

# enrichment

SPRING 2002

**Character: The Essence of Effective Leadership**

**RICHARD L. DRESSELHAUS**

**10**

**Leadership on the OtherSide**

**INTERVIEW WITH BILL EASUM**

**18**

**Pentecostal Leadership for the Long Haul**

**BYRON D. KLAUS**

**26**

**Rediscovering Servant Leadership**

**HOWARD YOUNG**

**32**

**The Minister as a Lifelong Follower-Leader**

**GARY R. ALLEN**

**38**

**Power Up Your Leadership**

**WAYNE M. WARNER**

**50**

**Leading Change and Living to Tell About It**

**AUBREY MALPHURS**

**54**

**The Call To Equip: The Answer To Ministry Growth**

**JOHN C. MAXWELL**

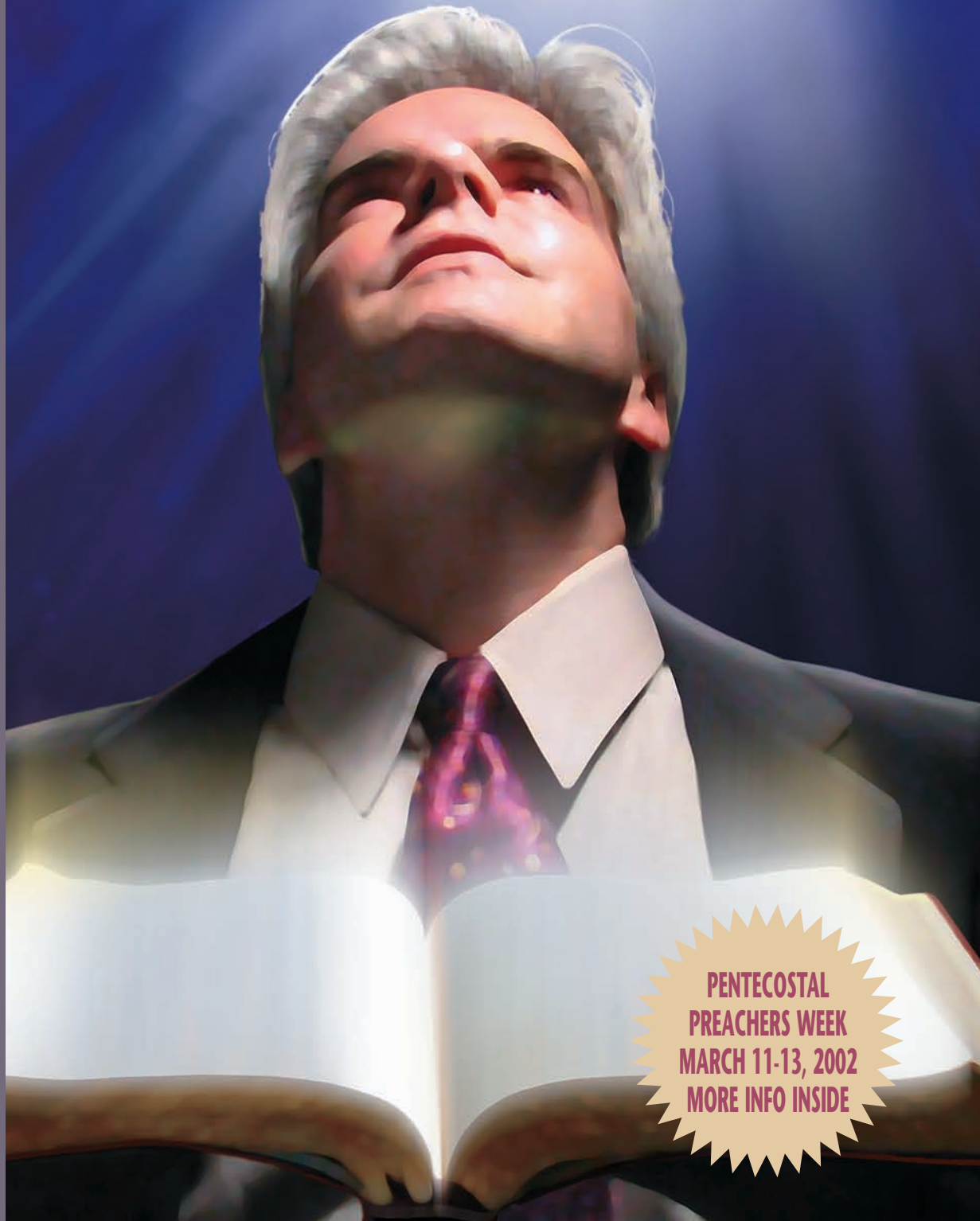
**60**

**Leading the Church in a Multicultural Environment**

**JESSE MIRANDA**

**78**

## LEADERSHIP IN THE LOCAL CHURCH



**PENTECOSTAL  
PREACHERS WEEK  
MARCH 11-13, 2002  
MORE INFO INSIDE**





# ministry matters

BY GARY R. ALLEN



## Leadership in the Church

In the days since September 11, 2001, the world is aware of two kinds of leaders: sinister leaders bent on destroying the essence and symbols of freedom and democracy around the world, and courageous leaders whose missional focus is to rid the world of terrorists and terrorism. People are looking for strong, courageous leaders to protect them and lead them out of fear in these turbulent times.

In the social, political, and business world, there is a shortage of leaders with authenticity and courage who will stand up in adversity and lead the way through uncertainty and difficulty. In the church there is a shortage of leaders who understand the mission of the church, have a vision of how to accomplish Christ's Great Commission, and are willing to take the lead.

### BUILDING THE LEADER

Leaders are called by God, built by intentionality, and are lifelong learners. They are mentor/coaches who teach and train others for works of service using the Ephesians 4 model.

#### Servant leadership

*Servant* is about attitude and motive. *Leader* is about abilities and skills. Some people with leadership skills and without a servant's heart can harm relationships and ministry. However, a person with a servant's heart can usually be taught leadership abilities and skills.

#### Followers and leaders

An effective leader will first be a good

follower. But being a good follower does not automatically make one a leader. In God's kingdom, leadership is both a call from God and having the esteem of fellow disciples. He who has called us and those whom we lead demand excellence from our life and ministry.

#### Accountability

The leader is accountable to those to whom he or she is responsible and also to those whom he or she leads. Team leadership is a nonlinear model with a "flatter" leadership profile that demands even more intentional efforts in demonstrating accountability.

#### Understanding the context of ministry

The men of Issachar "understood the times and knew what Israel should do" (1 Chronicles 12:32, NIV). Know your community and the people of your community. Be prepared to minister to community needs in times of tragedy and sorrow. Learn to partner with other churches and community agencies. To help you minister in your community, we have included two articles pertaining to our current national crisis. Al Worthly provides instruction on community ministry through critical incident stress management (page 118). Richard Hammar discusses "The Implications of Terrorism" as it relates to nonprofit organizations (page 114).

#### Expect Pentecostal power

When you do ministry, you are not left to your own wisdom and perceptions.

Skills and abilities alone are not enough. Holy Spirit baptism is for fulfilling the Great Commission with His divine power residing in you so signs and wonders follow your ministry.

### THE LEADER BUILDING LEADERS

#### Where do we find leaders?

Leadership in the local church emerges from the ranks of those who are obedient followers of our Lord. Often their peers esteem them to roles of leadership before they see themselves as leaders.

While we should not hesitate to obey God's call, remember, it is God who issues the call, but it is our responsibility to prepare ourselves.

#### Partners in the pew

Many of the people in our churches have significant training from the workplace in relationship skills, team building, and conflict management. Most of these skill sets are congruent with biblical principles and are transferable into the church. Some of the pastor's greatest leadership partners are already trained and are waiting to be utilized in ministry.

This issue of *Enrichment* is designed to encourage you in your leadership development and in your developing others in the local church for effective ministry. May God richly bless you as you become the leader He has called you to be. **e**

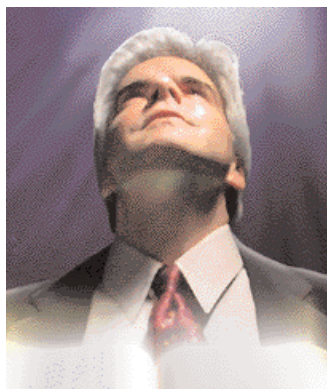
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# contents

SPRING 2002 • VOLUME SEVEN • NUMBER TWO

## theme articles



10

- 6 ASK THE SUPERINTENDENT—EFFECTIVE PASTORAL LEADERSHIP** *Interview With Thomas E. Trask*  
Tips on developing your leadership skills.

- 10 CHARACTER: THE ESSENCE OF EFFECTIVE LEADERSHIP**  
*By Richard L. Dresselhaus*  
Discover how true character reveals itself in the way we handle the “little issues” in our lives.

- 18 LEADERSHIP ON THE OTHERSIDE** *By Bill Easum*  
Leaders must be obedient and regain passion for the lost to survive in the new world of the 21st century. More resources must be put into training and less on construction.

- 26 PENTECOSTAL LEADERSHIP FOR THE LONG HAUL**  
*By Byron D. Klaus*  
In these changing times of ministry, will you cling to the old framework, go into denial, or make changes as the Spirit directs?

- 32 REDISCOVERING SERVANT LEADERSHIP** *By Howard Young*  
Serving is not just another way to lead. It is leadership according to Christ.

- 38 THE MINISTER AS A LIFELONG FOLLOWER-LEADER**  
*By Gary R. Allen*  
Servanthood is about attitude—leadership is about ability.  
Are you willing to pick up the towel?

- 44 BECOMING AN EFFECTIVE LEADER**  
*By G. Raymond Carlson*  
Leading in the midst of conquest, conflict, and controversy.

- 50 POWER UP YOUR LEADERSHIP** *By Wayne M. Warner*  
Becoming a leader requires risk taking.

- 54 LEADING CHANGE AND LIVING TO TELL ABOUT IT**  
*By Aubrey Malphurs*  
Are you willing to face the rigors of leading your congregation in the changes required to effectively minister to a changing world?

- 60 THE CALL TO EQUIP: THE ANSWER TO MINISTRY GROWTH**  
*By John C. Maxwell*  
Developing others—the multiplication and continuation of your God-given vision.

- 68 TRANSITIONING FROM AN AUTHORITARIAN TO A BIBLICAL STYLE OF LEADERSHIP** *By Rick Olsen*  
Help for those with a domineering personality.

- 72 THE NECESSITY OF LEADERSHIP IN THE SMALLER CONGREGATION** *By Glenn Daman*  
Small church leadership is relational; not organizational.

- 78 LEADING THE CHURCH IN A MULTICULTURAL ENVIRONMENT**  
*By Jesse Miranda*  
Understanding the challenges of a changing world.



32



54

## features

- 82 THE NECESSITY FOR URGENCY IN PREACHING** *By Thomas H. Lindberg*  
Preaching clearly, confidently, and convincingly to announce, "This is the way; walk in it" (Isaiah 30:21).
- 86 THE NATIONAL PRAYER CENTER—"THE EFFECTUAL FERVENT PRAYER..."**  
*By Madonna Paulson*  
Find out how your church can be involved in this exciting prayer ministry.
- 88 THE ASSEMBLIES OF GOD LAUNCHES NEW MEDIA AND COMMUNITY OUTREACH CAMPAIGN—GOD GIVES HOPE** *Interview With Thomas E. Trask and Rick Griep*  
A new media campaign for churches of all sizes.

## editorials

- 1 MINISTRY MATTERS**  
*By Gary R. Allen*
- 143 IN CLOSING**  
*By Priscilla Wilson Taylor*

## columns

- 90 WORD STUDY**  
**The Men of Issachar**  
*By Stanley M. Horton*
- 92 THEOLOGICAL ENRICHMENT**  
**Biblical Christian Principles for Leadership**  
*By Alan R. Johnson*
- 98 MANAGING YOUR MINISTRY**  
**Help! I've Fallen Behind and I Can't Catch Up!**  
*By Mel Surface*
- 100 PREACHING THAT COUNTS**  
**Holding Hearers Captive: Three Things That Make It Hard for Listeners To Escape a Sermon**  
*By Craig Brian Larson*
- 102 FAMILY MATTERS**  
**Living With Leaders**  
*By Judy Homer Rachels*

- 104 WORSHIP IN THE CHURCH**  
**Shepherds With Batons**  
*By Randy Quakenbush*
- 106 WHEN PEWS ARE FEW**  
**Confessions of a Survivor**  
*By Greg Asimakoupoulos*
- 108 WE BUILD PEOPLE**  
**Multiculturalism Within Our Discipleship Ministries: A Leadership Challenge**  
*By LeRoy R. Bartel*
- 110 SALT & LIGHT**  
**Message, Method, and Means**  
*By Randy Hurst*
- 112 FINANCIAL CONCEPTS**  
**Looking Forward To Paying Off That Home Mortgage Early? Not So Fast!**  
*By Randall K. Barton*
- 114 CLERGY, CHURCH & LAW**  
**The Implications of Terrorism**  
*By Richard R. Hammar*
- 117 COLLEGE CORNER**  
**What Makes Our Colleges "Christian"?**  
*By Robert H. Spence*
- 118 FOCUS ON AMERICA**  
**Critical Incident Stress Management**  
*By Alvin Worthley*

## departments

- 120 SERMON SEEDS**
- 124 MINISTRY IDEAS**
- 126 ILLUSTRATE IT**
- 130 BOOK REVIEWS**
- 134 NEWS & RESOURCES**
- 140 MARKETPLACE**
- 142 WITH CHRIST**
- 144 ADVERTISING INDEX**

**ENRICHMENT** (ISSN 1082-1791), is published quarterly (January, April, July, October), ©2002 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.

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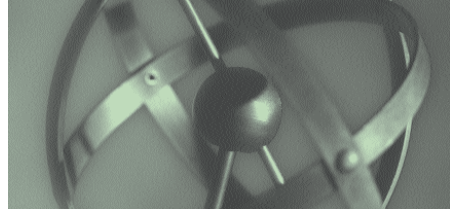
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# interview

WITH THOMAS E. TRASK



## ASK THE SUPERINTENDENT— Effective Pastoral Leadership

**Ministers need to recognize they have not  
chosen their ministries and occupations—  
God has called them.**



*Godly, effective leadership is necessary if the Church is to impact its world with the gospel. No one knows this better than General Superintendent Thomas E. Trask. He has provided strong leadership for the Assemblies of God and is known throughout the church world as a leader among leaders.*

*In his quarterly interview with Enrichment journal, General Superintendent Trask talks about his passion for leadership. He also provides practical encouragement and advice for pastors as they strengthen their leadership skills.*

### HOW DO YOU DEFINE LEADERSHIP?

**TRASK:** A leader has followers. Someone once said that you are not leading if no one is following. In the church, a leader is one whom God has given responsibility and has called to lead a church.

A leader is also accountable. As general superintendent, I'm accountable to the Lord, to the Executive Presbytery, to the General Presbytery, and to this Fellowship.

### WHAT ABOUT THE FOLLOWERSHIP CONCEPT OF LEADERSHIP THAT IS ESPOUSED TODAY?

**TRASK:** This is not a new concept. Jesus introduced it. He said to Peter, James, and

John, "Follow me, and I will make you fishers of men." Jesus was their leader. They spent time with Him, and He taught them how to be leaders.

We need to be careful whom we follow and what voice we hear. Those we follow must have God's approval, and also the approval from those around them. This approval brings authenticity to one's leadership. We are followers, but not blind followers.

### WHAT CHARACTERISTICS OF LEADERSHIP ARE ESSENTIAL FOR TODAY'S PASTOR?

**TRASK:** First, a leader is spiritual. Pastors must have a sensitivity to the Great Shepherd. They must be people of prayer and the Word, and in a growing relationship with Jesus Christ. Those who lead the church must be doctrinally sound, have Bible-based ministries, and love people and the work of God. They are disciplined in their own lives, time, and priorities.

Effective pastors understand the concept of servanthood. Our Lord was a servant. In Matthew 23:11, Jesus said, "He that is greatest among you, shall be your servant." We are servants to those whom God has given us. Servant leaders do not need to have

their egos stroked, nor do they become proud, arrogant, or dictatorial.

You can't force or command people to follow you. You influence them by your lifestyle. When people see that you live what you preach, you will influence them.

### **HOW HAS THE TRANSITION FROM A CEO MODEL TO A TEAM LEADER IMPACTED PASTORAL LEADERSHIP?**

**TRASK:** The key word is balance. A CEO can be demanding, authoritative, and dictatorial. There is no place for that in the church.

It's one thing to demand respect, and another to earn respect. We are not in the respect-demanding business. If you need to demand respect as a leader, you're in trouble. But if you earn respect as a result of being a pastor/leader, people will follow you because of who you are, not because of your title.

Jesus was a team leader. He brought people around Him and invested His life in them so He could replicate what He was. This is what we need to do in the church today—replicate what we are so we can empower others to become leaders.

One of the greatest untapped resources in the church is the laity. Laity have gifts and skills, and can be leaders. But many have never had pastors tell them, "I want you to be a part of the team so you can learn and develop in the leadership to which God has called you."

### **WHAT ARE CHURCHES LOOKING FOR IN PASTORAL LEADERSHIP?**

**TRASK:** Churches are looking for spiritual men and women. They want pastors who have a love for people and know how to develop them as leaders. They desire leaders who are skilled in handling the Word of God. Churches want pastors who are disciplined in their time and habits and who are reachable. They are looking for leaders who can govern their family—their children are in subjection. Pastors need to have administrative skills. Churches are

looking for pastors who have vision and faith—pastors who will lead and direct them as a body of believers.

### **HOW WOULD YOU ENCOURAGE PASTORS WHO ARE STRUGGLING WITH THEIR LEADERSHIP IMAGE?**

**TRASK:** Ministers need to recognize they have not chosen their ministries and occupations—God has called them. God saw something in these pastors when He called them that they might not see in themselves. One should not evaluate his or her gifts only by what he or she sees. God wants you to be successful; don't measure your success by the success of others.

With God's calling comes His enabling. He will equip you and help you. This does not mean the pastor is not responsible to develop leadership skills. There are books on leadership skills that pastors can read. There are also college or seminary courses that pastors can take to enhance their leadership skills.

Senior pastors can mentor their staff members and help them improve their leadership skills. We had 10 full-time staff members when I pastored in the Detroit area. Churches were constantly trying to hire my staff members as their senior pastor. They felt my staff

**If you earn respect as a result of being a pastor/leader, people will follow you because of who you are, not because of your title.**

members had learned things that would help them be good senior pastors. Many successful pastors have served on staff with a successful pastor and learned from them.

Pastors can also be mentored by a successful pastor. Find a pastor and say, "I need to sit with you. Can you give me 2 or 3 hours a month and let me learn from you? Here's what I feel I'm lacking." Through mentoring and teaching, pastors can build confidence in themselves and in their own leadership abilities.

One key factor that gets pastors into trouble is this: they become unteachable. We should always be learning so we don't become set in our ways, stubborn, inflexible, and rigid. This type of behavior turns people away.

Because of the complexity of people's lives and the deterioration of the home and family, there is a greater need for leadership in the local church. Pastors can provide a strong father image—to give guidance, wisdom, and help. It's an opportunity for leadership within the church to be used of the Lord to meet the needs of today.

### **HOW SHOULD A PASTOR RESPOND TOWARD HIS PREDECESSOR WHO WAS A STRONG LEADER?**

**TRASK:** Appreciate that pastor's gifts and the years he served that congregation. Honor him. Invite him back to minister in the pulpit. You need to be confident in your own leadership. He isn't a threat to your ministry. You have the privilege of building on his strong leadership. That is a plus.

I followed a man who had been a strong pastor for 43 years. He established a base on which I could build. His leadership was balanced and in proper perspective. When you understand God has put you in a place, it doesn't mean you

need to diminish your predecessor. If you honor those who have gone before you, giving honor to whom honor is due, you elevate yourself in the eyes of the people.

### **DO YOU HAVE A FINAL THOUGHT FOR OUR PASTORS?**

**TRASK:** Pastors must remember that being the spiritual leader of the church is a privilege that God has entrusted to them. They must hold the pastoral office carefully and never use it to abuse, be rude, or demanding to people. **e**



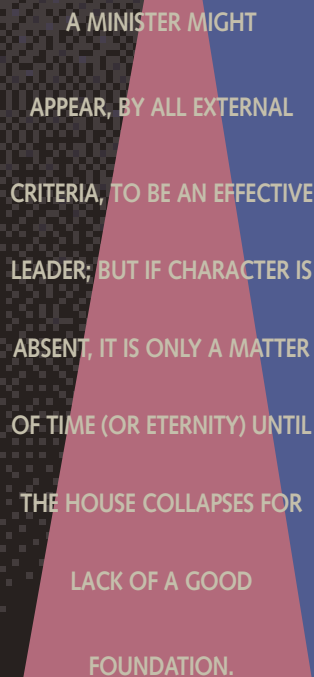




BY RICHARD L. DRESSELHAUS

# CHARACTER:

## The *Essence* of Effective Leadership



A MINISTER MIGHT  
APPEAR, BY ALL EXTERNAL  
CRITERIA, TO BE AN EFFECTIVE  
LEADER; BUT IF CHARACTER IS  
ABSENT, IT IS ONLY A MATTER  
OF TIME (OR ETERNITY) UNTIL  
THE HOUSE COLLAPSES FOR  
LACK OF A GOOD  
FOUNDATION.

