico—Jerry Gibson
Nov. 2001	North India, South India, Nepal—Joey Gordon

YOUNG ADULT MINISTRIES

National Youth Ministries is developing resources and tools for young adult ministries. NYM wants to know what is working for you as leaders and as young adults. To be a part of the ground floor of this ministry, visit our Web site: www.youth.ag.org, and click "Young Adult Ministries" (leaders to leader site, young adults to the student site). Don't have access to the Web? Call us at 417-862-2781, ext. 4039, and we'll make sure you get a printed copy of this survey.

AGTS SEMINARY DAY

The Assemblies of God Theological Seminary will host its second annual Seminary Day, on Mar. 23, 2001. Those attending the Seminary Day will have opportunity to attend classes, meet professors, and talk with current students. AGTS will also provide ministry seminars for visiting pastors as well as a job and housing fair to introduce people to the area.

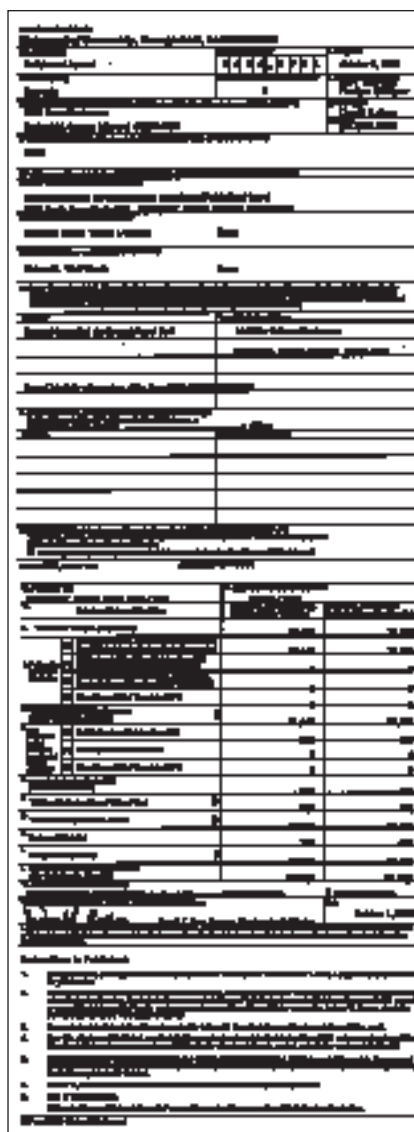
AGTS offers six degree programs: doctor of ministry, master of divinity, master of arts in counseling, master of arts in Christian ministries, master of arts in intercultural ministries, and master of arts in theological studies.

Last spring more than 65 prospective

students arrived on the Springfield, Mo., campus for a full day of events. "I really enjoyed the day," said one prospective student. "I loved the interaction with students. They were so free in sharing how God had used their seminary experience to change their lives."

Many current students, faculty, and staff opened their homes to a number of prospective students for the weekend. The Seminary Day was more than just introducing students to the different degree programs offered at AGTS. The day was also filled with times of worship and prayer for prospective students to seek God's will.

For more information about Seminary Day, call 1-800-467-2487, ext. 1031.