**R**un the credit card through the slot, lift the lever, and presto, the gas pours from the pump into your tank. But not at the station I was at. The pumps were old and antiquated. Then I saw the sign, "Pay inside before pumping gas." So in I went with my credit card.

"Sir, we don't take credit cards here; only cash."

By this time my patience was exhausted, and I replied, "Aren't you a little out of date here?" And I aggressively placed a \$20 bill (or so I thought) on the counter.

I proceeded to the pump to fill my tank with \$20 worth of gas. But at \$10, the pump shut down. *I can't believe this. She is cheating me out of \$10*, I thought. So back to the cashier with my impatient plea:

"Ma'am, I gave you a \$20!"

"No, you gave me a \$10."

"No, check your register, it was a \$20."

She persisted. I gave up, jumped in the car, and headed down the freeway to the church. Then it hit me. Oh, no, I did break that \$20 the night before. She was right. Worse yet, I began to review the entire event. Moments into my review, I felt guilty and disgusted with myself. I was embarrassed and ashamed. *That episode*, I admitted to myself, *was far below my sense of dignity and was a radical violation of the principles of good character I have tried to guard and cultivate through many years of pastoral ministry.*



The next day, I was back to that same service station with an apology. I felt much better and knew that if the cashier should perchance be seated on the front pew next Sunday morning, I could at least face her with some sense of assurance.

Here is what I learned about character in that unfortunate encounter:

- True character reveals itself even in the small things. And life is an assimilation of small things. How we respond is a clear measure of our character.

- True character reveals itself most dramatically in the hidden places—in those encounters with total strangers and with people we will likely never see again. It's our conduct when no one is looking that exposes clearly the real quality of our character.

- True character reveals itself most completely in the way we treat the people without power in our lives. A cashier in a service station located at a safe distance from the church is a case in point.

- True character reveals itself clearly in the ways in which we deal with those inevitable, compromising, and regretful episodes in life.

## CHARACTER AND LEADERSHIP

What does character have to do with leadership? Everything. In fact, since leadership is about influence, and influence is about relationship, and relationship is about character, character and leadership are inseparably intertwined. You cannot lead effectively without authentic and godly character.

Rarely does a pastor fail because he\* is a poor preacher, inadequately trained, or unsure of his call. Typically, pastors fail over matters that have to do with character. They compromise in the little and hidden things that over time undermine the integrity of their ministry and render their service for God ineffective.

For years my wife, Elnora, and I have tried to live with this criteria: What if this decision or action were projected on the screen before our wonderful congregation? Would we be proud or ashamed? More than once we have pulled back and taken a second look.

The people we serve have the right to expect the highest level of honesty, truthfulness, respect, and fairness. Anything less compromises the integrity of our sacred call.

Many years ago Elnora and I spent a week at an intense discipleship retreat. In the course of the week, I yielded to some personal feelings about a certain practice of the “community” and expressed those feelings rather openly. Of course, I was rightly corrected. It was a moment of growth in my life. I've been grateful ever since. About 20 years later, I related that experience publicly as a part of a Sunday morning message. To my surprise, the wife of the pastor who had wisely corrected me was in the audience. My first words to her after the service were, “Did I tell the story right?” Fortunately I had. What a strong reminder it was to me that I dare not, for the sake of effect and impact, allow myself to embellish or distort the details of an illustration. Integrity and character are exposed at just these points.

I once heard of a minister who not only borrowed another minister's sermon, but even used that minister's personal illustrations as if they were his. This is both unthinkable and inexcusable. As someone has said: We dare not tell little lies to speak of great truths.

While studying preaching at Fuller Theological Seminary, I heard Ian Pitt-Watson use a most gripping illustration. Several years later, while speaking at a conference in another part of the country, I desired to use that same illustration. To credit Dr. Pitt-Watson seemed most unnecessary. This was a group of people distant from Fuller and its professors. Fortunately, by God's mercy, I paused long enough to provide the necessary footnote. Following the message a total stranger expressed her appreciation to me for giving the proper credit for the illustration. Then she added, “I've heard him use that illustration myself.” I was reminded again how critical it is to practice integrity, even in the little things.

The church is crying out these days for men and women who understand

and practice the basic principles of effective leadership. But in all the discussion, may we not ignore or in any way depreciate the absolute necessity of character as it provides the foundation for leadership. A minister might appear, by all external criteria, to be an effective leader; but if character is absent, it is only a matter of time (or eternity) until the house collapses for lack of a good foundation. In God's economy, godly character is what matters most.

Did not Jesus say a great deal about stewardship of time, talent, and resources? Is not character implicit in all He taught? Character is not taught in a classroom nor confirmed with the granting of a diploma or credential. Godly character is the product of a life-long quest to allow the grace of God to touch us at the deepest levels of our emotions. It is the by-product of a practical life of spiritual discipline and submission to the will of God.

I recently heard a most enlightening commentary by Michael Josephson on the absence of character in our contemporary world. He said, “There's a cartoon of an earnest-looking fellow standing in front of a man behind a desk. The caption, ‘We admire your integrity, Daniel. Unfortunately, we have no room for that in our firm.’ This may not be an overstatement.” Mr. Josephson provided the facts to support his contention—not a good testimony: “A 1995 survey of more than 2,000 secretaries in the U.S. and Canada revealed that 60 percent lied about their supervisors' whereabouts. Okay, that's a moral misdemeanor. But nearly one in five also said they had falsely stated they witnessed a signature on a notarized document, and 10 percent said they removed damaging information from a file at the request of their boss.” These actions by secretaries, Mr. Josephson states, “reflect the flexible morality of individual supervisors who, out of ambition, fear, or corrupt character, ask others to lie or look the other way.” I especially like his closing exhortation: “Your integrity is a personal asset. Don't let anyone mess with it.”<sup>1</sup> Good counsel. Sadly, the church

has been impacted by the world. I wonder how many pastors wink at their secretary's response to a caller: "I'm sorry, the pastor is not in today," when in reality he is in the next office; or, "I'm sorry, this is pastor's study day," when in truth that pastor is enjoying a round of golf.

The people of God deserve better. This kind of careless conduct and compromised integrity erodes the leadership influence of a pastor. It may not expose itself immediately, but in time it will be very clear that something is amiss. I have heard it often said, "I feed more on the spirit of my pastor than even the words that he speaks." People look for the validation of the message preached through the integrity of the life lived. If observed conduct and proclaimed truth do not run on parallel tracks, the intended impact will ultimately be reduced to absurdity.

No place are integrity and character (or their absences) more clearly demonstrated than in the area of church finance. Granted, responsibilities may be delegated, but it is up to the pastor to be sure that the highest level of integrity is demonstrated in the handling of God's resources—designated gifts. Payroll deductions, income projects, budgetary controls—all these and more remain under the pastor's direction. Who can count the number of pastors who have shipwrecked on the shoals of careless procedures and thoughtless negligence in the area of church finance? Diligence here is a must.

What can pastors do to build the kind of character that will support and sustain a ministry of effective leadership in the local church?

#### **Adopt the right models.**

We become like the people we follow. This is why it is so important to carefully select the people after whom you pattern your life. In time, you will adopt as your own their values, perspectives, principles, behavior, and character. Learning, for all of us, is primarily through imitation and example. Right choices here will prove to be most important.

I have a vivid memory of the pastor

under whom I first served as a minister. Fresh out of seminary and ready to embark on a life of pastoral ministry, I was ready to be nurtured and trained. Brother Wilbur Weides was my choice, and it was a good one. I listened to every word he spoke, evaluated every decision he made, observed every response he made to people, and studied the way he ordered his life. To this day, I admit to being something of a "Weides clone." He was a wonderful model. In these days when bigger is better (or supposedly so), may we be very careful to choose models for ministry who exhibit the kind of character and integrity that point clearly to Jesus Christ. Some of our finest pastors, rich in character, faithfully serve the Lord in uncelebrated ways and in obscure places. But when the light of eternity sets its focus, many of these pastors will shine with brightness.

Choose models for ministry who will challenge you to the highest levels of godly character. Qualities of authentic leadership begin to emerge right here.

#### **Define carefully the boundaries.**

When it comes to character and integrity, where have you set the boundaries? What do you consider essential to good character? What would you see as a compromise of integrity? We must all be very intentional. An old college professor put it this way: "Fair weather is building weather." In other words, don't wait for the storm to strike before you bolt down the hatches. Draw the boundary lines now so you will know where you stand when the crisis strikes.

It would be very difficult to play a good game of football, tennis, hockey, or basketball without boundary lines. In the same way, it is impossible to live a life characterized by authentic character without knowing where you have placed the boundary lines of moral and ethical behavior. There is a provocative billboard on the freeway between my home and the church. It would be sinful for me to look at that sign as I go by. Why? Because as Job says: "I made a

covenant with my eyes not to look lustfully at a girl" (Job 31:1, NIV). This is where I have drawn a boundary line as it relates to moral purity.

If a man disallows a look, he will not be tempted to inappropriate action. This is just the point when it comes to character. We must define the boundaries and hold ourselves accountable to live within those boundaries—resist all monetary pressures to move the boundaries to accommodate inappropriate conduct. None of us dares to wait until we find ourselves in the midst of an ethical and moral crisis before we intentionally determine what is, for us, inappropriate behavior. The discipline of defined boundaries will build into our lives the moral and ethical fabric that will equip us well to lead the church. Anything less will result in ineffective and spiritual disaster.

#### **Practice integrity in the little things.**

The temptation always is to wink at the little things. It's just a nickel...dime...insignificant point...of no consequence. So we grow accustomed to living a little below the line of clear integrity and uncompromising character. It goes in many directions: How we fill out our tax forms; the deductions we allow; the way we calculate our income; the manner in which we figure our tithe; the system we use in screening our calls; the way we respond when someone asks us to pray for them; the explanation we give for being late; the alibis we give for missing an appointment; the way we fulfill our promises to missionaries. The list is almost endless.

The temptation is to dismiss the "little things"—to see them as unworthy of our attention...to reason that we are too busy for such trivia...or that everyone is given to some breach of integrity on so-called minor points. A rash of more minor infractions has preceded radical and tragic moral and ethical failure. Remember, Mr. Josephson speaks of "moral misdemeanors"—those less consequential infractions of the moral and ethical code. Tragically, moral misdemeanors typically become moral

felonies. The roots of ethical catastrophe reach deep into a mix of lesser offenses. This downward spiral must never be allowed to develop. It is deadly to the work of God. Watch out for the little things—it's where big trouble has its beginnings.

#### **Stay accountable to God's appointed authority.**

I am accountable to the board of our church and the leaders of our Fellowship, the Assemblies of God. More than once I have foolishly mused: *If I could just run this church as I want, without regard to a church board, life would be a lot easier.* Those are the words of a fool. The lack of accountability ultimately destroys the ministry and influence of any pastor. We must have a God-given authority to which we are accountable. After 40 years of working closely with a variety of church boards, I am prepared to give clear testimony that these boards have been a godsend to me. They have prevented me from making some very costly and tragic mistakes.

The accountability structures provided by our Fellowship have also been a source of moral and ethical ballast in my life. I try never to forget that I am responsible to my fellow ministers for the way in which I live my life and

conduct my ministry. I hold in high honor those partners in ministry who provide the God-given authority in my life. Submission to the authorities God has placed over us is not only a matter of compliance to a set of guidelines, it is an attitude of the heart. It is at this level that authentic character is allowed to emerge and the highest level of leadership influence achieved.

No pastor is ever going to be an effective leader until he has learned first to be an effective follower. It is sheer hypocrisy to expect people to follow our leadership until first we have demonstrated the kind of humility and submissiveness that is required of those who serve the Lord effectively as a faithful follower. Authentic character that demonstrates itself in effective leadership has learned well this fundamental lesson. It is God's way to suppress arrogance, pride, and conceit. Only then is any minister qualified to lead the church for which Jesus died.

#### **Practice well the essential disciplines of the Christian life.**

An autopsy on moral and ethical failure typically reveals that the fundamental disciplines of the Christian life have been neglected. When the outward demands of ministry are no longer commensurate with the inner flow of Christ's life-giving

grace, failure is inevitable.

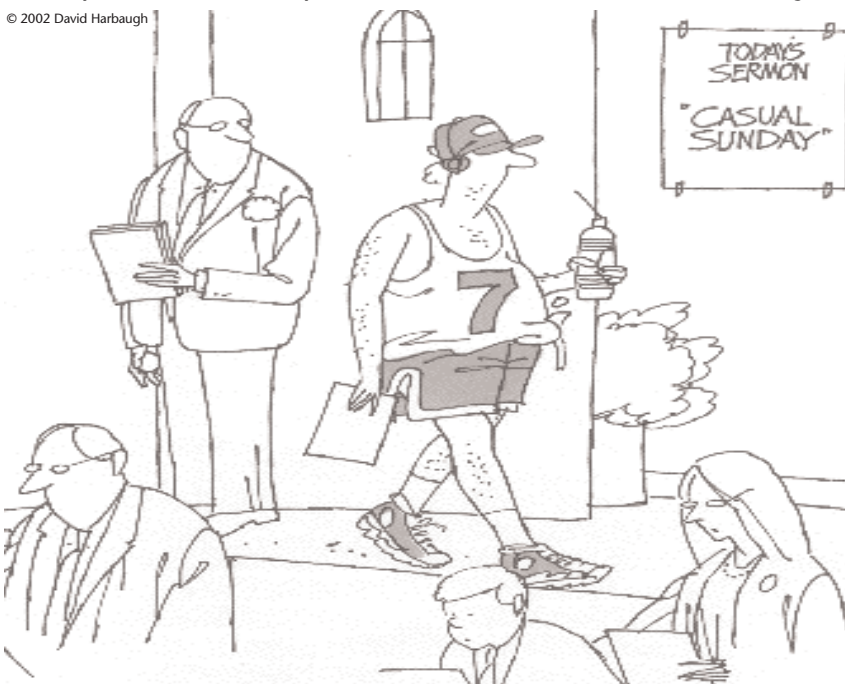
Every minister must be committed first to the nurture of his own inner spirit. Only then is it possible to move among the people of God with authentic and Christ-honoring influence. Leadership that presents itself as qualified and worthy, but is not anchored in spiritual discipline, is most hazardous to the life of the church. The challenge here is great. The life of a minister is filled with justifiable demands. Good things press in on every side. The hours of the day are never enough. We smart over the guilt of work never done. And in this setting, it is easy to miss the one thing most needed—to sit at Jesus' feet and learn of Him. Anything less will rob the minister of an effectiveness in leadership, which is one of the crying needs of the church.

Every pastor lives in two worlds—the inner, invisible world of the spirit and the outer, visible world of daily life and experience. The former is ours to control, the latter is God's. I am encouraged by this truth. When life seems hectic and threatening, I can be strengthened by God's presence and power in the inner world of my spirit. It is reassuring to know that I can cultivate an inner character and integrity that will sustain me as I continue to fulfill the call which God has placed upon my life. It is here I find strength to carry on.

Yes, I have failed more times than I care to admit. But I am very glad I humbled myself, drove back to that antiquated station, and from my heart told the cashier, "I'm sorry!" Godly character that results in authentic leadership is built in moments just like that. **e**

*\*No gender bias is intended by the use of the masculine pronoun for pastor.*

Richard L. Dresselhaus, D.Min., is an executive presbyter and senior pastor of First Assembly of God, San Diego, California.









# interview

WITH BILL EASUM

## Leadership on the OtherSide



BILL EASUM

**C**ould it be that the church is entering a world so complicated and so fast-paced that it will require something far different from the singular world-class leader? Could it be that the emerging world is geared for a totally new understanding of leadership? These are the thoughts of Bill Easum, and in no uncertain terms he strongly affirms this belief.

*This belief stems from the fact the periods of Christendom and modernity are coming to an end. We are living in what Easum describes as a “crack in history.” What will emerge on the other side of this cultural revolution is anyone’s guess. But what remains certain is that a new era will demand a new kind of leadership. What this new style of leadership must look like is the topic of this interview.*

Enrichment’s executive editor, Gary R. Allen, interviewed Bill Easum, president and senior managing partner in Easum, Bandy and Associates, a church consulting and futuring firm devoted to coaching church leaders into the 21st century. Easum is one of the most widely sought advisors on congregational health and vitality in North America. He is the author of several books, including *Dancing With Dinosaurs*, *Sacred Cows Make Gourmet Burgers*, *Growing Spiritual Redwoods*, and *Leadership on the Otherside*, all published by Abingdon Press.

### WHAT ARE SOME COMMON DENOMINATORS AMONG THRIVING CHURCHES?

**EASUM:** There are three transferable common denominators among thriving

churches: First, they have a clear purpose and direction that is tied to the question, “What is it about my relationship with Jesus that the world can’t live without knowing?” The second common denominator is worship that is more indigenous. And the third is that the ministry is not done by paid staff. The various ministries in a church come out of the spiritual formation and the growing edges of the congregation. These are the big three in healthy congregations because they are the essence of the church.

In addition, church planting is a primary mission of thriving, local churches and denominations. A swell is developing among church-planting groups and coaches. More and more local congregations are planting churches. Three things are driving this trend: one, it is biblical; two, most churches in the United States are located in the wrong place today (the people have moved); three, it is easier to grow a new church than it is to transition a dying one.

Finally, the area of values, identity, security, relationships, order, and purpose continue to be issues in thriving churches. Churches that know where they are going and why will do best. The only established churches that will survive are those that are culturally relevant and biblically sound.

## HOW DO YOU VIEW THE FUTURE OF LAY MINISTRY IN THE CHURCH?

**EASUM:** Most of our churches have a centralized, center-out or top-down, controlling environment. People know that underlying everything is a system or methodology where ministry occurs either in the life of the clergy or on stage Sunday morning. We need a totally new view of what it means to be the church. We must eliminate the centralized, heavy-handed, domineering clergy mind-set, as well as eliminate the mind-set of laity who believe that to have ownership of the church, they need to be in on the decision-making process.

ministries are decided by God in the hearts of the people as they are growing in their relationship with Christ. The system is permission-giving, centered around clear, core values and an understanding of the church's mission.

The priesthood of the believer hasn't happened because clergy are controlling and laypeople are demanding to be served. Both need to become servants.

Most of the ministry in healthy churches is done by laity. Churches need to organize around a lay-mobilization system that focuses on harnessing and empowering people's God-given abilities.

The biggest weakness today in many churches and denominations is the

the same way with most of the denominations and churches with which I work. If they would return to their roots, and separate themselves from the last 100 years of modernity, they would be in better shape.

## HOW CAN PASTORS MAINTAIN THEIR PASSION FOR MINISTRY?

**EASUM:** Pastors must get back in touch with their call. The call is why God has placed me here—it is the purpose for my life. It is why I do what I do. A call is no different for the clergy or the laity.

What I have seen with many pastors is this: they came into ministry with great, wonderful, idealistic goals. Over

**It is sheer folly to think that the people who led us well during modernity can give us the same quality of leadership in the postmodern/pre-Christian world.—Easum**



In most churches, the day-to-day decisions are made by a handful of people—generally paid staff—and laypeople primarily do the ministries of the church. But we need to end the idea that we have some people who decide what needs to be done, and then others do the work. We are, however, beginning to see a change in the way churches are planning and conducting ministry.

What we are beginning to see in some churches today is a reversal of roles. Ministries in these churches are not decided by a handful of people; rather,

professionalism of the church. We're hoping to disarm that quickly enough to make a shift toward lay-led ministry.

## HOW CAN PASTORS, CHURCHES, AND DENOMINATIONS DISARM THIS TENDENCY?

**EASUM:** The church shouldn't buy into modernity's passion for top-down, controlling, machine-like organizations. Modernity has usurped any form of spirituality, the supernatural, or the miraculous.

We need to return to our roots. It's

15, 20, or 30 years, they have forgotten their hopes and dreams. Instead, they have become domesticated housekeepers, store tenders, shopkeepers of an institution.

That isn't what pastors are called to do. They are called to preach and bring people to Christ. They are to make a difference in the world. They aren't called to be nursemaids to people who are never going to grow up.

Over a period of time, I have seen pastor after pastor lose his or her edge and give in to people's demands that he

**Leaders represent Christ by modeling faith for others to see. They find fulfillment not in what they accomplish but in what they help others accomplish.—Easum**



or she take care of them. That's what I mean by returning to the initial call—where it became clear what God wanted you to do—and you went out and believed you could change the world. That's what we've got to return to.

**SINCE SOME THINGS IN THE MINISTRY ARE OBLIGATORY, WHY DO YOU MAKE A DISTINCTION BETWEEN PASSION AND OBEDIENCE?**

**EASUM:** Obedience and passion are like a two-sided coin. Both are needed, but to be obedient without passion will not get anybody's attention. To be passionate without obedience, you will flame out, burn up, and mess up. Obedience and passion must go together.

Most pastors are obedient. But what I see in too many pastors is a sort of dead look in their eyes...I don't see the fire. When I bring people into my organization, I ask them to describe their spiritual journey. What I want to hear is their fire and passion. If I don't get these, I don't go on with the interview.

**TALK ABOUT THE EFFECTIVE CHURCH AND ITS PRIME DIRECTIVE.**

**EASUM:** The prime directive has to do

with making disciples. The mission, vision, and values are the overall prime directive of a congregation. In a world of no rules, the church must be clearer than ever about its mission. The effective local church is organized around its prime directive. This prime directive replaces a church's felt-need programming.

The mission of all churches is to grow disciples, who then grow other disciples. But how they do it is different for each church. The prime directive shapes the whole life of the congregation—how it spends money, hires staff, what it does, and what it doesn't do—where it's willing to draw the line in the sand and where it isn't.

The prime directive begins with a deep passion and obedience to the call to make disciples who will make other disciples. "Feed my sheep" and "go make disciples" are two of the most important texts for our time. Out of that comes vision. How is a particular church going to make disciples? How is it going to feed the sheep? And then, what values are nonnegotiable in that church?

**WHAT WILL CHARACTERIZE THE CHURCH OF THE FUTURE?**

**EASUM:** First, the clash between the old

and the new will shape most of the first two decades of the 21st century. Radical changes in society will lead to turbulent and trying times in society and for established organizations, including the church. This will be made even more difficult by the fact that the U.S. is getting older and younger at the same time. Each of the two generations following the boomers rival it in size. These societal characteristics will most certainly have an impact on the future of the church.

Second, churches will become smaller, more intimate, and will have higher commitment. The number of deeply committed Christians will become more numerous while nominal, cultural church members will continue to decrease.

Third, multiple sites will become the norm because the place will not be important in the 21st century. Technological advances such as the Internet have the potential to make location irrelevant. Cyber churches will also become some of the largest churches and may be the new form of megachurch. The electronic church is already with us. The rapid growth of E-mail and the Internet is unprecedented in history.

Fourth, multitrack churches will also become the norm among healthy, established churches. Many churches will find that established patterns of worship, education, pastoral care, and nurture will still be necessary to reach people.

Fifth, worship will continue to become more high tech. The issue is no longer contemporary versus traditional worship. Spirited, traditional worship is growing churches and making disciples.

Sixth, more and more Protestant pastors will be women. We are already seeing Protestant seminary enrollment reflect the growing role of women.

Finally, each individual church will look like and do exactly what it needs to look like and do in order to carry out its prime directive. The church will take on more varied shapes than it has in the past.

#### **THAT FRUSTRATES SOME PEOPLE BECAUSE THEY WANT TO FIND A...**

EASUM: Cookie cutter?

#### **YES, A COOKIE CUTTER. IF WE DO THIS, THEN WE'LL LOOK LIKE THAT CHURCH.**

EASUM: That's modernity—one-size-fits-all. The more passionate and obedient a congregation is to God's plan for

them, the more faithful and passionate a congregation will be to its mission. It will do or become whatever it needs to become or do to carry out that mission. If it has outlived its location, it will move. If it still has a viable ministry where it is, but it's out of room, it will either plant a new church or graft itself into another part of the community and become the same church in two locations. If the traditional worship is not reaching the majority of the people in the area, it will transition into a two-track congregation where it has traditional and contemporary worship.

When you get away from the top-down, or machine mind-set, and you begin to think indigenous, organic, bottom-up, and decentralized, all kinds of possibilities emerge, because it's not coming from just a handful of people. We're listening to the call. First Corinthians 9:22 says, "I have become all things to all men so that by all possible means I might save some" (NIV).

This is where the church breaks from modernity—we don't all need to look alike. But there are a few things that are nonnegotiable. One of those is, "What do you believe about Jesus?"

But the goal of the church's prime

directive is to make disciples of Jesus Christ—not to make good people—not to change society. It is to bring people to an understanding of what Jesus Christ can and will do in their lives.

#### **IS THERE HOPE FOR EXISTING DENOMINATIONAL STRUCTURES TO MAKE THE SHIFT AND BEGIN TO RESOURCE PRIME DIRECTIVE-FOCUSED CHURCHES?**

EASUM: This depends on how passionate and obedient denominations are. When denominational officials start talking about change, I ask, "Why are you talking about change? Is it out of a hope to survive and to keep your denomination alive, or is it because of your prime directive? Are you, in fact, rediscovering the prime directive and deciding with Paul that nothing else matters except 'Christ and Him crucified?'" That's what's been missing within denominational structures.

At one time my denomination practiced the priesthood of believers with lay-led ministry. A preacher came to a community and preached. He then got on his horse and left for the next community. The day-to-day ministry was done by the people in the church. I see

Two things separate spiritual giants from the wanna-be's. The first is, "Do you have a call that is bigger than your own life...." The second is, "Are you able to be flexible in everything else?"—Easum



how far my denomination has drifted in 100 to 150 years. With our circuit riders, we put a church in every town in the country over a 100-year period. Now we're centralized and top-down. But if my denomination will go back to its roots, this is where its future lies. Its past is what made it great.

Your denomination is the same. Ask yourselves, "What made us great?" That's what you need to recover.

### **DESCRIBE WHAT PASTORAL LEADERSHIP SHOULD LOOK LIKE FOR EFFECTIVE 21ST-CENTURY MINISTRY.**

**EASUM:** By far, the greatest challenge in the early part of the 21st century is the need to raise up leaders who can function in a world of speed, blur, and flux. Every discipline, including the church, is running out of world-class leaders. It is sheer folly to think that the people who led us well during modernity can give us the same quality of leadership in the postmodern/pre-Christian world. Churches need to pour more time, energy, and money into training than they do construction.

Leaders are obedient to a call greater than their own lives. A leader does what

has to be done to achieve the mission. Mission dictates action. This is the all-consuming passion.

Leaders are passionate about Jesus Christ and are flexible about most other things. One of the passionate core issues is always changing lives, not merely taking care of people. This passion overcomes a host of inadequate skills. Because of this passion to change lives, leaders can remain focused on the core issues regardless of the distractions.

Leaders have a different set of life metaphors. Life metaphors are the unwritten and mostly unconscious assumptions, rules, and prejudices that form the basis of how we feel, think and act. Today's leaders feel, think and act differently from leaders of the past. They're gripped by a different view of reality.

Leaders approach life intuitively as if led by the Holy Spirit. These leaders pray: "God put us in the flow of what You are doing in this world."

Leaders innovate on the fly. This means they are living at the messy edge of chaos without becoming part of the chaos. Leaders test the edges of life. They don't just tolerate change, they build it into the fabric of their ministry.

Leaders know how to share Jesus with unbelievers. Leaders have a radical faith in and obedience to Jesus Christ. This is not a liberal or conservative issue—this is the heart of our faith—our relationship with Jesus Christ.

Leaders sense that the genetic code of the church is to make disciples of Jesus Christ, not to take care of people. The reason churches are declining is that they have forgotten what business they are in. Leaders assist congregations in discovering and articulating their prime directive—why they exist, defining their values, how they will achieve their mission.

Leaders function as spiritual directors as opposed to expert teachers. Spiritual directors join with fellow travelers on their journey in personally experiencing God's direction. They help the other person interpret his own story in light of the biblical story. They are interpreters of experience, not experts who deliver information. Spiritual directors help others identify the right path for their lives. They direct mentorees to the needed spiritual disciplines.

Leaders think and feel like apostles. The 21st century requires apostles who spread the Kingdom, not pastors who

**Churches need to organize around a lay-mobilization system that focuses on harnessing and empowering people's God-given abilities.—Easum**



**The greatest challenge in the early part of the 21st century is the need to raise up leaders who can function in a world of speed, blur, and flux.—Easum**



take care of churches and tend to the machinery of the church. They think spiritual, not institutional. They force the church to look outward. Apostles are theologians with a clear message—the redemptive power of Jesus Christ and the sustaining power of the Holy Spirit.

Leaders are permission-givers. They see in others what God sees in them and help them discover their gifts, and then let them minister with these God-given gifts. Spiritual wallflowers blossom as a result of their leader's relationship with them.

Leaders make sure people are disciplined before placing them in leadership. One of the biggest mistakes church leaders make today is trying to get people involved in church activities or on a committee instead of ensuring they have a solid, spiritual foundation from which to grow through serving others.

Leaders know that most ministries throughout the church occur best in a team-based environment. Teams, unlike committees, are put together by a leader who casts a vision for a particular ministry and then fills the team with compatible people with complementary gifts. Many of the leaders of the new world will be women.

Developing solid community is at the heart of team-based ministries. Multiple leaders will replace the heroic leader model. Triad leadership at the core will be the most effective form of leadership. Multiple lead pastors will replace the Lone Ranger of modernity.

Twenty-first-century leaders will serve Jesus Christ in the midst of the congregation instead of serving the congregation. This distinction is crucial. It keeps pastors focused more on the historic function of the church rather than doing the bidding of the congregation—to merely take care of them.

Leaders are servants of Jesus Christ, not professionals who serve a church. Leaders represent Christ by modeling faith for others to see. They find fulfillment not in what they accomplish but in what they help others accomplish. They follow Ephesians 4:11,12.


Leaders are real people with passion and emotions and aren't concerned with being nice (neither was Jesus, Mark 10:17).

Leaders need to be able to shift through the junk data to find the crucial, new, timely information and share it with other leaders. They need to be able to help others distinguish between

reality and fiction. Leaders will also need a clear sense of what it means to be human. Machines will continue to become more human and humans will continue to become more machine-like.

Finally, 21st-century leaders are willing to change their life metaphors in order to carry on the mission. The ability to change depends on the level of your passion for the mission—how badly do you want to be in the midst of what God is about in this world?

#### **DO YOU HAVE ANY FINAL THOUGHTS FOR OUR PASTORS?**

**EASUM:** Two things separate spiritual giants from the wanna-be's. The first is, "Do you have a call that is bigger than your own life—are you willing to die for it, and does that call focus in Jesus Christ?" And the second is, "Are you able to be flexible in everything else?" That's what is separating spiritual giants who are emerging all over the world. It's a passion and an obedience to the call to make disciples. Like Paul said all that matters is Christ and Him crucified. 

*Most of the ideas in this interview can be found in Bill Easum's book, Leadership on the OtherSide (Abingdon Press, 2000).*

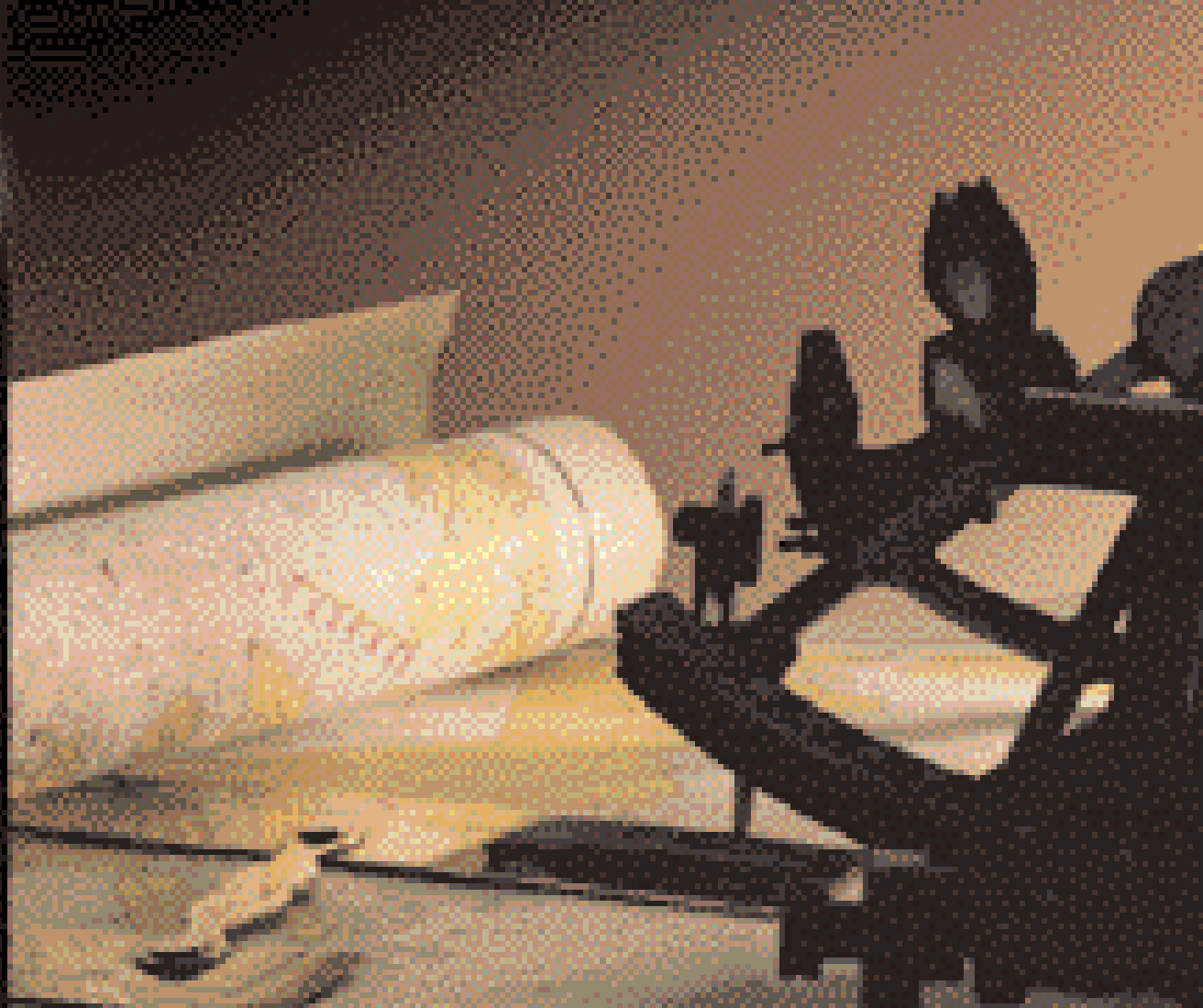




BY BYRON D. KLAUS

# PENTECOSTAL

Rather than describe the dearth of leadership in the church, the long-term view toward the uncharted waters that



# FOR THE

# LEADERSHIP

focus of this article is to offer perspective on how we take a  
Pentecostal leaders are presently navigating.

One does not need to be particularly astute to know that books and materials on leadership are hot items today. Whether in the business world or in the church, leadership is a buzzword. But is this reality merely a fad?... a growth industry?... marketing ploy? Are the trends and priorities of a changing world unduly influencing the church?

# ONCE HAUL

The rhetorical questions I have posed can provide substance for lengthy and heated conversations. The emerging new century/millennium creates a plethora of realities that simply have not been faced before. Business gurus like Peter Drucker warn that we are facing a severe deficit of business leaders equipped to deal with the complexities, volatility, and new rules of a global marketplace. We are painfully aware that effective political leadership globally is in short supply.

Rather than further describe the dearth of leadership in the church, the focus of this article is to offer perspective on how we take a long-term view toward the uncharted waters that Pentecostal leaders are presently navigating. The Assemblies of God is facing

as a whole is no longer the first place people look for help when in personal need. The influence of secular humanism is still enormous and the cauldron of relativity called postmodernism spreads its tentacles in ever-expanding cultural control. These new realities force our leadership priorities and skills to be critiqued. Can we maintain business as usual and hope to see quantitative growth and the raising of spiritual maturity and effectiveness in our churches? My long-term colleague, Roger Heuser, has synthesized some crucial guidelines, taken from a recent book by VISA card founder Dee Hock, that are applicable to our present situation (see sidebar in this article, "Chaotic Realities and Timeless Truths"). According to Hock, when our

You will be further entrenched in mediocrity.

Charting a course for Pentecostal leadership in the 21st century is a daunting task. Consider the following three crucial marks of Pentecostal leadership for long-term ministry effectiveness in the 21st century.

### **PENTECOSTAL LEADERS IN THE 21ST CENTURY ARE MARKED BY A DIVINE CALL**

While a significant aspect of a Pentecostal doctrine of the church has been that the ministry belongs to all believers (1 Peter 2:5), the present cultural priority is toward professionalization and specialization. In the current atmosphere, we can sometimes think that being a leader in the church is a personal choice for which professional training will certify effectiveness. In reality, the pressures of 21st-century ministry require more than a vocational choice to enter full-time ministry. Our present situation necessitates an affirmation that a divine call is necessary for those gifted by God to lead (Ephesians 4:11–16). Ultimate authority for ministry is derived from the Spirit who calls.

A call from God to serve as a Pentecostal leader is not merely the actualization of personal plans for professional ministry effectiveness. The destiny to which God calls us is to participate in His kingdom's eternal redemptive mission. One of the significant results of the baptism in the Holy Spirit is a clear realization that you have been called to a task bigger than the largest of your personal dreams. You are part of an eternal agenda of God that cuts through cultural complexity, modernist self-centeredness and postmodern cynicism. Call connects you with a destiny to participate (as a Spirit-called leader) in the eternal and ongoing redemptive mission of God. The Spirit-initiated call, which creates a sense of eternal destiny as a Pentecostal leader, yields the seedbed in which vision for ministry can emerge. This will not be personal

## **Our competence as Pentecostal ministers is ultimately not measured by our capability to produce results but to discern between the results wrought by human effort and the eternal results that only the Spirit can generate.**

some unique challenges. Unlike many denominations in the U.S., we are growing, but our growing edges are changing and will continue to change the fabric of the Assemblies of God significantly. If current growth trends continue, the Assemblies of God will be 30 percent ethnic minority by 2006. Over half our people worship in just 16 percent of our churches, signaling a significant dilemma for churches in smaller communities and congregations without a sense of purpose for their churches. We are facing the graying of our ministerial ranks; nearly one in four of our ministers is over 65 years old, and only 27 percent of ministers are under 40 years of age.

Ethnic shifts, the plateauing of growth in Anglo-majority churches, and the graying of our ministers are just a few challenges that the A/G is encountering. We must face these challenges in a world where the church

interpretive framework is in conflict with changing realities, we can respond in at least three ways:

1. Cling to the old framework and impose it on new realities.
2. Engage in denial and pretend the external changes are not really profound.
3. Attempt to understand and change our internal model of reality (which can be terrifying, not to mention extremely difficult).

Which of these three pathways of response to changing times will you take as a leader? I could recommend books to read, seminars to attend, Web sites to consult, or even a seminary degree at AGTS. These suggestions may or may not be of short-term pragmatic impact. Yet, if your only response to significant shifts in our world today is to participate in short-term strategies, then you will be at the same point 5 years from now as you are presently.

vision or wish-dreams, but a Spirit-empowered vision/perspective on the significance of God's eternal redemptive plan. This divine initiative will

today among us by the power of the Holy Spirit. Our competence as Pentecostal ministers is ultimately not measured by our capability to produce

10:45). Jesus' source of empowerment was certainly the Holy Spirit, who enabled Him to carry out the will of the Father, and who in turn would empower God's people to do the same (John 1:32,33; 20:21; Acts 1:8). The continuing ministry of Jesus does not detour from the ministry He exemplified while on earth. Only the Spirit's power can effect ministry of eternal consequence, and only ministries aimed at the redemptive purposes of the Father qualify to have the Spirit's power flowing through them. You will be competent to know the difference between the flesh and the Spirit in contemporary ministry in direct proportion to your tenacity to know the purposes of Jesus' ministry on earth. The authoritative record of Jesus' ministry in the Gospels is not a mere historical document; it is the revealing of the character of God that is ultimately redemptive and reflects a mission to redeem.

The competence-discernment-mission nexus is crucial to effective Pentecostal leadership in the 21st century because our postmodern world

## **Integrity is the bottom line for Pentecostal leaders because the world recognizes the stench of religious belief without accompanying religious action.**

come to pass because not even the gates of hell can prevail against its inevitable victory (Matthew 16:18). The call-destiny-vision nexus is crucial for effective Pentecostal leadership in the 21st century. Without these key elements leaders will not be able to make the courageous decisions necessary to lead God's people through the complexities of uncharted waters in the 21st century.

### **PENTECOSTAL LEADERS IN THE 21ST CENTURY ARE MARKED BY COMPETENCE**

Matthew 7:21–23 records the sobering reality that some well-meaning ministers will one day have their efforts evaluated and found wanting. Their measurement of spiritual competence was assumed but was critiqued harshly by Jesus. For all intents and purposes, Jesus said you may have cast out demons and ministered with signs and wonders following, but frankly you didn't do it in my power. Imagine not knowing the difference between the ministry of Jesus Christ and some "other" ministry?

Competence for Pentecostal ministers must include the skill of discernment. The ministry competence of discernment is the spiritual maturity to know the difference between works of human effort and the continuing ministry of Jesus empowered by the Spirit. Pentecost certainly includes the guarantee that the Jesus whose redemptive ministry on earth is authoritatively recorded for us in the Gospels is the same Jesus who continues His ministry

results but to discern between the results wrought by human effort and the eternal results that only the Spirit can generate. To competently serve in Jesus' name we must develop and participate in only those ministry efforts that fully reflect the ongoing "present-tense" ministry of Jesus empowered by the Spirit.