With Christ

Leroy Atwood
New Braunfels, Texas

Glenn M. Babcock
Lakeland, Florida

Ruby B. Bell
Kaufman, Texas

William P. Berringer
Deland, Florida

Frances V. Bonham
Phoenix, Arizona

Olive F. Boyle
Glendale, Arizona

Durward W. Briscoe
Wichita Falls, Texas

Henry C. Brooks
Fairdealing, Missouri

Vera Brown
Fort Worth, Texas

Tina M. Bruton
Plains, Texas

Joshua J. Buck
Half Moon Bay,
California

Orla Cope Budge
Salem, Oregon

Tolbert Clifford Burkett
Templeton, California

Leland D. Bush
Huntsville, Alabama

Nellie Doris Butcher
Dubberly, Louisiana

William W. Carter
Springfield, Missouri

Edgar L. Case
Portland, Oregon

Ida S. Collins
Marshall, Missouri

Jerry G. Connally
Columbus, Georgia

Helen C. Davis
Springfield, Missouri

Helen R. Davis
Paramount, California

Frank De Marco
Palm Beach, Florida

Audrey V. Elier
Dayton, Ohio

Emma B. Erickson
Modesto, California

Mary Jane Flower
Springfield, Missouri

Orbe C. Gentry
Marlow, Oklahoma

Betty Jane Grams
Davie, Florida

Mary Gregorie
Des Moines, Iowa

Edward R. Hall
Maryland Hts., Missouri

John Harlin
Hutchins, Texas

John T. Hendricks
Stow, Ohio

Danny E. Holman
Page, Arizona

John Holmquist
Black Hawk, South
Dakota

R.J. Horton
Camden, Arizona

Ethel I. Hyde
Lawton, Oklahoma

Marie Johnson
Vacaville, California

Edward H. Jones
Lexington, Kentucky

Mikey C. Jones, Jr.
Smyrna, Tennessee

A. Reynolds Kennedy
Fort Worth, Texas

Clifford E. Lewis
Camp Hill, Pennsylvania

Sherman J.D. Lofton
Seminole, Oklahoma

Gerald N. Marshall
Corbin, Kentucky

Charles H. Miller
Temecula, California

Christopher W. Miller
Silsbee, Texas

Maynard L. Mininger
Oakhurst, California

Vida M. Morrison
Wichita, Kansas

Arnold J. Moses
Hagerstown, Maryland

William R. Nolan
Irvington, Alabama

Cephas A. Peoples
Springfield, Missouri

William T. Presnell
Social Circle, Georgia

James L. Robbins
Springfield, Missouri

Lillian F. Roush
Mount Morris,
Pennsylvania

Leonard C. Sampier
Santee, California

Jere C. Sherman
Green Bay, Wisconsin

James B. Spangle
Mahaffey, Pennsylvania

Clinton D. Spilman
Ottumwa, Iowa

Jimmie Joe Stone
San Angelo, Texas

Opal B. Straight
Ironton, Ohio

Edwin Stroh
Sioux Falls,
South Dakota

Edgar Thomas
Greenville,
South Carolina

Lesslie Thompson, Jr.
Sulphur, Oklahoma

Loyd M. Traylor
Cottonwood, Alabama

Louis L. Trotta
Altoona, Pennsylvania

Dumitri Turk
Bixby, Oklahoma

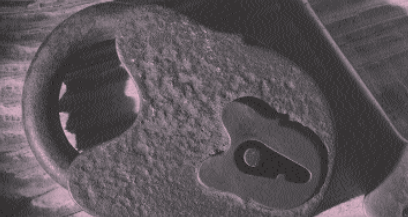
Sirilo Vidaurri
Sacramento, California

J.C. Walker, Sr.
Pensacola, Florida

Kenneth C. Wallace
Carlinville, Illinois

Donnie F. Wilburn
West Monroe, Louisiana

Vernon D. Wright
Oxford, Ohio



in closing

BY DEBORAH M. GILL



Women In Ministry

Women in Ministry conference will be held March 12–14, 2001, at Central Assembly of God in Springfield, Missouri. The conference theme is, “The Spirit of the Lord Is Upon Me.” This conference will celebrate our Fellowship’s heritage of women in ministry and present an affirmation of this heritage for future generations of women called by God. Several of the speakers and singers for this conference (Jill Briscoe, Alicia Chole, Beth Grant, Melody Palm, Judy Rachels, Carolyn Tennant, George Wood, and Sara Groves) have written for this issue of *Enrichment*.

The Women in Ministry conference committee is convinced of the need to present present-day models and to bring women together to network and establish links for prayer, support, fellowship, and mentoring. Such items define the prime purpose of this conference. We want each woman to return home inspired, encouraged, resourced, and connected with other women in ministry.