Jesus' own ministry is the clearest picture of ministry competence that could possibly exist. His eternal purpose is captured in His affirmation that He had come to serve the redemptive will of the Father and give His life a ransom for many (Mark

## **CHAOTIC REALITIES AND TIMELESS TRUTHS**

VISA founder Dee Hock has authored a book entitled *Birth of a Chaordic Age* in which he coined and defined the term *chaordic* as the behavior of any self-governing organism, organization, or system that harmoniously blends characteristics of chaos and order. The success of VISA has been impacted by the awareness of a world characterized by the following:

1. Institutions—political, commercial, or social—are increasingly unable to manage their affairs.
  2. Individuals are increasingly in conflict with an alienated form of the institution of which they are a part.
  3. Society and the biosphere are increasingly in disarray.
- According to Hock, when our interpretive framework is in conflict with changing realities, we can respond in at least three ways:
1. Cling to old framework and impose it on new realities.
  2. Engage in denial and pretend the external changes are not really profound.
  3. Attempt to understand and change our internal model of reality (which can be terrifying, not to mention extremely difficult).

It is always the right time to contemplate and discuss timeless truths, conviction, and imperatives in Scripture and the timely realities, opportunities, and threats in our environment. Turning a big ear toward God and facing a "clear eye" to the situation will mean chaotic realities that necessitate discernment.

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longs after experience (of any kind). Hunger for an encounter with the supernatural is rampant globally. Therefore, the Pentecostal minister must have the competence to discern that only ministry that introduces, affirms, and embodies the redemptive mission of God (seen most clearly in Jesus Christ) is of eternal significance. The competence to discern the presence of Jesus' continuing ministry among us is not for a select group of super leaders. This leadership quality is the bottom-line necessity for every Pentecostal ministry today, lest we end up on the most sobering end of Jesus' evaluation of supposed Pentecostal ministry recorded in Matthew 7:21-23.

#### **PENTECOSTAL LEADERS IN THE 21ST CENTURY ARE MARKED BY CHARACTER**

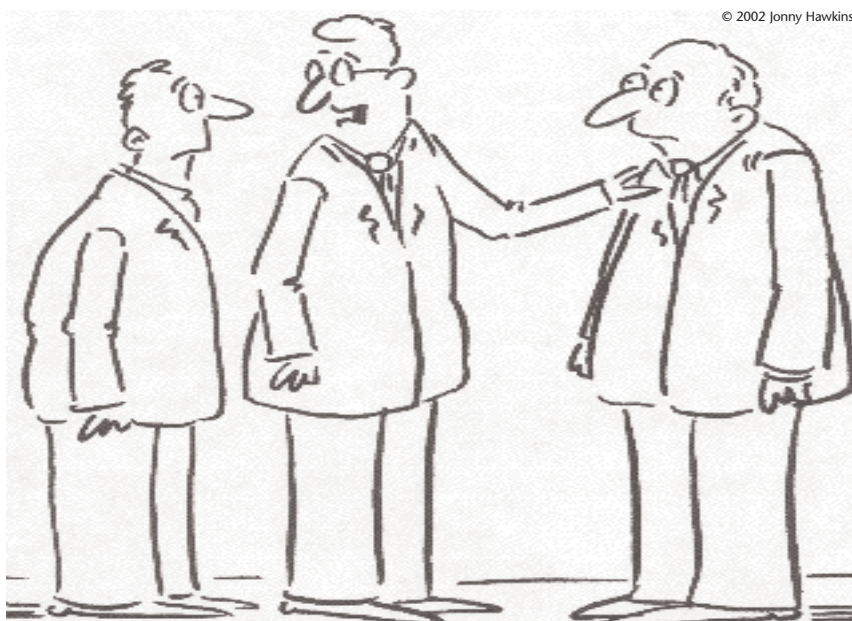
Most any person living in our country today can access the "gospel words" 24 hours a day. Between Christian media and Christian publications, we have saturated our nation with the gospel. But why is our nation increasingly clueless about the central figure and content of the Gospels? Part of that vacuum is explained by the short supply of character in Christianity as a whole and leadership in particular. Research increasingly demonstrates

little difference between professed Christians and non-Christians in practice of biblical morality. People are rejecting the gospel because they perceive little connection between professed Christianity and its impact on the crucial dimensions of life. The reason that character is so crucial to effective Pentecostal leadership is that it embodies the spiritual resources that you bring to the task of leading God's people. You cannot effectively lead a congregation to participate in the ongoing ministry of Jesus Christ if you are spiritually dead on the inside and demonstrate that in destructive relationships. Character is the visible effect of holiness, which may be described as living a life set apart solely for the redemptive mission of Jesus Christ and refusing to participate in any attitude or activity that would cast a shadow on the gospel of Jesus Christ (Hebrews 12:1-3). Holiness has no existence as a solitary religious condition. Holiness must be exemplified in an ethical life, thus exhibiting integrity or an integral relationship between religious belief and religious action.

The character-holiness-integrity nexus is crucial to effective 21st-century Pentecostal leadership because the measure of a leader's character signals the capacity of that leader to effectively

embody the redemptive nature of the gospel personally. Leading God's people to effectively carry out the redemptive mission of Jesus Christ in an increasingly resistant world requires a long view for eternal results.

How will the grace of God continue to flow through our Assemblies of God churches? How will we continue to minister to the brokenness of our culture in reliance upon the Spirit of God and not our own strength? The plan of God is leaders divinely called and gifted by God to establish communities of Spirit-filled people who are caught up in the destiny of participating in the eternal redemptive mission of our Lord. The competence of those leaders is not measured by the same standards that our culture values. Rather, the effectiveness of Pentecostal leadership is measured by the capacity to discern whether or not the presence of Jesus and His ongoing redemptive ministry are alive in the ministry efforts they offer to the world in His name. Integrity is the bottom line for Pentecostal leaders because the world recognizes the stench of religious belief without accompanying religious action. Our task is challenging; simple formulas will not suffice; but call, competence, and character are central to any understanding of Pentecostal leadership for the 21st century. **e**



**"Pastor Blevins is our forward-thinking, decision maker in the face of a receding hairline."**

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#### **B I B L I O G R A P H Y**

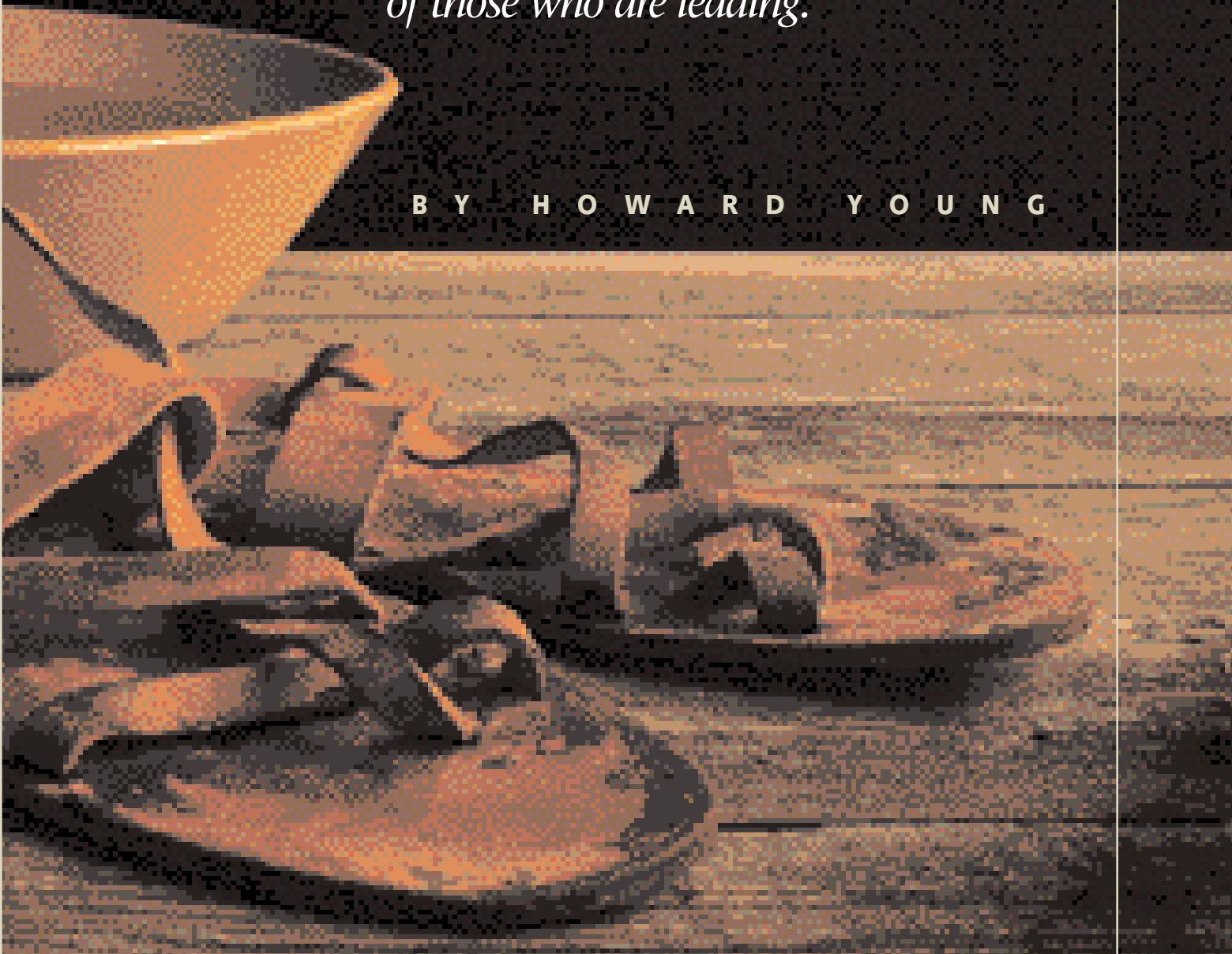
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# REDISCOVERING SERVANT LEADERSHIP

*Unselfish servant leadership  
refuses to rest on the inherent power of a position  
and desires to empower and release others for  
ministry. Servant leadership focuses on the needs  
and growth of those being led, not the needs  
of those who are leading.*

B Y H O W A R D Y O U N G



How does the responsible Christian leader approach leadership? A bewildering array of leadership techniques and principles are available for contemporary Christian leaders. Bolstered by success in various leadership environments, some of these methods may seem attractive. Leaders may reason

has been applied in universities, health-care organizations, and foundations. When applied to the Christian leader, servant leadership is characterized by authentic service that prioritizes the enrichment and enhancement of those served. The test for Christian servant leadership is the progressive spiritual

others (42:1–4; 49:1–6; 50:4–9; 52:13 through 53:12). Contextually, Isaiah's servants have three levels of identification: the nation of Israel serving God; a godly and faithful remnant who served God in difficult times; and the Messiah who would become the suffering servant.<sup>1</sup> These examples from Isaiah

## Those who practice servant leadership discover the overwhelming joy of developing and equipping the diversity that exists within the body of Christ.

that since a certain leadership approach works, it must be good. Pragmatism can win the day.

Most Christian leaders are aware of the principles, values, and methods that have been accepted in the bustling marketplace of diverse leadership practices and theories. We must not forget, however, that Scripture offers a leadership model that should be the linchpin for leadership within the body of Christ. This biblical brand of leadership is uniquely expressed through what is called the *servant attitude of the leader*—the desire to enrich and enhance the lives of those being led through unselfish servanthood. This overarching model of biblical leadership is expressed through an authentic humility that serves others and leads them to become servants as well.

During the last three decades, this leadership style expressed through servanthood has been called *servant leadership*. The term *servant leader* was created and popularized in the early 1970s by Robert K. Greenleaf. Inspired by the vision of Greenleaf, other contemporary writers have produced an appreciable body of literature embracing servant leadership as a means for renewing institutions and creating a more caring and compassionate society.

As a leadership model, servant leadership has crossed many boundaries and

health, freedom, and autonomy of those served. Servant leadership focuses on the needs and growth of those being led, not the needs of those who are leading.

Leadership models that are oriented toward power and control continue to be problematic for the church. Power-oriented leadership laden with posturing, protectionism, cynicism, and adversarialism may contribute to a low-trust ministry environment in which leadership effectiveness is marginalized. On the other hand, wise church leaders will revisit the teachings of Jesus and other New Testament writers and allow their perspectives to bring refreshing insights to the ministry of leading the church.

### BIBLICAL FOUNDATIONS FOR SERVANT LEADERSHIP

The concept of servant leadership emerges from the teaching of Scripture concerning the individual as servant of God. The concept of servant has roots in the Old Testament. The Hebrew *'eved* was originally applied to a slave, but came to mean a trusted servant. This term was often applied to those who did a work for a ruler or God. Kings and prophets were often called servants of the Lord (2 Samuel 3:18; Isaiah 20:3; Ezekiel 34:23,24).

Isaiah painted vivid pictures of servants who, through serving God, serve

clearly confirm that the fundamental spirit of the biblical servant first embodies a deep and intense feeling of serving God. Through mediating the covenant and bringing others into God's will, biblical servants had a consuming desire to flesh out essential service to God through ministry to the world around them (Isaiah 52:7–11).<sup>2</sup> Formationally speaking, biblical servants first anchor themselves in service to God and stand ready to serve and lead others, if called.<sup>3</sup>

### JESUS AND SERVANTHOOD

Isaiah 61:1,2 is another servant refrain. Jesus read this passage in the synagogue at Nazareth to inaugurate His ministry. Although the term servant is not used in Luke 4:18,19, these verses contain important ideas that connect them with the other servant passages.

Jesus' mission to despondent and broken people and His own sufferings solidly connected Him with the servant of Isaiah. Although Jews in New Testament times applied Isaiah's servant prophecies to the Messiah, they avoided attributing the sufferings to Him. Jesus created a new way of thinking about ministry and spiritual leadership when He clearly associated himself with the restorative ministry of the Suffering Servant, who served through great sacrifice and ignoble death (Isaiah 53:1–9).

What Jesus understood about His own mission He clearly articulated as an attitude for leadership in the Church He promised to build. Following an argument among His disciples about greatness in the Kingdom, Jesus turned common assumptions and values of leadership upside down through a revolutionary teaching. After arriving at Capernaum, He questioned them: “What were you arguing about on the road?” He then sat down and called the Twelve to Him. He spoke with intentionality: “If anyone wants to be first, he must be the very last, and the servant of all” (Mark 9:33–35).

Jesus’ use of the term *servant* (*diakonos*) clearly communicated with His disciples. They knew the word emphasized the service given on behalf of others. The term also carried the idea of deep devotion. Influenced by the conventions of the day, the disciples were probably puzzled by this crucial lecture on how to climb the leadership ladder. Others serve leaders, they reasoned, but Jesus literally turned this thinking upside down. True leaders are devoted to service that focuses on the needs, personal growth, and happiness of others. In time, the disciples would recognize that Kingdom leadership was not about climbing the ladder, but serving at the bottom.

deep humility, disregards personal agendas, and puts others first.

The New Testament clearly indicates that Jesus’ servant teaching caught fire with His disciples. The Book of Acts reveals a caring church in which leaders and followers expressed a mutual and active servanthood toward one another (Acts 2:42–47; 4:32–37). The leadership in the Early Church chose to follow Jesus’ example. Deep humility, a sense of sacrificial service to others, and a willingness to suffer hardship marked these leaders as they emulated Christ’s self-imposed humiliation and servanthood (Philippians 2:4–16; 1 Peter 2:21–25). The attitudes and behaviors of New Testament leaders allowed them to lead by example and principle (1 Peter 5:1–4). As servants, leaders understood the importance of training others to serve the body of Christ through their personal gifts and ministries (Ephesians 4:11–13; 1 Peter 4:8–11).

#### **A TEMPLATE FOR CONTEMPORARY SERVANT LEADERS**

##### **Lifestyle of the Servant Leader**

The servant leader first serves. In practical terms, the servant leader places a strong emphasis on doing. Teaching and leading by principle is never enough. The servant leader is available,

in one pastor who sought a unique way of recovery from a debilitating stroke. One aspect of his physical recovery included regular walks. Desiring to serve others through his daily walk, he combined both prayer and picking up trash along the streets of his small city during his health walk. His servant attitude blessed God and others with his prayers, his city, and himself—all at the same time. Simply stated, servant leadership is ennobled by its willingness to authentically serve in a manner that pleases God.

##### **Attitudes of the Servant Leader**

Positions of leadership often confer upon servant leaders more power over others than warranted. The subtle temptations of power and position led first-century leaders to challenge emerging leaders to live lives of humility and service. Addressing his fellow pastors, the apostle Peter outlined the pristine attitudes that characterize servant leaders. Often ignoring the inherent power of a position, a biblically based leader focuses on demonstrating a genuine concern for people through tenderly serving them, modeling the spirit and attitudes of Christ. In essence, servant leaders are caring shepherds who lovingly protect and nurture those under

**Power-oriented leadership laden with posturing, protectionism, cynicism, and adversarialism may contribute to a low-trust ministry environment in which leadership effectiveness is marginalized.**

Jesus’ view of the leader as a servant stretches itself across two millennia and informs the church of the 21st century. Jesus’ servant-leader concept brazenly defies modern concepts of power, authority, and control as the highest expressions of effective leadership. His concept of the leader as a servant reveals a pattern of leadership that embraces

willing to minister within a moment’s notice. Servant leadership is a practical and applied art that finds creative expression in the varied life situations of others. Consequently, servant leadership creates and implements ministries that actively respond to the deep and significant needs of the culture.

Servant leadership was personified

their care. And if required, would bleed and die for the welfare of their flock (1 Peter 5:2–4).

##### **Servant Leaders Empower Others**

Unselfish servant leadership refuses to rest on the inherent power of a position and desires to empower and release others for ministry. The servant leader does

## LEADERSHIP MEANS MORE THAN...

Why do so many people in our society make it their goal to climb the corporate ladder and get to the top? Some want to do it because they believe that only by reaching the top have they won the game. Others seek to run the company because they believe they can do a better job than the current leader. But there's an overwhelmingly large group of people who strive to climb to the top of the organizational mountain because they want the power and freedom they believe comes with being in charge. Ironically, the great leaders—those who've made it to the top and earned the right to remain there—understand there is a lot more to being in charge than power or fun. In fact, good leadership often consists of something very different.

### 1. LEADERSHIP MEANS MORE SACRIFICE, NOT MORE POWER.

The average follower believes that power is the prize waiting at the top of the corporate ladder—the power to pick and choose their responsibilities, take extra time off, draw a huge salary, and more. But leadership isn't really about pleasure and perks; at the heart of leadership is sacrifice.

It's easy to see that sacrifices are necessary early in a leadership career. But successful people give up many things to gain potential opportunities.

Sacrifice, however, isn't common only at the start of a career. It is a constant in leadership; you have to give up to go up. What gets sacrificed may change, but the principle doesn't. Early in their leadership, people may give up salary and benefits. In the middle of a career, the sacrifice may be working for weaker leaders. Later, the sacrifices may come in other forms.

### 2. LEADERSHIP MEANS MORE LIMITATIONS, NOT MORE OPTIONS.

As a leader moves up in his or her organization, the number of choices and options available decreases. Where once a person had the luxury of pursuing every possibility that beckoned him, he has to become a specialist whose path is narrow. He continually trades small opportunities for a single greater one. His time becomes more precious. By necessity, his life becomes more strategic. He relinquishes his right to many options he might have otherwise had if he hadn't become a leader.

### 3. LEADERSHIP MEANS MORE ACCOUNTABILITY, NOT MORE FREEDOM.

And as soon as someone begins leading, he becomes a model to everyone who follows him. If he wants to lead at the highest level, he will need to give up any negative habits or practices that his people might imitate. After all, people do what they see.

### 4. LEADERSHIP MEANS MORE RISK, NOT MORE RESPECT.

As leaders reach higher levels, they give up more than just their options in order to keep leading. Sometimes they face opposition or ridicule because of their innovative vision.

The greater the leader, the more he or she must often give up. The first area where a leader commonly pays a price is in his or her personal life. Think about Martin Luther King, Jr. While pursuing his course of leadership during the civil rights movement, King was arrested and jailed on several occasions. He was stoned, stabbed, physically attacked, and his house was bombed. Ultimately, he sacrificed everything he had, even his life.

### 5. LEADERSHIP MEANS MORE OPPOSITION, NOT MORE AGREEMENT.

A common misconception about great leaders is that everyone loves and agrees with them. But that is often not the case. Author and former presidential speechwriter, Peggy Noonan, wrote about a great leader who didn't attempt to lead by seeking agreement. In the September 15, 1997, issue of *Time* magazine, Noonan wrote about the time she observed this particular leader at the National Prayer Breakfast in 1994. She said: "[This leader] spoke of God, of love, of families. She said we must love one another and care for another. There were great purrs of agreement.