As a member of the conference committee, I invite all women in the Assemblies of God to come to this conference. Pastors, encourage the women who lead the various ministries in your church to come to the conference as well. They will return home refreshed, challenged, and more effective in the ministry to which God has called them. For conference information, call

417-862-2781, ext. 4050.

In preparation for this conference, this issue of *Enrichment* focuses on women who have been called by God to minister. These articles are designed to encourage and nurture this generation of women who are answering the call of God for ministry. Articles about wrestling with the call of God, developing confidence, getting to know God, and launching a ministry of mentoring

Another woman, Marion Miles, said: “Since it is God that called me, only God can fire me.”

As 21st-century women in the Assemblies of God, we have as our passion the cause of Christ, and we will do whatever is necessary to fulfill His call on our lives. Whether in the parsonage ministering as a pastor’s wife, or in a pulpit, classroom, or marketplace, with humility we recognize our responsibility

“If God has called, and confirmed His call with signs and wonders, how can I do anything but obey Him?”—Maria Woodworth-Etter

offer women in ministry insight and encouragement. The issue also examines Jesus’ attitude toward women in Scripture and explores our approach to interpreting Scripture that substantiates our belief that women do have a scriptural role in ministry. Articles by ministry wives today and about Pentecostal pioneers challenge women to minister with faithfulness and effectiveness.

One pioneer Pentecostal woman, Maria Woodworth-Etter, in her autobiography, *Signs and Wonders God Wrought in the Ministry for Forty Years*, explained why she was in ministry: “If God has called, and confirmed His call with signs and wonders, how can I do anything but obey Him?”

as women of God to be obedient—for the Spirit of the Lord is upon us.

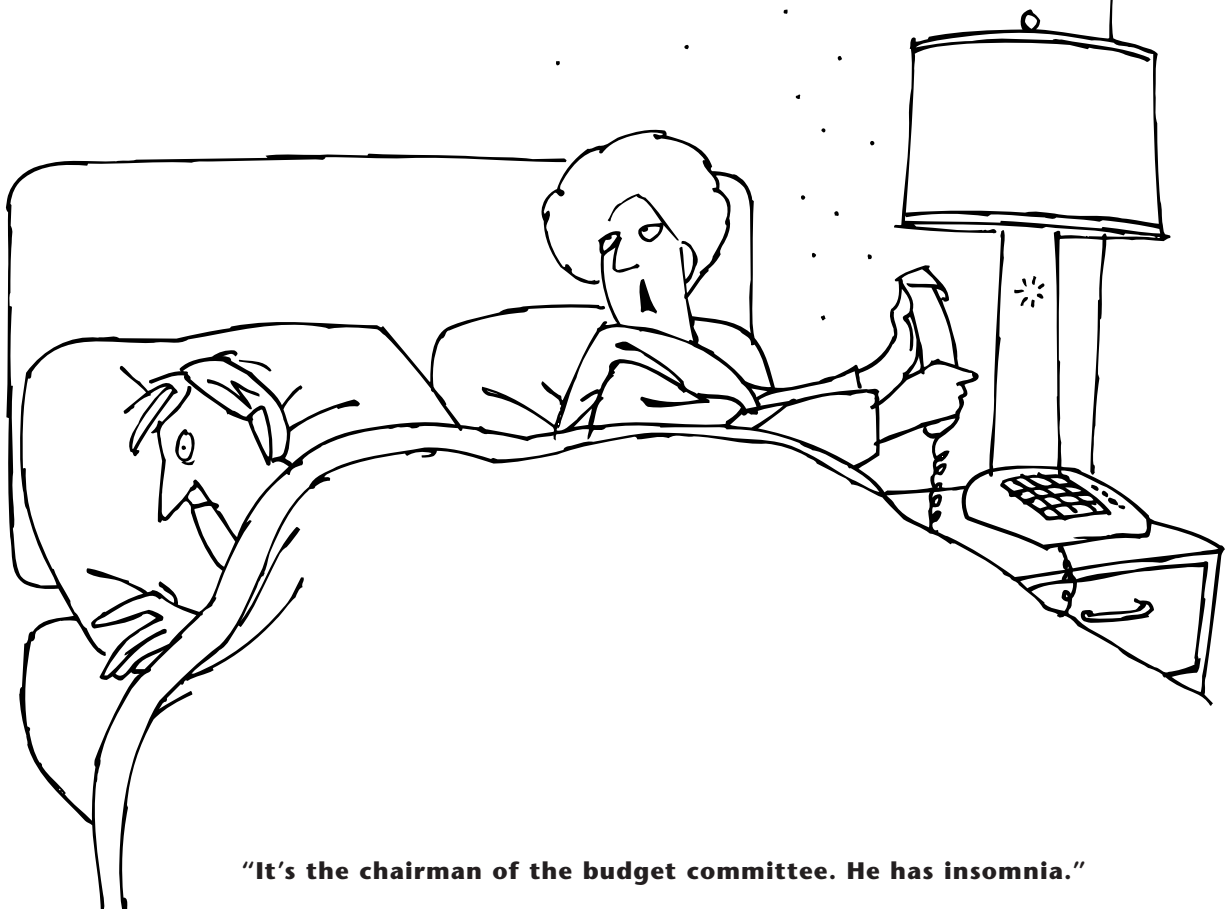
Perhaps Jesus’ words to the Pharisees concerning His disciples at His triumphal entry into Jerusalem are descriptive of Pentecostal women in ministry today. “‘I tell you,’ he replied, ‘if they keep quiet, the stones will cry out’ ” (Luke 19:40, NIV). **e**