"But as the speech continued, it became more pointed. She spoke of unhappy parents in old people's homes who are 'hurt because they are forgotten.' She asked, 'Are we willing to give until it hurts in order to be with our families, or do we put our own interests first?'

"The baby boomers in the audience began to shift in their seats. And she continued. 'I feel that the greatest destroyer of peace today is abortion,' and told them why in uncompromising terms. For about 1.3 seconds there was silence, then applause swept the room. But not everyone clapped; the President and First Lady, the Vice President and Mrs. Gore looked like seated statues at Madame Tussaud's, moving not a muscle. [The speaker] didn't stop there either. When she was finished, there was almost no one she hadn't offended."

The name of that leader was Mother Teresa. Most people think of her as a sweet and dedicated servant. That she was. But she was also a first-rate leader. For a tiny woman born in a small Albanian town in 1910, she made quite an impact with her life.

What successful people find to be true becomes even clearer to them when they become leaders. There is no success without sacrifice. The higher the level of leadership people want to reach, the greater the sacrifices they will have to make. Leadership is truly more than entitlement and comfort zones. To go up, you have to give up. That is the true nature of leadership.

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not hold back gifted people in a spirit of insecurity. Born aloft by the unselfish spirit of Christ, the servant leader is not happy unless others are soaring. Fired by the vision of creating other servants, the servant leader is dedicated to equipping and liberating others to fulfill God's purposes in their lives and find meaningful expressions of Christian ministry through servanthood.

### A Servant Leader Develops Servant Churches

Those who practice servant leadership discover the overwhelming joy of developing and equipping the diversity that exists within the body of Christ. Over time, this productive practice of developing other believers for servant-oriented ministry becomes the bedrock for creating the serving church.

Servants birth servants. Consider Jesus and the 12 men He selected to be with Him. This special group of 12 exhibited a high level of diversity. From this diversity flowed leadership who developed and equipped the Early Church in a manner reminiscent of their personal development under Jesus. What Jesus taught them, they taught and demonstrated to others. In this manner, the Early Church became a serving church.

The attitude of servanthood in leadership made the Early Church an amazing community for its time. Continuing the quest of Jesus' vision to build an abiding community of faith, the vision of the Early Church embraced and served all that came under its care. The point men were the apostles and leaders of the church. Servant leaders created a serving church. Against the norms of the culture, the church became a place where social and class barriers were condemned and people were taught to love and serve one another in equality (James 2:5-9, 14-18; Romans 12:7-10). The disenfranchised and deprived found a home in the church. The practical needs of all the people mandated a sensitive and caring approach from leadership (Acts 6).

### The Servant Leader Interprets the Christian Life

The call to servanthood is the call to do many things. Poling and Miller contend that ministry is leadership that is called and trained to serve the community of faith in its local activities and its outreach to the world. They envisioned community formation taking place within an atmosphere where varied ministry skills are practiced, and leadership models a willingness to do many things to interpret its life to the world.<sup>4</sup> Together, leader and followers prayerfully generate ideas and strategies that release the local church to serve the needy around them.

The call for leadership to serve finds deep roots in one of Jesus' final gestures toward His disciples. Only hours before His crucifixion (John 13), Jesus washed His disciples' feet (the act of a servant). This event reflected the full extent of His love for them. This servant-gesture sealed the meaning of Christian love and ministry in the minds of the disciples. What they experienced was a call of service to others. It was an example for them and all those who follow in their footsteps. Serving is not just another way to lead. It is leadership according to Jesus. It must be heeded. **E**

*\*Scripture references are from the Good News Bible.*

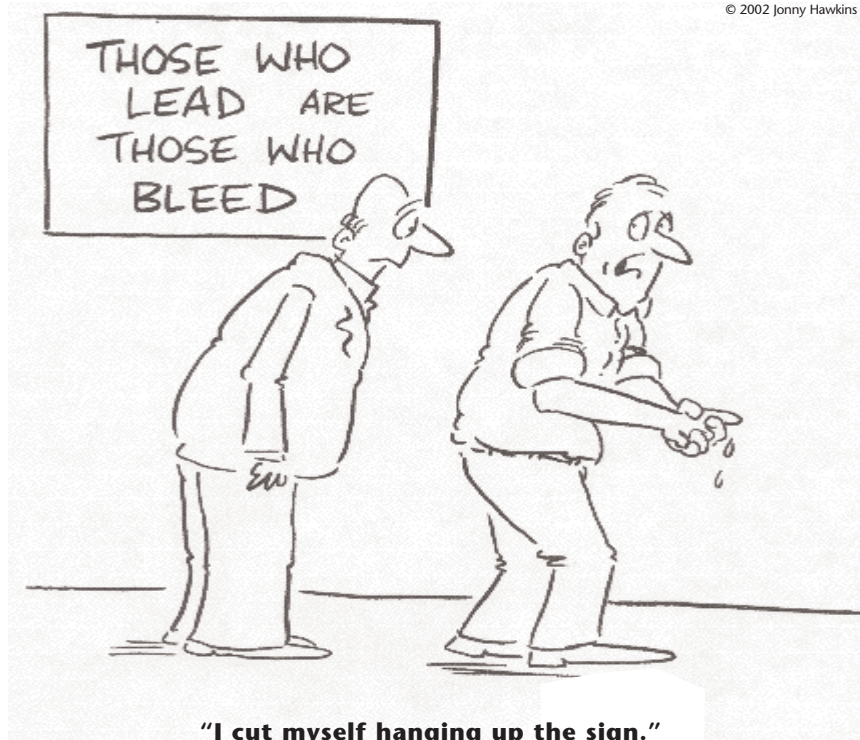
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LEADERSHIP IN THE LOCAL CHURCH

*The Minister as a Lifelong*

# FOLLOWER- LEADER



B Y G A R Y R . A L L E N



remember the neighborhood game “follow-the-leader”? It provided an opportunity for every kid to have a chance to be a leader. It was thrilling to look behind you and see others following you through exciting places you normally would not venture. Being the leader made you feel special.

Even in our early years, leadership styles were being formed and demonstrated. Some of the kids could hardly wait for their turn to lead, while others were nearly petrified at the thought of leading. Some in my neighborhood were great leaders, leading and guiding us through places we never would have gone on our own. They led us on the edge of destruction along the top porch rail or through some dark, damp basement. Others were average leaders, taking us on treks through familiar places, or on the safer path through a neighbor's garden. Yet, others were reluctant leaders who hardly seemed to know where to lead the group or what to do. Creativity eluded them and they

- Joseph became a leader after God placed a vision in Joseph's heart to preserve His covenant people.

- Moses became a servant leader when he obeyed God's call to go to Pharaoh and deliver this message: “The Lord says, let my people go.”

- Gideon never would have been a leader if he had not followed God's mission to deliver the tribes of Israel from the Midianites.

- David became a king when God, through Samuel, anointed him king. He humbly followed God's plan and assumed the throne of Israel. He did not seek it.

- Isaiah became a prophet leader when God called him to take a message of hope and judgment to the people of Israel.

- Nehemiah became a remarkable leader when God commissioned him to rebuild the wall around Jerusalem.

- Esther became a leader when God, through Mordecai, called her to stand before the king to protect the remnant of God's people.

- Peter became a leader in the Early Church after Jesus commissioned him and the other disciples to make disciples of all peoples.

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*“The Bible says comparatively little about leadership and a great deal about followership. Jesus did not invite Peter, Andrew, James and John to become leaders immediately. He said, ‘Follow Me.’ ”*

*—Leith Anderson, A Church for the Twenty-First Century*

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seemed content to follow the others. Deep down inside, though, they probably wanted to lead the most daring and dangerous excursions.

The most adventurous leaders often struggled with following. They challenged the leader and asked why he was going here as opposed to going there. They thought the event was too easy and under-challenging; it would be much more fun if they were leading. This only reinforced the insecurities of the reluctant leaders who already were not sure they wanted to even try to lead. But being willing to follow was one expectation for everyone participating in the game.

Even though we are adults now, the aspects of following and leading have not changed. The responsibilities have increased and the consequences of our decisions and actions are more critical.

#### **BIBLICAL EXAMPLES OF FOLLOWING AND LEADING**

Biblical examples of following and leading are based on submission to God's missional focus. Examples include:

- The apostle Paul led a clear mission to extend the boundaries of God's grace to those outside the Jewish faith.<sup>1</sup>

Dominant, natural-born leaders risk getting ahead of God's plan or operating in their own power. Peter had to be restrained when he took the lead and severed the high priest's servant's ear (John 18:10,11). Saul of Tarsus had to be smitten to the ground and blinded for God to get his attention when he was leading a crusade against the Early Church (Acts 9:1–9).

Reluctant leaders risk not seizing the moment of opportunity or taking action too late. They often need to be prompted and encouraged by God and those around them.

Abram went out from his homeland in simple obedience to God's call without knowing where he was going (Genesis 12:1–4). Moses was called to lead from the obscurity of the desert when he was most reluctant (Exodus 3,4). When God selected Joshua to succeed Moses, God needed to assure Joshua that he would have God's divine presence, just as Joshua had witnessed God's presence on Moses (Joshua 1). Yet, God told Joshua to “be strong and courageous,” indicating the need for Joshua to take decisive action.

God calls and uses all personality types and leadership styles in His service. He is concerned more about attitudes and motives, than abilities and skills. When the proper attitudes and motives are present, ministry abilities and skills will develop in the process of spiritual maturity.

Discipleship is the process of spiritual and emotional maturing in our personal relationship with Christ and with our fellow believers. The goal of discipleship is to effectively minister to others, introduce them to a personal relationship with Christ, and start them on their own spiritual journey of discipleship that involves both followership and leadership.

## **FOLLOWERSHIP**

Much has been written about leadership. Leadership training is the current emphasis in the workplace and in the church. Leadership training has greatly benefited the church. Many of the skills learned in the workplace are transferable to the church. They can be partnered with biblical principles to develop healthier local church leaders. However, being a follower is a prerequisite to being a leader. Before one assumes the privileges and responsibilities of leadership, he or she must be a good follower.

Followership is defined as: 1. The act or condition of following a leader; adherence. 2. A group of followers; a following.<sup>2</sup>

Jesus intended that His disciples follow and lead. He asked the disciples to follow Him, and He would cause them to become fishers of men (leaders). Following is a willful act of obedience and submission. Leading is the intentional influencing of others to help accomplish a purpose. Jesus was first concerned about the attitude and motive of His disciples. Once they became followers, He could teach them the skills to lead others.

Jesus was the ultimate example of a follower-leader. He clearly understood that His mission was to obey the will of His Father who sent Him and to train His disciples to make other disciples. From this understanding emerges the

servant-leadership model. Jesus' symbol of leadership was the towel. Servanthood is about attitude and motive; leadership is about abilities and skills.

As a pastor, I observed that those who came into the local church with great leadership skills, but did not have a servant's heart, could do more harm than good to the congregation. However, those who came with a servant's heart could usually be trained in the abilities and skills necessary for effective ministry and leadership.

Some followers know what to do without being told. In fact, one study indicates that 80 percent of the success of any project is due to the followers and only 20 percent to the contribution of leaders.<sup>3</sup> Followers are not usually as obvious as leaders. Yet, without faithful, supportive followers, leaders would not be leaders.

### **Followership Styles**

Five followership styles have been identified in the workplace that can be transferred to the local church. These can also help us better understand our own followership style and the style of those whom we lead:

1. Receptive follower
  - Adheres to instructions and deadlines.
  - Prefers to work with clear directions from leadership.
2. Self-reliant follower
  - Prefers to work without constraints.
  - Has his or her own ideas and enjoys the opportunity to develop them with minimal intervention.
3. Collaborating follower
  - Has many ideas to contribute.
  - Enjoys the collaborative decision-making process and prefers progressive over conventional methods.
4. Informative follower
  - Likes to be involved in decision-making, but accepts the final decision of the group, even if it is contrary to personally held views.
5. Reciprocating follower
  - Not afraid to speak up and is undeterred by status.
  - Responds less well to direction and persuasion.

- May be stubborn, but is task-oriented.<sup>4</sup>

### **What Is Learned From Following**

Following is an attitude and lifestyle that has value as a teaching process. It teaches us:

1. to have respect for the ideas and opinions of others.
2. to do things for the sake of the group even when we prefer doing something else.
3. to value life experiences that we might never experience if left to our perceptions and perspectives.
4. to submit to the leadership of others.

## **LEADERSHIP**

Leadership is influencing others to accomplish a purpose. Leadership is essential in any social group or organizational structure. Leaders need to examine various leadership styles so they can be more effective leading the various types of followers.

### **Basic Leadership Styles**

Four leadership styles have been identified that, as with the followership styles, can help us better understand our own leadership style and how we can better influence and motivate followers:

#### *1. Telling Style*

A very directive style because this leader produces a lot of input, but a minimum amount of relationship behavior. An autocratic leader would fit here.

#### *2. Selling Style*

Another very directive style, but with a more persuasive, guiding manner. The leader provides considerable input about task accomplishment, but also emphasizes human relations.

#### *3. Participating Style*

In this style there is less direction and more collaboration between leader and group members. The consultative and consensus subtypes of participative leader generally fit here.

#### *4. Delegating Style*

This leader delegates responsibility for a task to a group member and is simply kept informed of progress.<sup>5</sup>

Pastors need to use wisdom and

## EFFECTIVE LEADERSHIP

While there are a myriad of leadership styles, the effectiveness of Christian leaders is not how well they demonstrate one particular style of leadership, but how well they can assess the situation and apply the appropriate style. Jesus demonstrated several leadership styles during His earthly ministry. The seven most predominant leadership styles are described below.

### AUTHORITARIAN LEADERSHIP

Authoritarian leaders wield power to obtain follower compliance whenever and wherever needed. The authoritarian leader:

- is the sole decision maker.
- issues orders.
- establishes rules.
- offers rewards for compliance and punishment for noncompliance.

Jesus forcefully evicted moneychangers from the temple (Mark 11:15–17).

### DEMOCRATIC LEADERSHIP

While authoritarian leadership demonstrates task-related behavior, democratic leadership demonstrates people-related behavior. The democratic leader:

- empowers others to make decisions.
- expects input from followers.
- builds relationships with followers.
- strives for follower consensus.

Jesus spent time with His disciples building relationships (John 13:23).

### SITUATIONAL LEADERSHIP

Hersey and Blanchard developed the situational leadership theory in 1969. The situational leader provides:

- high task/low relationship behavior to low task-ready employees.
- high relationship/low task behavior to high task-ready employees.

Jesus had several circles of relationships where He related differently: the multitudes, the Seventy, the Twelve, and the Three.

### TRANSACTIONAL LEADERSHIP

A transactional leader motivates the follower by providing a benefit, which appeals to the self-interest of the follower, in exchange for the services rendered by the follower. The transactional leader:

- barter and bargains for the services of the follower.
- terminates the relationship when the follower ceases to be useful.

Jesus offered to make Peter a fisher of men rather than of fish if he would follow Him (Luke 5:10).

### TRANSFORMATIONAL LEADERSHIP

James McGregor Burns introduced the transformational leadership theory in 1978. The transformational leader:

- requires followers to transcend their own self-interests for the good of the group.
- converts followers into leaders.
- considers the long-term needs for people to develop themselves, rather than their needs of the moment.

Jesus transformed a motley crew of fishermen and tax collectors into men who could debate even the teachers of the Law.

### SERVANT LEADERSHIP

Robert Greenleaf introduced a new concept of “the leader as a servant first” to the corporate world in 1977. The servant leader:

- serves his followers by virtue of his position as leader.
- searches for opportunities to serve his followers.
- trains his followers to lead as servants.

Jesus was God himself stooping to become a servant (Philippians 2:7).

### SACRIFICIAL LEADERSHIP

Sacrificial leadership is an oxymoron to the hedonistic contemporary culture. The sacrificial leader:

- sacrifices personal agenda and benefits for the betterment of the organization.
- trains followers to sacrifice in order to achieve a common goal.

Jesus sacrificed His life for the cause of Christianity.

### CONCLUSION

The effectiveness of a leader is determined by his or her exercising the appropriate leadership style demanded by the setting. Effective leadership depends on the:

- accurate assessment of the situation,
- the determination of the appropriate leadership style to apply, and
- the leader’s ability to apply the appropriate model.

—Reggie Chandra, senior pastor, High Praise Assembly of God, Bolivar, Missouri.

spiritual discernment to determine the situation and context of the followers to know what is the best leadership style to employ to advance the will of the Heavenly Father and His missional purpose. (See sidebar “Effective Leadership” by Reggie Chandra.)

### THE MINISTER AS FOLLOWER-LEADER

The minister has the unique role of being both a follower and a leader. We do not progress from being a follower to a leader, never to follow again. As ministers, we are lifelong follower-leaders. Jesus was always in subjection to the will of His Father while He was establishing His leadership role with the disciples. Jesus gave all authority to His disciples and yet, they were subject to their Lord.

A local church will eventually take on the personality of the pastor. If the pastor is brash and harsh, likely the followers of his or her ministry will be brash and harsh. If the pastor is loving, kind, yet firm, the followers will be loving, kind, and firm in their demeanor. When both leaders and followers are Christlike, they will influence each other to remain Christlike.

### The Minister and the Exercise of Power

The minister must lead with a proper understanding of his or her personal leadership power. The personal power of a leader can be exercised by control, authority, or influence. There are times when control and authority are appropriate, but if they are a leader's primary style, followers may become discouraged and disheartened. The best exercise of power in leadership is influence. With influence the leader sets the tenor of the environment and demonstrates attitudes and behaviors that, when emulated, will become the lifestyle and leadership style of the followers.

Positive influence is more effective over time than control and authority. Control and positional authority will aggravate people and eventually diminish the image of the leader in the minds of the followers. Influence operates from the idea of modeling, mentoring, and coaching. Influence identifies the leader

and follower together to build a partner relationship.

### The Minister and Personal Accountability

Personal accountability is a significant aspect of followership. Christians are accountable to everyone in the community of faith, both leaders and followers. It is wrong to assume that leaders are only accountable to their leaders. They are also accountable to those to whom they minister and serve.

### The Minister and Partnering

Partnering is a key element in the followership-leadership role in the local church. For the church to have a more effective ministry to reach its community, there must be the partnering of the pastor and local church leaders. Each age, cultural, ethnic, and social segment of the church has something to contribute to make it more effective. The diversity of spiritual background, relationship skills, and life experiences enables the church to reach every segment of its community.

### LEADERSHIP-CENTERED OR FOLLOWERSHIP-CENTERED MINISTRY

For years, a statement often heard in the Navy was: “The Marines take care of their people; the Navy takes care of its ships and equipment.” Unfortunately, this was all too true. The Marines were structured around a “fire team” concept that was their survival in combat. The Navy, on the other hand, appeared to use people to simply man its ships and operate its equipment. Deployments were long and morale was low. Eventually, the Navy began to focus on the value of each person and provide better personal-development training and family resources. Personal productivity and reenlistment increased, and morale improved.

The focus of the local church will determine the emphasis of its ministry. If the local church focuses on leadership and neglects followership, it will eventually lose most of its followers. A leadership-centered church can become too task-oriented, while the followership-centered church can become so people-centered

that it loses sight of its mission. For the local church to be healthy, there must be a balance between leadership and followership; between task and people.

Jesus remained people-centered as He went about His Father's mission. The church must consistently be both mission- and people-centered; developing leaders and followers, and remembering the mission of the church is really people.

### CONCLUSION

As ministers of the gospel, we never cease following and leading. There is always someone to whom we are responsible and accountable. If we are not in a specifically assigned role of leadership, there are always those whom we are influencing. God expects us to intentionally follow and lead well.

The local church should understand the dynamics of leader-follower relationships and intentionally work toward developing both roles in their people through discipleship training. **e**

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A scientist in Winnipeg took 600 parts (from watch parts to auto parts) and built a machine. When asked what purpose it served, he answered, "None." Some organizations are like that.

From Toronto comes the story that a man called the police to report that someone had stolen the steering wheel, brake pedal, gearshift, and the whole dashboard from his car. Shortly the police had another call from him relating that all was okay. He had gotten into the backseat by mistake.

Some people have great organizations, but they are without purpose. Others are in the wrong seat and do not find the power available. Four men were

BY G. RAYMOND CARLSON

charged with driving a car while they were intoxicated. When they appeared before the judge, he interrogated them most sternly and asked, "Which of you four men was driving?"

The spokesman for the group responded, "Judge, none of us were driving. We were all in the backseat."

There are too many in the backseat today. According to the *National Association JOURNAL*, "The business of a leader is to turn weakness into strength, obstacles into stepping stones, and disaster into triumph."

# BECOMING AN *Effective Leader*

Charles W.H. Scott said, "Leaders are ordinary persons with extraordinary determination. A leader has two characteristics. First, he is going someplace; second, he is able to persuade others to go with him."

The leader must develop three basic requirements:

1. He must know the way to go—preparation.
2. He must cause others to follow—leadership.
3. He must stay ahead of the crowd—perseverance.



The leader is called to conquest and even to conflict and controversy. How then should we develop our ability to lead? Let us examine the following suggestions.

### **WE MUST KNOW THE WILL OF GOD**

Ours is a spiritual ministry. We are not merely running an organization, writing addresses, and making speeches. God has called us to a spiritual task.

Study the lives of leaders in the Scriptures—you will find that God used men who listened when He called and who obeyed when He gave orders.

Moses was the great leader of the Old Testament. The day came when God deliberately took him home. But God always has a man. A younger leader was waiting in the wings. The first 11 verses of Joshua 1 indicate the qualifications of a spiritual leader.

Joshua was certain of his call. “Now after the death of Moses...the Lord spake unto Joshua...saying,...arise, go over this Jordan” (verses 1,2). How good to know beyond the shadow of a doubt that God has called. In the midst of loneliness, misunderstanding, delay, and all kinds of pressure, we can be assured of God’s direction.

God assured Joshua that, “Every place that the sole of your foot shall tread upon, that have I given unto you” (verse 3). He further guaranteed victory. “There shall not any man be able to stand before thee...I will be with thee: I will not fail thee, nor forsake thee” (verse 5).

Another lesson is apparent. Joshua was to find his continuing strength by constant attention to God’s Word. “This book of the law shall not depart out of thy mouth...meditate therein day and night,...observe to do according to all that is written therein.” Do that and success will accompany your efforts. Turn from God’s Word to the right or to the left and success will evade you. Meditation in the Word accompanied by prayer and walking in the Spirit is the life-support system that all spiritual leaders need. We cannot overemphasize the need for a leader to give

himself/herself to the disciplines of prayer, Bible study, and the leading of the Holy Spirit.

### **WE MUST DEFINE OUR GOALS**

Do you know the habits of processionary caterpillars? A particularly interesting trait—one for which they were named—is their method of travel. Like other caterpillars, they creep. But this kind of caterpillar always travels with his associates in a procession.

A naturalist, knowing this peculiarity of the processionary caterpillar, enticed the leader to the rim of a huge flowerpot. Naturally, the rest followed.

Round and round they crept. They had no food and no rest...nothing but a leader to follow. Even the delicious pine needles, strewn a few inches from the flowerpot, did not sway them from their senseless march to starvation. Finally, the naturalist lured them back to the ground and off they marched.

An old proverb says, “When the pilot does not know what port he is heading for, no wind is the right wind.”

What we do is determined by our goals. What goals we choose are determined by our priorities. Whether or not we reach our goals is determined by our planning.

Everyone needs goals. The apostle Paul put it this way in Philippians 3:13,14, “Reaching forward to what lies ahead, I press on toward the goal” (NASB).

### **Well-stated purposes and goals**

A purpose or aim is something for which we ultimately hope. It is not necessarily measurable in itself, but is a clear direction toward which we wish to move. Purpose sets our direction, but if we center only in purpose we may never be able to tell if we have accomplished anything.

The clearer the purposes and goals, the more likely we are to have a complete picture of where we have been, where we are, and where we are going. That is why we need well-stated purposes and goals.

Goals are responses to perceived

needs. They are measurable. They are stepping stones to reach our purposes. They are statements of faith.

Goals give a sense of direction. The prophet Amos raised the question, “Can two walk together, except they be agreed?” (Amos 3:3). Goals force us to plan ahead, to operate more effectively, and to evaluate progress. Well-defined goals give clear understanding of what is expected. And importantly, good goals show us that it is not how much we do, but what we get done that counts.

Goals should be limited to our major objectives. They must be measurable and have a time frame. Goals fall into three time categories—long-range, intermediate, and daily.

Nehemiah provides a good example of leadership. First, Nehemiah realized God sent him. He prayed until he had a vision of a goal. After surveying the task at hand, he enlisted helpers. Persisting in the face of opposition, Nehemiah and his people completed the rebuilding task in 52 days. That which seemed impossible was accomplished.

The wise men declared, “The plans of the diligent lead to profit” (Proverbs 21:5, NIV). It is axiomatic that the person who fails to plan, plans to fail. Planning is necessary. With little planning, work will be minimal and the results will be minimal. Planning is a healthy discipline and is key to a well-balanced life. Only accidents happen without planning. Time is our most precious resource. It’s allocated to every man in the same increments. Every person’s minute has exactly 60 seconds. The rich man has no more time than the poor man does. Wealth is not distributed as equally. But like money, time can be squandered. We all spend it at the same rate, but what a difference we have to show for it. The major difference between success and failure is probably in the use of time.

Time can’t be saved; it can only be spent. If not spent wisely and well, it’s wasted.

Time is neither storable nor retrievable, loanable or borrowable. It accrues and must be spent. We covet it like

misers and waste it like spendthrifts.

Time hems us in, pins us down, and establishes limits for us. To quote George F. Ford, "Have you ever felt that your day got away from you; it seems so little, if anything, got done?" You may feel that the NASB translation of 2 Thessalonians 3:11 fits your situation—"Some among you are leading an undisciplined life, doing no work at all, but acting like busybodies."

The solution is given in Ephesians 5:15,16 (NASB), "Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time." The KJV translates it, "redeeming the time." We can do this by analyzing our time schedules and learning how to maximize our time. We buy time by making the most of the time we have.

Professor Jack D. Ferner of the Babcock Graduate School of Management, Wake Forest University, notes that research with large numbers of people's use of time reveals a list of what he calls time robbers. A time robber is something that keeps us from doing other things that have more value or importance to us. Time robbers cause us to consume large chunks of time in relatively unproductive, low value activities. He lists the most common time robbers as:

**Interruptions:** Telephone, visitors, crisis firefighting.

**Meetings:** Too long, too many, ineffective, unclear objectives.

**Disorganization:** Lack of planning, fuzzy priorities, poor communication, inadequate or confused information, unclear responsibility and authority, personal disorganization, cluttered desk.

**Personal Traits:** Procrastination/indecision; ineffective delegation; overly involved in routine; detail work; lack of self-discipline; doing it myself; inability to say "no"; attempting to do too much; leaving half-completed tasks.

Time management is similar to the management of money. If you continually come up short financially at the end of every month, you need to analyze your use of money, identify problem areas of expenditure, select appropriate solutions from a list of alternatives, and

then adjust your spending habits accordingly. Time can be managed the same way.

Note these five organizational secrets:

**1. Plan your time**—establish priorities.

**2. Buy time**—how, when no more is available? By bartering—no money involved. That's "redeeming the time."

**3. Invest time**—with God, wife, family, yourself, the body of Christ, unplanned time for others, the work of the Lord.

**4. Set priorities**—there is not enough time to do everything you want to do.

**5. Delegate well**—This was Jethro's word to Moses. Teddy Roosevelt said, "The best executive is one who has sense enough to pick good men to help him and self-restraint enough to keep from meddling with them while they do it."

Each day I list on paper the things I want to do that day in order of priority. Those that are not completed are placed on the list for the next day.

Poor time habits are hard to break, but it is worth the effort. We need to keep checking ourselves. Four simple steps can help us, as given by Steve Douglass of Campus Crusade:

**1. Plan long range**—establish objectives.

**2. Schedule your time**—review your activities and assess priorities.

**3. Follow your schedule**—avoid doing only the things you enjoy.

**4. Multiply your time**—force yourself to make decisions. Use deadlines. Watch out for time robbers.

#### Other people's time

If I delay the opening of a meeting 5 minutes with 12 people, I have wasted an hour. Use any set of numbers and you arrive at the amount of time wasted. For some it is, "Better late than never." Why not, "Better never late."

Every group seems to have its share of tardy persons. They are a small minority, but time wasters of the large majority. Good leaders can do things to correct bad habits. Here are some helps:

**1. Start at the designated hour.** Respect the valuable time of busy people.

**2. Be concise.** Let minutes of the previous meeting be circulated.

**3. Act by an agenda.** Keep well organized.

**4. Dismiss at a reasonable time.** Small committees can accomplish important work in 60 minutes if the chairperson has seen to it that homework is done beforehand. On the other hand, don't push so fast that members feel they don't have proper information and time to make good decisions. Groups do not make the best of decisions late at night after expending energy in long-day sessions.

The chairman of a committee is responsible for leading the committee to function properly. Note these recommendations.

- Determine when a meeting is needed. In some instances telephone communication on minor matters conserves time and effort.

- Prepare the agenda.

- Set the time and place—see that needed materials are available.

- Do your homework and check that those with assignments do the same.

- Organize the committee for effective work.

- Lead in democratic discussion. The chairman needs to guide instead of pushing his ideas through.

- Bring the committee to decision.

- See that the results are implemented with communication to proper parties.

- Be certain that proper minutes are kept.

- Begin and end the meeting on time.

#### WE MUST DELEGATE

Administrative skills consist primarily of four areas:

1. Human relations

2. Communication

3. Decision-making

4. Delegating

Theory must become practice. Conceptualization must be actualization. The implementation process requires delegating responsibility. The energy crisis of the church is that too few are doing too much. Proper delegation increases the workforce and sets into motion untapped resources of talent and potential ability.

Closely associated with delegation is coordination. Assignments may be articulated and people delegated, but the entire task must be coordinated. Follow-up will correct problems and encourage effort.

Responsibility is delegated, but that doesn't relieve the leader of the responsibility to see that the job is done. Authority is delegated, but that doesn't remove the leader's authority. Responsibility and authority must always be mated.

Delegation involves taking risks, but to some degree all management means taking risk. The executive who believes that by acting alone he can eliminate error is simply not living in the world of reality. The key to successful delegation is minimizing the risk by delegation to the right person. In the church, as in the business world, there is great waste of human resources if leaders fail to delegate. Delegation helps to improve the quality of what is done by spreading the work out to a greater number of people.

Delegation will never be completely successful if the subordinates involved do not clearly understand the purpose of what they are asked to do. Articulate the objectives, the desired results, formulate the plan of action,

establish a series of intermediate goals or deadlines, and turn them loose. Commit to writing the agreed-upon objectives, and encourage subordinates to ask for help when a problem arises along the way to getting the job done.

The delegation of responsibility must be accompanied by commensurate delegation of authority. Otherwise, it is difficult to maintain accountability for accomplishing the assigned task.

Leaders who switch back and forth between the roles of a delegator and dictator cause nothing but confusion in the ranks. To be a "yo-yo" delegator—assigning responsibility and then pulling it back—results in frustration and stagnation. Delegation involves trust.

The keys to successful delegation are:

1. Know what and how much to delegate.
2. Delegate in-depth.
3. Communicate effectively.

Delegation is the assignment of responsibility, the granting of authority, and the creation of accountability. It is not abdication or abandonment; it is not the avoidance of decision.

The nondelegator may be overprotective of his leadership role. He may guard every prerogative of his office like an irritable, clucky hen. He can be

highly sensitive to anything or anyone as a threat. Instead of surrounding himself with strong people, such nervous leaders want weak persons whom they can easily manage and over whom they can feel superior. Soon the machinery grinds to a halt. Personnel feel they are in straitjackets. They are afraid to move with freedom and initiative. Enthusiasm is squelched, and a frequent turnover of personnel results.

The delegator feels that others should be involved in the work, including the decision-making. His trust in them will bring out their best and, in turn, will prepare them for future leadership. Someone has said that the final test of a leader is that he leaves behind in other men the conviction and will to carry it on.

## WE MUST EVALUATE THE RESULTS

Never forget that spiritual heroics are not evaluated horizontally by what you have accomplished, but vertically by what you are in the presence of God.

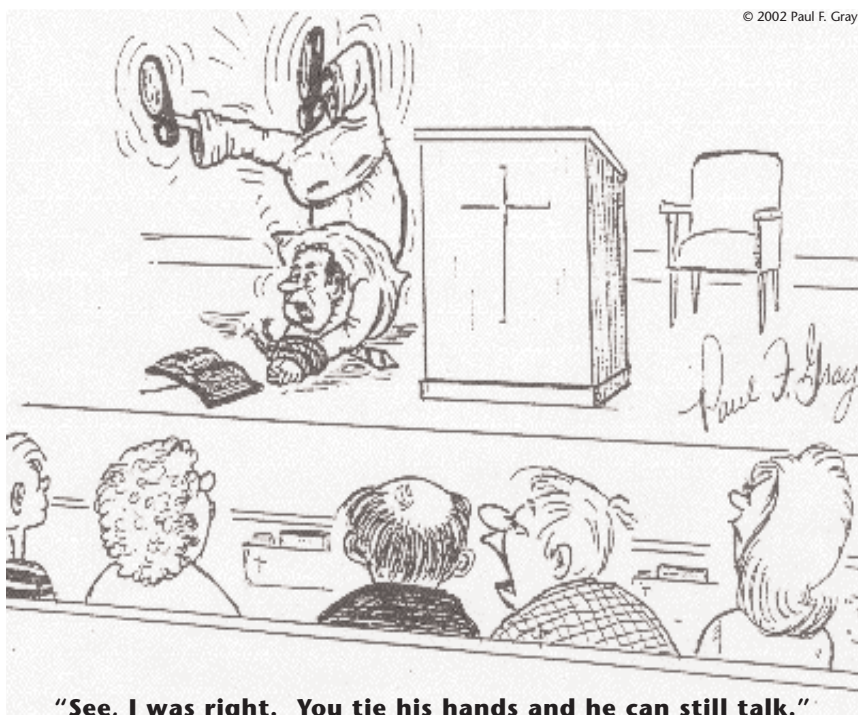
It is important that your efforts as a leader come under close personal scrutiny. Evaluation of results must be made in terms of goals attained, the time frame involved, and the involvement of others—Did we reach our objectives? Did we see others grow because they were involved? And most importantly, did we move in the will of God?

Over the years I have made it a practice to gather the team together a few days after any major program, such as a convention. We examine everything with a critical eye, inviting constructive criticism and ideas to make the next undertaking better. These "after-action" reports have been of inestimable value.

All of the efforts to evaluate our work fade into insignificance when compared with the ultimate evaluation to be made by our Lord at the Judgment Seat. May our work be such that it will not be of wood, hay, and stubble. **e**



*The late G. Raymond Carlson was general superintendent of the Assemblies of God from 1986–93.*



**"See, I was right. You tie his hands and he can still talk."**



B Y W A Y N E M . W A R N E R

# Power Up Your LEADERSHIP

*Leadership is an easily squandered, often misunderstood commodity we all value. It can appear like an early-morning fog and dissipate in the midday heat. Yet, if the church is to achieve its mission, it must diligently develop effective leaders.*

Leadership development begins with risking personal growth, and more often than not, it results in making commitments. Whether we achieve our leadership potential often depends on our willingness to risk new growth.

Sometimes people prefer to depend on what natural ability they already have. Others use perennial excuses. Consider the report of the accident victim who claimed to have an accident because: “I drove into the wrong house and collided with a tree I don’t have.”

Or the driver, who claimed: “The telephone pole was approaching. I was attempting to swerve out of the way when it struck my front end.”

These are examples of stock-in-trade reasons we give for avoiding personal accountability. Moses did not begin life as a wallflower, and he became a great leader of the biblical people. Yet, like many of us, he fled early failure and did everything to escape failure’s haunting specters of insecurity, inadequacy, and his unwillingness to risk further exposure. Moses’ most notable early failure saw his compassion boil over, and he lost his cool. Angrily, he killed an Egyptian guard after watching the guard abuse a slave. Forced to flee, he escaped and took on a new identity in the land of Midian. Uncontrolled anger cost him 40 years of princely accumulations and resulted in silent anonymity.

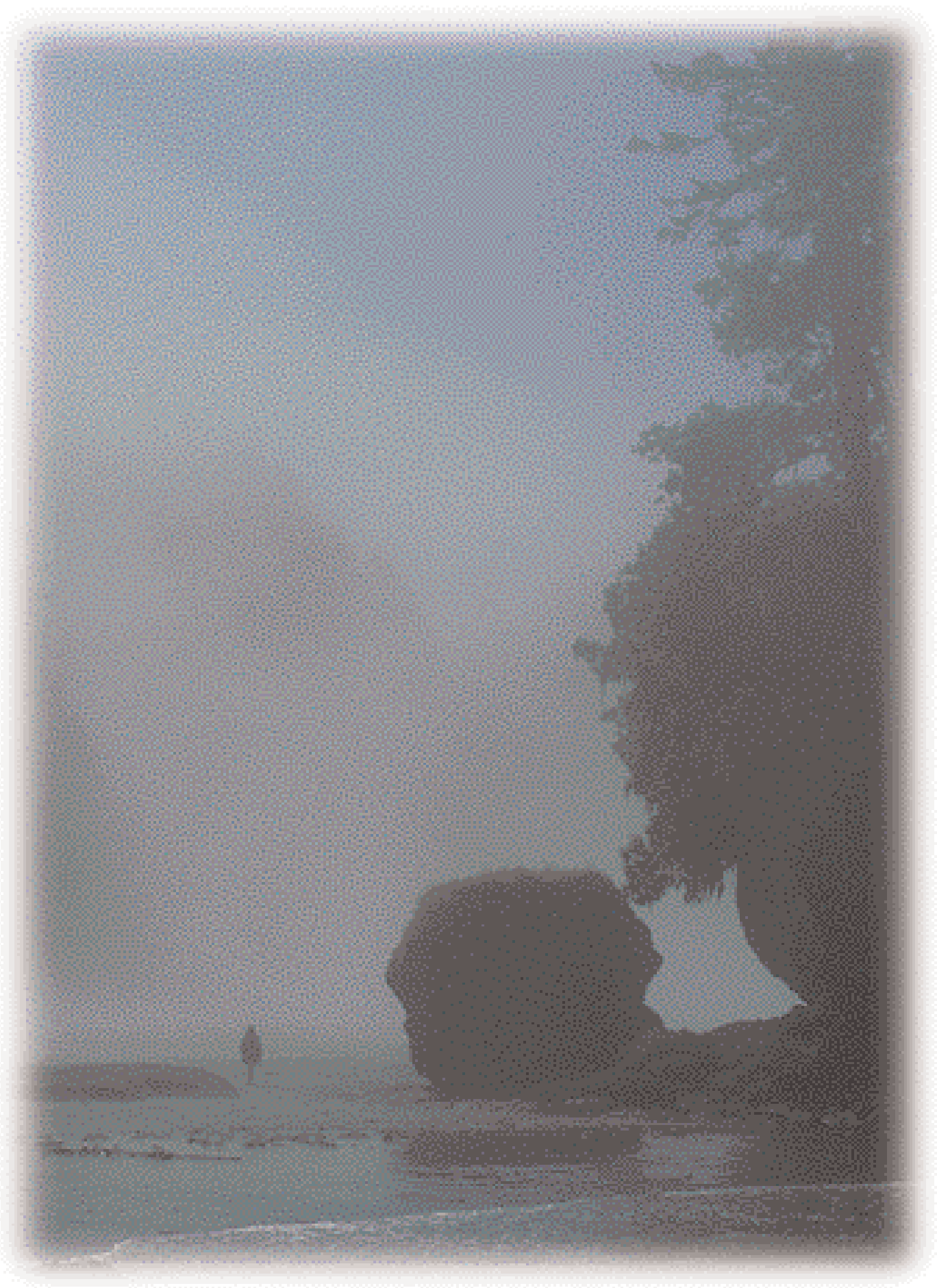
Forty years later, this gentle shepherd observed a strange sight. Egypt seemed light years away when Moses stopped to look closer at that strange bush. But he quickly recognized a Presence he had felt long ago at his mother’s knee. That was long ago, but not so long ago that he removed his shoes and renewed himself in the faith of his forebears.

Unable to explain the mystery of the burning bush, Moses acknowledged God’s call to return home and empower the leaderless slaves. His deep-rooted heritage unfolded as his understanding slowly matured, and he painfully processed his past failures.

## INSECURITY AVOIDS RISK-TAKING

“Who am I, that I should go?” Moses demanded (Exodus 3:11).<sup>\*</sup> Facing Pharaoh would be bad enough, but challenging the Hebrew slaves to follow him out of Egypt could be a monumental task.

Although Moses was raised as a prince of Egypt, he fled Egypt as an escaped felon—an Egyptian fugitive. Without standing among his privileged peers, he lost face with his own people. Worst of all, he could not face himself. Moses was a meek man, but no coward. But his killing the Egyptian only proved his lack of fitness for leadership. Beneath his cultured veneer lived an undesirable alien.



When God calls, He expects us to neither overprice our worth nor undersell ourselves. He expects us to take the necessary risks and grow through the struggles we face. Not unlike us, Moses struggled with his self-image, damaging his relationship with God. When he admitted his princely facade and accepted his Hebrew heritage, he found new courage to face the risks that added life to his years.

Only when convinced of God's presence at the burning bush could Moses confront his own insecurity and face his impossible task. In rediscovering his lost identity, he found the freedom to face God and accept God's grace-giving assurance, "I will be with you" (Exodus 3:12).

### INADEQUACY IS A COMMON ENEMY

"Suppose I go...and they ask me, 'What is his name?'" Moses further resisted, "What shall I tell them?" (Exodus 3:13).

I enjoyed the veneer of a youthful appearance and good training as a youth. However, behind the facade lurked the haunting ghosts of insecurity and inadequacy. My youthful appearance made me suspect when trying to model the role of a mature church leader. That only raised further bars of insecurity. As the years unfolded, I began to understand that Bible heroes as well as contemporary church leaders struggled with the fearful ghosts of failure.