Deborah M. Gill, Ph.D., is senior pastor at Church of the Living Hope Assembly of God in Shoreview, Minnesota.

Advertising Index

# ADVERTISER	PAGE #	# ADVERTISER	PAGE #	# ADVERTISER	PAGE #
1 Aged Ministers Assistance (AMA).....	111, 132	* <i>Enrichment</i> journal.....	141	* North Central University.....	39
* AG National Prayer Center.....	140	* E.R. Moore Choir Robes.....	140	* Office of Public Relations.....	61
* AG Theological Seminary.....	66, 139	* Global University.....	81, 140	* <i>Pentecostal Evangel</i>	75, 137
* Ambassadors In Mission (AIM).....	38	* Gospel Publishing House (GPH).....	51, 134	* Preferred Movers.....	141
2 Benevolences Child Care Day.....	31, 132	* GPH Radiant Life Curriculum.....	136, 140	* Royal Family Kids Camps.....	30
* Carpenter Bus Sales.....	140	* GuideOne Insurance.....	67	* Royal Rangers.....	133
* Children's Ministry Agency.....	136, card	* Marv's Fiberglass Baptistries.....	141	* Southwestern AG University.....	86
* Conference for Women in Ministry.....	4, 5	* MasterPlan Stewardship Services.....	44	5 Sunday School Training.....	123
3 Disaster Relief.....	87, 132	4 Media Ministries.....	cover	* Tax Preparation.....	141
* Division of Home Missions (DHM).....	135, 137	* Miami Missionary Tents.....	140	* Teen Challenge.....	95
* Division of Foreign Missions (DFM).....	cover	* Microframe Visual Pagers.....	141	* Woman's Ministries.....	123
* DFM Book of Hope.....	87	* Military & Veterans Affairs Chaplaincy.....	138	* Youth Leaders' Conference.....	23
* DFM Europe.....	71	* Ministers Benefit Association.....	45, 132	* www.PROVERBIUM.com.....	15
* DFM Life Publishers (Bible Alliance).....	135	* National Youth Department.....	22, 139	* Zondervan Pastor's Bible.....	37

© 2001 David W. Harbaugh



"It's the chairman of the budget committee. He has insomnia."