The Hebrew name for God, given to Moses, was JHWH—God's personal name. It expressed God's self-existence, the "I AM" who "has sent me to you" (Exodus 3:14). Leaders and followers each need this lesson: the God who is will also be.

Like many of us, Moses needed to confront the limitations of his own knowledge. He needed to learn that ignorance is seldom an adequate excuse. His real issue was not his skills, but could he trust God's ability?

Few of us begin the journey with the needed answers. The more obvious answers often appear when we face various forks in the road and find we are inadequate for the task before us. When

our weakness appears greatest, we learn to lean on the God who is and will always be, and our grandest achievements unfold.

### UNWILLINGNESS NEEDS CONFRONTING

Moses persisted, "What if they do not believe me or listen to me?" (Exodus 4:1). Some have yet to learn that leadership skills do not come in a neatly wrapped package all at once. Nor do they come without personal cost. Too quickly, Moses prepared to deny personal responsibility, blame others, accuse those who follow. His query seemed to imply fear of failure more than fear of God. "I would, Lord," he seems to say, "but the people would not."

Let us not blame Moses too quickly. "Who am I?" and "What shall I say?" are relevant questions. Only when he shifted his responsibility by pleading lack of eloquence did he appear to make God's ability the real problem. Then, God asked, "Who gave man his mouth?" (Exodus 4:11).

Some have suggested the most significant Episcopal action undertaken by Francis Asbury on the American frontier was simply mounting his horse and being a bishop. He made his rounds until everybody knew him. In the South where churches were few, he gloried in expanding the Methodist circuits. Watching settlers flow west along the Cumberland route, Asbury announced, "We must take care to send preachers after these people."

Everywhere he went he supported Methodism. When Coke wanted to correspond with Asbury in America, he simply addressed his letter, "The Rev'd Bishop Asbury, North America" and it was delivered (Francis Asbury/Rudolph).

Asbury learned early what it took Moses years to learn. We speak the truth when we confess we are slow of speech, unqualified, and lacking in training. We maintain our forms of godliness, but we deny His power when we hide behind our tree of unwillingness. Accepting Aaron to serve as his personal

spokesman was not the real issue. Moses had to determine, "Do I believe or disbelieve in God?"

### PERSONAL GROWTH MAXIMIZES LEADERSHIP SKILLS

"Lord, please send someone else," Moses concluded (Exodus 4:13). His moment of truth finally arrived.

Previously, he stuffed his excuses into the skin of plausible reasons, and offered them as legitimate. The Lord's anger was kindled against him, however, and he lost the privilege of speaking for himself; more unwilling than rebellious.

Falling short of expected success is common for many of us. Stuffing our failure into the skin of an excuse is always risky. Finally, Moses had to admit he did not want to go. Beneath his apparent devotion was an excuse stuffed into the skin of his own reasoning. He substituted excuses, wishing to avoid admitting his unwillingness.

On the other hand, transforming his thinking increased his potential for leadership. After that, it became a matter of time until God used him to complete the Exodus. Transformed thinking always leads to personal growth (Romans 12:2). Personal growth often produces leaders who model by overcoming risks.

Before you refuse another assignment, reread the story of Moses. Rediscover how God blessed him when he moved beyond his safety zone. Does God beckon you to some service for which you feel fear, doubt, and inadequacy? In reality, God may be offering His assistance in reassessing and reordering your priorities and relationships. Once you become willing to take the risk, God will make of you all He needs you to become. **e**



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



# LEADING CHANGE EARLY IN THE PROCESS OF MAKING A CHANGE SELECT A LEADERSHIP AND LIVING TO TEAM THAT WILL LEAD THE CHURCH THROUGH THE REFOCUSING PROCESS. TELL ABOUT IT

*Most of us don't like change. It disrupts important things: our personal lives, our families, and our ministries. Change also creates confusion for most churches. When faced with changes in the church, people want to know what must change and what must never change. Change, however, has become constant in the early 21st century.*

BY AUBREY MALPHURS



**T**he church hasn't fared well in the face of change. Today, 70 to 80 percent of churches are on the downside of the organizational life cycle. Many have from a few months to perhaps at the most 5 or 6 years to turn their situations around or face extinction. The issue, however, is more than how long we have before death; it's what can God do through us as His leaders to refocus our churches—to breathe new life into them. As I have consulted with church leaders, I have seen God bless them as they have worked through the following process. I've divided this process into two parts: the preparation for and process of refocusing.

#### **PREPARATION FOR REFOCUSING**

Leaders must prepare the soil before planting the seed or face a crop failure. Preparation for refocusing consists of at least four features.

##### **Select a leadership team**

Early in the process select a leadership team that will lead the church through the refocusing process. We can observe this practice in Acts 6:3–7, where the Early Church selected leaders to deal with a problem concerning ministry to widows.

The Early Church was also aware of the importance of teams—New Testament ministry was team ministry. Why a team? First, you must have your leaders on board or your people won't follow. Second, you want the church's most gifted, committed people working on the transformation. Third, a team defuses situations, where the pastor and the board may be struggling with one another as they attempt to lead the church. Finally, a team is a bigger target for those vocal people who strongly resist efforts at change.

Who makes up this team? The team should consist of the pastor, pastoral staff, any leadership boards, and other leaders in the church, such as teachers, whether or not they lead officially or unofficially.

Who will lead the team? The pastor. However, not all pastors have the leadership skills needed to guide their churches through the change process. They may be excellent Bible teachers but may not have leadership gifts. Other pastors may be leaders, but they may not know how to lead transformationally. They didn't receive any training in seminary and need to learn this leadership skill. If a ministry is without a pastor or its pastor is not able to lead it through transformation, then it might utilize a consultant. I've worked with several congregations as a consultant. Most leadership-progressive denominations can provide or recommend such people. In some contexts, where the pastor provides little help in revitalization, there may be another respected leader who can lead the team and the church through this process.

##### **Regularly communicate with the congregation**

The team needs to communicate what they're doing to the congregation at regular intervals, as did the first-century church (Acts 6:2; 15:22–27). This communication builds trust—an essential ingredient in the leadership recipe. It's impossible to lead without it. When ministries fail to communicate with their people, those people become suspicious.

There is little in the refocusing process about which the congregation shouldn't know. And communication is a major means for building trust with your people. It is better to risk over-communication—to communicate until people complain or stop coming to informational meetings—rather than too little communication.

How might you communicate with your people? Hold “town hall” meetings (church family meetings) once a month, or at least quarterly, where you inform people of what is happening and answer their questions. Make sure you set guidelines for these meetings, especially if the church has a number of unhappy, vocal people. For example, let everyone know this isn't a time to vent one's spleen or straighten out the pastor or the board.

People must conduct themselves in a Christlike manner. Other forms of communication are bulletin announcements, letters, E-mail, and Web site postings.

##### **Involve the congregation in the refocusing process**

Leaders on the refocusing team should enlist congregants for team participation on projects that enhance the transformation process. It's much more difficult to take potshots at a process you're involved in. For example, one team could canvass the church's community to assess its reputation with the unchurched.

##### **Conduct a ministry analysis**

Nehemiah conducted his own analysis of Israel's situation in Nehemiah 2:11–17. Paul and his team did much the same in Acts 15:36 through 16:5 when they revisited the churches to see how they were doing.

The purpose of the ministry analysis is fourfold. First, it diagnoses a church's pathology. Second, it serves as a basis to prescribe a cure. Third, it identifies pockets of health on which the church can build. Finally, and most important, it creates a sense of urgency among your people that makes it difficult for even the most change-resistant congregant to object to the process. (Nehemiah and others in the Scriptures realized the importance of creating a sense of urgency: Nehemiah 2:17,18; Isaiah 55:6; 2 Corinthians 5:14 through 6:2.) After taking a church through the ministry analysis, one baby boomer said, “It was as if we were a ship floating out in the ocean, and we knew there was an iceberg out there. However, the fog was so thick we couldn't see it, so we forgot about it. The ministry analysis served to blow away the fog, and we all discovered that we were headed straight for the iceberg.”<sup>1</sup>

#### **PROCESS OF REFOCUSING**

Once the soil is prepared, it's time to plant the seed. God has blessed the following seven-step, seed-sowing process. Each is vital to the life of the church as

all combine to form the church's DNA, or the basic building blocks—the heart and soul of the church.

### 1. Spiritual Formation

The refocusing of the church must be about and must begin with spiritual revitalization. The spiritual transformation of the church is what change is all about. (In theological terms, we call it sanctification.) The goal of sanctification is the transformation of one's life. All other change is subordinate to and subsequent to this. We change what we do (methods and forms) only to enhance Christlikeness in our people. In our change strategy, we must never forget this.

I take an entire day to walk the leadership team through the following spiritual formation process. It has proved most effective in situations where there has been infighting. Here are the steps in this process:

- a. Ponder and acknowledge our own personal sinfulness (Romans 7:14–25; 1 John 1:8,10). The focus throughout is on my own sinfulness, not another's.
- b. Confess our sins to God (Psalm 51), and if necessary, to one another (James 5:16).

- c. Forgive others who have sinned against us (Matthew 18:21,22; Ephesians 4:31,32; Colossians 3:8).

- d. Spend time in intense, positive prayer for the church (Matthew 7:7–12; James 5:16). You must bathe the entire refocusing process in Christ-honoring prayer.

- e. Commit to put off any negative “stuff” that's polluting our lives (Ephesians 4:22,25,31).

- f. Seek reconciliation with a brother or sister (Matthew 5:23,24; 18:15–19). Note the biblical emphasis on immediacy in Matthew 5:23,24. The writer seems to be saying that reconciliation is more important than worship.

- g. Work hard at becoming better listeners (James 1:19–21). Many of our problems exist because we're poor listeners. It's imperative that congregants work harder at listening to one another.

- h. Speak the truth in love (Ephesians 4:15). The focus here is on gossip. We must speak that which is true, not that which someone purports to be true, and whatever we speak is to be said out of a motive of love.

- i. Pursue personal holiness (Romans 6:1–15; 12:1,2). This sets us aside for God's use.

- j. Adopt a servant attitude (Philippians 2:3–8), asking what we can do to minister to and serve others, not what they can do to serve us.

- k. Give our church back to Christ (Matthew 16:18). The problem is this: over the years, the church has become our church, not Christ's.

A church can conclude this spiritual formation process with a public enthronement ceremony where everyone comes to the front and together they put the Savior back on the church's throne and thereby give the church back to Christ.

Once the leadership team has experienced this process, they, in turn, take the church through the same process over the following weeks and months. For example, the pastor could preach on each issue and call the congregation to obedience to Scripture. Sunday school classes and/or community groups could follow up with discussion and application of each issue.

### 2. Values Discovery

In this step, the leadership team discovers the church's core values. A core value is a constant, passionate belief or conviction that guides the church. Here are some characteristics of a church's values:

*A value is constant.* It doesn't change easily. That's why churches are slow to change. A major aspect of transformation is letting go of bad values and adopting good values.

*A value is passionate.* You feel strongly and care deeply about core values. That's what places them at the core.

*A value is a belief or a conviction that most members in the church have embraced as an assumed truth about what the church is and does.*

*The church's core values guide it.* They directly influence the church's behavior. They explain why the church does what it does, or why it doesn't do what it should do. An example is evangelism. If the church is involved in evangelism, it is because it strongly values evangelism.

How might the team discover the church's core values? They can write

## NINE DIFFERENCES BETWEEN A MISSION AND A VISION

	MISSION	VISION
<b>Definition:</b>	Statement	Snapshot
<b>Application:</b>	Planning	Communication
<b>Length:</b>	Short	Long
<b>Purpose:</b>	Informs	Inspires
<b>Activity:</b>	Doing	Seeing
<b>Source:</b>	Head	Heart
<b>Focus:</b>	Broad	Narrow
<b>Development:</b>	Science (taught)	Art (caught)
<b>Communication:</b>	Visual	Verbal

—Aubrey Malphurs, Dallas, Texas

down what they believe their church to be, based on the discussion above. They can also conduct a core values audit.<sup>2</sup> They might collect the credos (core values statements) of other churches.<sup>3</sup> When they read them, they will often recognize their own values. A biblical example is the credo of the Jerusalem church:

- We value doctrine (Acts 2:42)
- We value fellowship (Acts 2:42)
- We value prayer (Acts 2:42)
- We value community (Acts 2:44–46)
- We value worship (Acts 2:47)
- We value evangelism (Acts 2:41,47)

The team will probably discover their values by studying the church's budget. Churches spend their money on what they value.

Some churches ask: How can we know if our core values are spiritually healthy? The answer: Compare them to a biblically functioning, healthy church. An example is the church at Jerusalem (see above). How do your values compare with their values?

Church leaders would be wise to articulate and communicate their values to the congregation. Articulating the values means developing and writing a credo that could be similar in format to that of the Jerusalem church. This would also aid in communicating these values to the congregation.<sup>4</sup>

### 3. Mission Statement Development

#### *Characteristics of a mission statement*

After discovering its core values, the team needs to develop a mission statement for the ministry. A mission statement is a broad, concise biblical statement of what the church is supposed to be doing.

*A good mission statement is comprehensive and overarching.* It briefly summarizes what the church is to be about. A mission statement is also concise. Peter Drucker says it must be short enough to fit on a T-shirt.

Short statements are memorable. Your mission statement should be no longer than a sentence. The human mind tends not to recall long or multiple sentences as well as single and concise sentences.

## THE EIGHT-STAGE PROCESS OF CREATING MAJOR CHANGE

- 1. ESTABLISHING A SENSE OF URGENCY**
  - Examining the market and competitive realities
  - Identifying and discussing crises, potential crises, or major opportunities
- 2. CREATING THE GUIDING COALITION**
  - Putting together a group with enough power to lead the change
  - Getting the group to work together as a team
- 3. DEVELOPING A VISION AND STRATEGY**
  - Creating a vision to help direct the change effort
  - Developing strategies for achieving that vision
- 4. COMMUNICATING THE CHANGE VISION**
  - Using every vehicle possible to constantly communicate the new vision and strategies
  - Having the guiding coalition role model the behavior expected of employees
- 5. EMPOWERING BROAD-BASED ACTION**
  - Getting rid of obstacles
  - Changing systems or structures that undermine the change vision
  - Encouraging risk taking and nontraditional ideas, activities, and actions
- 6. GENERATING SHORT-TERM WINS**
  - Planning for visible improvements in performance, or “wins”
  - Creating those wins
  - Visibly recognizing and rewarding people who made the wins possible
- 7. CONSOLIDATING GAINS AND PRODUCING MORE CHANGE**
  - Using increased credibility to change all systems, structures, and policies that don't fit together and don't fit the transformation vision
  - Hiring, promoting, and developing people who can implement the change vision
  - Reinvigorating the process with new projects, themes, and change agents
- 8. ANCHORING NEW APPROACHES IN THE CULTURE**
  - Creating better performance through customer- and productivity-oriented behavior, more and better leadership, and more effective management
  - Articulating the connections between new behaviors and organizational success
  - Developing means to ensure leadership development and succession

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*The mission statement must be biblical.* The church must draw its mission from Scripture.

*The mission statement answers the question, What does God want us to do?* The answer is the Great Commission, found in Matthew 28:19,20; Mark 16:15, and other passages. A concise statement of Matthew 28:19,20 is that the mission of the church is to make (evangelism) and mature (edification) disciples.

*The mission statement articulates what the church is supposed to be doing.* Some leaders tell me they don't need to write down their mission because they have it in their heads. My experience with leaders is this: If they can't write it down, they're kidding themselves.

**Steps in developing a mission statement**  
Once the team understands what a

## THE VALUE OF TEAMWORK

A Chinese proverb states, "Behind an able man there are always other able men." The truth is that teamwork is at the heart of great achievement. The question isn't whether teams have value. The question is whether we acknowledge that fact and become better team players. That's why I assert that *one is too small a number to achieve greatness*. You cannot do anything of real value alone. That is the Law of Significance.

I challenge you to think of *one* act of genuine significance in the history of humankind that was performed by a lone human being. No matter what you name, you will find that a team of people was involved. That is why President Lyndon B. Johnson said, "There are no problems we cannot solve together, and very few that we can solve by ourselves."

C. Gene Wilkes, in his book *Jesus on Leadership*, observed that the power of teams not only is evident in today's modern business world, but it also has a deep history that is evident even in biblical times. Wilkes asserts:

- Teams involve more people, thus affording more resources, ideas, and energy than would an individual.
- Teams maximize a leader's potential and minimize his weaknesses. Strengths and weaknesses are more exposed in individuals.
- Teams provide multiple perspectives on how to meet a need or reach a goal, thus devising several alternatives for each situation. Individual insight is seldom as broad and deep as a group's when it takes on a problem.
- Teams share the credit for victories and the blame for losses. This fosters genuine humility and authentic community. Individuals take credit and blame alone. This fosters pride and sometimes a sense of failure.
- Teams keep leaders accountable for the goal. Individuals connected to no one can change the goal without accountability.
- Teams can simply do more than an individual.

If you want to reach your potential or strive for the seemingly impossible—such as communicating your message 2,000 years after you are gone—you need to become a team player. It may be a cliché, but it is nonetheless true: Individuals play the game, but teams win championships.

—John C. Maxwell, D.Min., Atlanta, Georgia. This was taken from his book, *The 17 Indisputable Laws of Teamwork*, by Thomas Nelson, Nashville, Tennessee. Used with permission. Material from C. Gene Wilkes' book, *Jesus on Leadership*, is used with permission from Tyndale House Publishers.

mission statement is, they must next develop one.

*Determine its contents.* For evangelicals, the content is the Great Commission. While it may not be a simple restatement of Matthew 28:19,20 or Mark 16:15, the Great Commission must be found at the core of the statement.

*Articulate the statement in writing.* Writing forces you to be specific, to say

what you really mean. Until you can write it down, you don't have a well-thought-out mission.

*Personalize the statement to your congregation.* You must use language that all your people understand. Avoid technical, biblical terms such as *redemption*, *reconciliation*, *propitiation*, *atonement*, *glory*, and *disciple*. Most church people don't understand these terms. Instead,

use contemporary synonyms that explain them in today's terminology.

*Wordsmith the statement.* This step also focuses on the words. However, the idea is to use words that are simple, powerful, and memorable. This also involves using words in memorable ways. An example is the Navigators' mission statement: Knowing Christ and making Him known.

### 4. Vision Statement Development

In this step, the leadership team develops a church vision statement. A vision is a clear, challenging picture of the future of the church as you believe it can and must be.

*The vision must be clear.* A vision accomplishes nothing if it isn't clear to both the team and the congregation. You can't expect people to act on unclear information.

*The vision must be challenging.* One aspect of the vision statement that's not true of the mission statement is that it challenges people to embrace it and act on it. If it doesn't challenge, then you don't have a vision.

*The vision is a picture.* The purpose of the vision statement is to create a picture



**"I believe I understand the strengths and weaknesses of all my ministry team. For instance, one of your weaknesses is direction."**

of what the church will look like as it begins to accomplish its mission—what will it look like to make and mature people? The vision provides a snapshot of the church as it will be in 5, 10, even 20 years.

*The vision includes an important question: Do you believe this is possible?* A good vision is honeycombed with potential—not what is, but what can be.

*A vision concerns what must be.* This addresses the passion element in a good vision. Leaders must care deeply and feel strongly about the vision. Passion communicates the leaders' commitment to the vision.

What's the difference between a vision and a mission? (See sidebar, "Nine Differences Between a Mission and a Vision.") An illustration of the difference can be found in Scripture. God's mission statement for Moses is found in Exodus 3:10: "Bring forth my people the children of Israel out of Egypt." However, a vision statement is found in Deuteronomy 8:7–10.

There are several ways to develop a powerful vision statement. The leader—or in the case of the church, the pastor—can take the lead and develop the initial vision statement. Once it's completed, the team takes it and adds to it. This provides them with vision ownership. A second approach is to ask those on the leadership team to write down their vision for the church on a 3-by-5 card. The leader collects these cards and gives them to a team of writers, either from the leadership team or the congregation, who weave them together into a final vision statement.<sup>5</sup>

## 5. Strategy Development

The most time-consuming step is developing a strategy. Up to this point, little is controversial. However, developing a strategy may result in some fireworks. For example, the strategy may raise the issue of the style of worship the church will pursue—traditional or contemporary.

A strategy is the process that determines how the church will accomplish its mission and vision. It is a process that moves people from where they are (lost

or saved) to where God wants them to be (spiritually mature). This incorporates all the church's ministries. It is a process that asks, "How will the mission be accomplished?" The mission asks, "What are we supposed to be doing?" The strategy asks, "How will we accomplish it?"

You develop the strategy by answering five vital questions.

*Whom are we trying to reach?* Who is our ministry's focus group? The answer is twofold. The primary focus group is lost people, and the secondary focus group is the congregation.

*How will we reach our focus group(s)?* How will we evangelize them and then coach them to spiritual maturity? The answer lies in determining the characteristics of a mature believer, and then developing ministries that help your people assimilate these characteristics.

*Who will reach our focus group(s) with these ministries?* This is the personnel question. You're not ready to determine who your personnel are until you've answered the first two questions. Warning: This could mean that you will need to let some staff go and hire others.

*Where will we reach these people with our personnel and ministries?* This is the facilities question. The team will decide if the church can minister most effectively with its current facilities in its current location. This could involve some remodeling and possibly relocating the church to a more spiritually productive area.

*How much will it cost to reach our focus group with our staff and ministries in our facilities?* Do we have sufficient income to finance our strategy, or will we need to raise additional funding? Also, how will we raise additional funding?<sup>6</sup>

## 6. Strategy Implementation

The sixth step involves implementing the strategy. Implementation closes the gap between ideas and their execution. It translates thought into action—strategic thinking into strategic doing. You may develop the finest disciple-making and maturing strategy. However, if you can't implement it, nothing happens.

The team can't implement the entire

strategy at once. Consequently, it will need to determine its priorities. Ask, "What must we do first, second, third, and so on?" Next, articulate the specific actions that will realize these priorities. Then decide when the action items must be accomplished and set deadlines. Assign responsible people to accomplish the priorities. Finally, establish monthly implementation review meetings to monitor the people's progress and problems in accomplishing the priorities.<sup>7</sup>

## 7. Ministry Evaluation

The final step is the constant evaluation of the ministry. It helps to assess how the church is doing. Evaluation is key to the transformation of the ministry. If everyone in the ministry regularly asks, "How can we do it better next time?" God will continue to transform the church and keep it relevant to our times.<sup>8</sup> **e**

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## E N D N O T E S

1. I hope to make these available in a future book on revitalization and possibly on my ministry Web site ([www.visionministry.com](http://www.visionministry.com)).
2. See the values audit in my book, *Values-Driven Leadership* (Grand Rapids: Baker Book House, 1996), 185–87.
3. See those I've collected in my book, *Values-Driven Leadership*, 163–84.
4. For a more in-depth treatment of values, see *Values-Driven Leadership*.
5. For more information on vision, see my book, *Developing a Vision for Ministry in the 21st Century* (Grand Rapids: Baker Book House, 1992).
6. See my book, *Vision 2000* (Grand Rapids: Kregel, 1996), and chapter 8 in my book, *Advanced Strategic Planning* (Grand Rapids: Baker Book House, 1999).
7. See chapter 9 in *Advanced Strategic Planning*.
8. See chapter 10 in *Advanced Strategic Planning*.



B Y J O H N C . M A X W E L L

# The Call To Equip:

## *The Answer to Ministry Growth*

**W**hen ministers decide to be leaders, they cross an important line. I crossed that line when I moved from my first church in Hillham, Indiana, to Faith Memorial in Lancaster, Ohio. While I was at Hillham, the church grew steadily. I was shocked to hear that only a few months after I left, the attendance at Hillham had shrunk to half of what it had been my last Sunday there. The dip in attendance wasn't because I had been such a great pastor. It went down after my departure because I had not acted as a leader. I didn't develop anyone while I was the pastor, so there wasn't anyone to continue the ministry once I left.

In my second church, I made significant changes. I started developing myself as a leader, and then I began equipping the people in the congregation for leadership. The first area of ministry where I did this was in soul-winning.

God had called me to be a soul-winner at Hillham. While I was there, I learned the discipline of going out most nights to share my faith with people. When I moved to Lancaster and learned the importance of equipping others, I made it a priority to take along laymen and train them as soul-winners. Over the next 7 years, 18 of us led 1,600 people to Christ.

By following God's call and the biblical examples of leadership, we multiplied the ministry. I was no longer a lone soul-winner. I had become an equipper of soul-winners. When a minister decides to be a leader and equip others, he\* is no longer limited to what he can do on his own. His value now lies in developing and training others.

### **JETHRO LEADS THE LEADER**

One of my favorite biblical examples of how a minister can become a leader is

found in the life of Moses in Exodus 18. Moses was called by God to bring the people of Israel out of Egypt. But from the start, he had an "I can do it all myself attitude." It would take the wise counsel of his father-in-law, Jethro, to change Moses' ways.

By the time Jethro came to visit Moses, God had done some tremendous things for the Hebrews. Jethro rejoiced and honored God when he learned about these things. But the next day, as Jethro watched while Moses tried to do everything by himself, he immediately told his son-in-law, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone" (Exodus 18:17,18).\*\* Jethro saw the problem and knew how it would affect Moses and his people. But more important, Jethro went on to provide a solution for the problem: equip others to do the work.

### **MOSES CHANGED HIS WAY OF THINKING**

Before Jethro's visit, Moses probably thought he had to do everything himself. What a relief it must have been to hear differently from his father-in-law. Jethro taught Moses that it was good to equip others and delegate the work.

Do you know people trapped in the mind-set of having to do it all themselves? It's especially sad to watch fellow pastors living under this burden. The Bible doesn't say, "Go into all the world and preach the good news to all creation—without any help from those on your staff or in your congregation." That's an idea created by man, but it leads to frustration and burnout.

Equipping is biblical. In Ephesians 4:11–13, Paul wrote, "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" (emphasis added).

The greatest challenge of the church is to produce spiritual, reproductive leaders. Lay ministry provides an opportunity to not only lighten the load of the pastor, but to show people the blessings of being involved in ministry. And as leaders, we must understand that for the church to grow, laypeople will need to be equipped for ministry.

### **MOSES CHANGED HIS WAY OF WORKING**

The instructions Jethro gave Moses can be broken down into seven steps, which are still practical for today's ministry leader. By following them, you also can develop a successful lay ministry program.

#### **Moses became a man of prayer.**

When Jethro caught up with Moses, Moses was acting as judge, encourager, tour guide, and anything else the people needed. Jethro explained to Moses that he needed to change his priorities. Moses needed to focus on his most important role. "You must be the people's representative before God and bring their disputes to him," Jethro told him (Exodus 18:19). Because Moses had gotten caught up with doing other things, he was not able to focus on being a link between God and the people.

Have you ever gotten so bogged down with other things that it seems like you aren't able to do the most important things? Most pastors are pulled in a hundred different directions. But above all the other roles pastors have, they are the spiritual leaders of their ministries. It is vital for pastors to spend time in prayer and seek God's guidance and council.

laws, and show them the way to live and the duties they are to perform" (Exodus 18:20). Moses was responsible for sharing with the people what God had given him, and he became the model. He easily could have just told the people the laws, but listening tends to be passive. However, when you show or model what needs to be done, people begin to understand the instruction.

church to simply talk about the children's ministry, but we knew it wouldn't be nearly as effective.

Your people need the same type of real-life example that the people of Israel were given. Be an example they will want to follow. Show them in clear and memorable ways what is expected. Set up times to demonstrate new ideas, and allow the people to get involved.

## Lay ministry provides an opportunity to not only lighten the load of the pastor, but to show people the blessings of being involved in ministry.

You probably already consider prayer very important, but have you made it a priority in your daily life? I have often found benefit in writing my prayer time on my calendar and having my prayer partners keep me accountable. It may be necessary to lock your office door, take the phone off the hook, and remove any other distractions. By setting aside time for just God and you, your ministry will be positively impacted. And you will be better prepared to lead others.

### Moses provided a model for the people to follow.

Jethro instructed Moses to "teach them [the Hebrew people] the decrees and

Last year at our Catalyst Conference, hundreds of pastors and ministry leaders were given opportunity to attend children's church. Why would adults spend 2 hours in children's church? North Point Community Church, where the conference was being held, has one of the largest and most innovative children's programs in America. For 2 hours the pastors and leaders attending the conference not only heard about ways they could expand their children's ministry, they experienced the programs themselves. They had opportunity to get involved, ask questions, and learn by doing. It would have been much easier for someone from the

### Moses communicated the vision.

With a goal like the Promised Land, you wouldn't think there would be a need to convince people to get on board. But Moses had to constantly communicate the vision God had given him and remind the people of why they were doing things.

### FEW CHURCHES HAVE PASTORAL LEADERSHIP AND LAY LEADERSHIP TEAMS

Non-Leader-Pastor  
and Lay Leadership Teams

**20%**

Leader-Pastor and Lay  
Leadership Teams

**3%**

Leader-Pastor and  
No Lay Leadership  
Teams

**8%**

Non-Leader-Pastor and  
No Lay Leadership  
Teams

**68%**

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**"Delegate work to us? What's the matter, Pastor, don't you like your job?"**

At the last church I pastored, Skyline Wesleyan, in San Diego, California, we took on a \$23 million building and relocation project. To say that the church faced some challenges moving to the new site is an understatement. Have you ever heard of the California Black Tailed Gnat Catcher? Neither had we until it was discovered that this endangered species was living on the land where we wanted to build. And the list of challenges Skyline faced went from endangered species, to funding archaeological digs, to rebuilding transformers on the site. There were numerous delays in building and additional costs. The process took 13 years, and during that time the leadership of Skyline continued to cast the vision God had given us. Finally, on Easter Sunday 2000, under the leadership of the new pastor, Jim Garlow, the people of Skyline made it to their promised land.

As a leader, you need to continually cast vision for your people. When you are casting a vision, bring the past, present, and future together. Recalling the past recognizes people whose efforts where so critical in getting your church to where it is now. Examining the present is a reminder of what the immediate need is and how you are currently being blessed. Looking to the future builds excitement and hope for God's promise to your church. As a leader, you need to

## TEN REASONS WHY CHURCHES DON'T USE TEAM LEADERSHIP

1. It's easier to do it by myself.
2. Team leadership requires you to give up control.
3. Empowering teams reduces the perceived value of the individual leader.
4. Teams may take longer to get the job done.
5. The church has never done ministry that way before.
6. The church's leaders have never been trained to work as teams.
7. We have not seen team leadership modeled by other churches.
8. It requires clear vision.
9. It redefines the pastor's role.
10. It requires a different church culture.

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and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you.”

As a leader in ministry, you know better than anyone that the only thing constant is change. How often have you started a successful program to discover another pressing need? Just when you get enough people working in the nursery on Sunday morning, the high school class needs a teacher.

Each ministry has different needs, and those needs are always changing. To determine the current needs of your

• *Accomplishments of candidates:* Who gets things done?

Once you know the answers to these questions, you will be ready to move on to the next step.

**Moses selected and trained leaders.**

Exodus 18:25 says Moses “chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens.”

One of the people I chose to develop at Skyline was Dan Reiland. In July 1982, Dan became an intern at the church. He was just out of seminary. I knew when I met him that he had potential. Dan and I would meet

**By setting aside time for just God and you, your ministry will be positively impacted. And you will be better prepared to lead others.**

find new ways to paint the vision so people will continue to be eager to see God's work carried out.

**Moses developed a plan.**

In Exodus 18:21,22, Jethro laid out the plan for Moses. “Select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties

ministry answer the following questions:

• *Assessment of needs:* What is needed? What area of ministry has a gap and needs attention?

• *Assets on hand:* Who are the people already in leadership in the congregation who are available to fill a certain need?

• *Ability of candidates:* Who has the gifts and talents to fill this role?

• *Attitude of candidates:* Who is willing to fill the role?

regularly, and he would talk about the ways we could serve people through our ministry. I gave Dan the resources he needed to become an effective leader: books, tapes, conferences to attend, and one-on-one training.

Over the next few years, Dan developed his leadership skills and became one of the most valuable members of my staff. He went from an intern who had planned to stay for a year, to a

## THERE ARE COMPELLING REASONS TO USE TEAM-BASED LEADERSHIP

### TEAM-BASED LEADERSHIP:

1. is biblical.
2. eliminates the leader-as-superhero problem.
3. models true community.
4. reduces stress among leaders.
5. produces synergy.
6. increases innovation.
7. facilitates joy through their service.
8. frees people to use their gifts as God intended.
9. allows numerical growth without centralization.
10. reduces the church's dependence upon the senior pastor.

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full-time staff member, to my executive pastor. My favorite part of Dan's story is how he has become a developer of leaders. In 1987, Dan started Joshua's Men, an intense yearlong mentoring program created for men's ministry. After 9 years of leading this ministry, he began teaching pastors at other churches across the county to do it. The investment in Dan really paid off. He is a great leader of leaders, and continues to be one of my most valuable team members.

When choosing people to invest in, use the criteria that Jethro gave Moses—godly people with integrity. Look for individuals with good attitudes who already display influence

among others in the congregation, and who relate well with others. Seek out those who have a servant's heart.

Your goal is to train a few leaders who will be able to train others and take on the responsibilities of ministry. Start with a core group and equip them for leadership. By investing in a few people with the characteristics Jethro described, you will see a great return.

### Moses released them to do lay ministry.

After Moses selected the men and trained them, "They served as judges for the people at all times" (Exodus 18:26). This freed up Moses' time, and

he was no longer monopolized with settling the people's disputes.

People learning to serve is a lot like someone trying to ride a bike. If you're a parent, you probably taught your children. You know firsthand that you start by holding onto the back of the bike seat. The first time you let go, your child might ride alone and unaware for a few seconds. But at some point he will realize that you are no longer holding on, and down he will fall. But each time he gets up and tries again, his confidence and ability increases until suddenly he is riding on his own.

The same is true when it comes to equipping people. Your people will fall at times, and you will have to encourage them to get back up and try again. You may even have to walk them through the process a few times, but you can't hold on forever.

Once you have equipped a core group of people for leadership and have trained them in a certain area of ministry, let them go. Give your team opportunity to lead on their own and develop others. As they begin to equip others and lead in areas of ministry, meet with them regularly to help them stay motivated and focused. How often you meet with this group will depend on how:

- important the work is.
- draining the work is.
- new the work is.
- new the worker is.
- responsible the worker is.

Your goal is to empower leaders who will eventually sustain themselves.

### Moses only did what they could not.

Exodus 18:26 describes the last step. The people Moses equipped "served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves." As leader, Moses had to be open and available to make the tough calls that other people on the team were not able to make.

This is my least favorite part of being a leader, but perhaps one of the most



**"You'll have to excuse Pastor. He is thinking outside the box."**

## WHAT WOULD JESUS DO? A MODEL FOR EQUIPPING

When it comes to equipping, what would Jesus do? The answer can be found in the Book of Mark. This Gospel gives us a clear picture of how Jesus trained and developed 12 men for ministry.

### I DO IT

Jesus first did things himself and began His ministry by ministering. Throughout Mark 1 and 2, we see Him teaching, casting out evil spirits, healing people, cleansing people of sin, confronting those who needed it, and praying. He also explained His purpose. Jesus said, "I have not come to call the righteous, but sinners" (Mark 2:17).\*

### I DO IT AND YOU ARE WITH ME

When Jesus called the Twelve and appointed them as apostles, He became a mentor to them (Luke 6:13). The apostles were with Him while He performed miracles and taught. They saw Jesus find quiet places where He would spend time with His Father in prayer. They learned by His example how they should live, work, and teach others.

### YOU DO IT AND I AM WITH YOU

After the disciples had traveled with Jesus for a while, He sent them out on their own, giving them specific instruction. Mark 6:12,13 says, "They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them." They were now ministering to others with Jesus' help and direction.

### YOU DO IT

As the disciples grew and learned more, Jesus gave them more opportunities to minister to others. And at the time of His resurrection and ascension, He encouraged and released them to continue the ministry and to multiply. We find in Acts 6:1–7, they did: "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (verse 7).

### YOU DO IT AND SOMEONE ELSE IS WITH YOU

The true test of equipping is whether those who are equipped carry on and equip another generation for ministry. In 2 Timothy 2:1,2, Paul wrote Timothy and reminded him, "You then, my son, be strong in the grace that is in Christ Jesus. 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." Equipping is to follow a cycle. We equip those who can equip others, to reach the world for Christ.

To follow Jesus' model of equipping, begin by selecting reliable people and take them along with you as you visit the sick, share your faith, pray, and perform other ministry tasks. Once they've got the pattern, allow them to perform the primary tasks of ministry, with your assistance. And when they're ready, turn them loose, empowered to repeat the process with others. It worked for Jesus; it will work for you.

—John Maxwell, D.Min., Atlanta, Georgia.


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

distinguishing features of leadership. We have to make the calls that no one else is able or willing to make. Whether it's letting someone go, cutting the budget, or even moving the organization to a new location, every leader makes tough calls. As the leader, you are responsible for the overall ministry.

One of my favorite quotes about making tough calls is from Peter Drucker, "Whenever you see a successful business, someone once made a courageous decision." The same is true in ministry. Leaders make the decisions

that benefit the organization. They make the calls that no one else can make, but they usually have the greatest impact.

As a result of Moses' changed outlook on leadership, he gained strength, and the people gained peace. Likewise, once you have developed a core group of leaders and they begin to invest in others, a cycle begins and your ministry opportunities will be enlarged. It may seem overwhelming, but if it worked for Moses and the millions of reluctant people he led

through the wilderness, it can work for your ministry too. 

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*\*The office of pastor is nongender specific.*

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





AN AUTHORITARIAN STYLE OF

LEADERSHIP WILL WORK FOR A SHORT

TIME, BUT PEOPLE WILL GET TIRED AND

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WILL MOVE ON.

# TRANSIT

B Y R I C K O L S E N

from an  
Authoritarian  
to a Biblical  
Style of  
Leadership

*How many of us will ever sit, open our Bible, bow our heads, and pray, "Lord, show me where I am wrong?"*

—Leo Tolstoy

#### MY OWN STORY

While enrolled in a doctor of ministry program at Talbot Theological Seminary, I took a self-evaluation survey to assess my personality strengths and weaknesses. After completing the survey, I noticed I was almost off the chart in the domineering portion. Somewhat surprised, I asked my professor, Neil Anderson, to explain what this meant. He said, "Rick, you have some challenges ahead of you." He then began to outline some pitfalls of being too domineering. I found myself in the middle of them. Tears welled up in my eyes as I thought about prior ministry conflicts. I realized I had hurt some well-meaning individuals, and I had hurt them because of my strong-willed personality. At that moment, I felt I had little hope in

person has on an individual or group to help meet its needs or goals for the glory of God. Authoritarian leadership, on the other hand, is the process of influencing others through inappropriate means such as guilt, power, fear, threats, bribery, manipulation, politics, flattery, or intimidation—regardless of the situation.<sup>2</sup> An authoritarian style of leadership will work for a short time, but people will get tired and either the pastor or the people will move on.

#### AUTHORITARIAN LEADERSHIP: A TIME AND PLACE FOR EVERYTHING UNDER THE SUN

Before we tip the scale too far one way, we must not negate the fact there is a time and place for authoritarian leadership. There are some instances when a pastor must take a hard stand and not waiver his position. These instances, however, should be the exception, not the norm. At a church I attended several years ago, the pastor was faced with confronting an

# IONING

ministry. But Neil Anderson and my advisor, Gary McIntosh, assured me I could still be effective for the cause of Christ, but I would need to make some changes.

#### THE PASTORATE: AN AWESOME RESPONSIBILITY

There is little doubt that when a pastor assumes his\* duties as leader of a church, he is taking on a great responsibility. With this position comes a significant amount of authority. Authority is, "(1) A citation (as from a book) used in defense or support of one's actions, opinions, or beliefs; (2) power to require and receive submission: the right to expect obedience; (3) power to influence thought and opinion."<sup>1</sup> There is nothing wrong with pastors having authority. Someone has to be in charge, and God has ordained the pastor for this. However, a biblical leadership style, as opposed to an authoritarian leadership style, must be integrated for healthy pastor/board and pastor/member relationships. Both leadership approaches involve a tremendous amount of influence, but biblical leadership is the influence a

unrepentant adulterous couple who insisted on flaunting their relationship at worship services, even in the presence of their marriage partners. Our pastor dealt firmly with the situation and wisely exerted his authority to the fullest extent. Had he not, the outcome would have been disastrous.

First Peter 5:2,3 admonishes overseers to "be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples of the flock."<sup>\*\*</sup> A pastor is to protect, guide, and feed Christ's sheep, not rule over them. Verse 4 affirms the reward for such shepherding: "And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away."

In Titus 1:7, we read, "Since an overseer is entrusted with God's work, he must be blameless—not overbearing." The Greek word for overbearing means "self-willed, stubborn, or arrogant."<sup>3</sup>

Authoritarian leaders have strong opinions, and an even stronger desire to achieve their goals. They often have a know-it-all attitude and believe only they know what is best for the corporate body. As a result, most authoritarian leaders are slow to accept the viewpoints and advice of others, as well as admit when they are wrong.

### AN AUTHORITARIAN'S GREAT ESCAPE: I SERVE GOD, NOT MAN

One of the authoritarian's greatest lines of defense is the old adage, "I serve God, not man." They use Paul's words in Galatians 1:10 to justify their position, "Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ." But if we look at the context of this passage, verses 6-9 show Paul in conflict with others who are preaching another gospel. Paul is saying there is only one gospel, and the defense of the true gospel is more important than pleasing some people (Judaizers) who were perverting the gospel of Christ. This text has nothing to do with how a pastor leads his flock. Being a God pleaser would mean leading your people with gentleness, humility, and respect.

### WHAT GOD LOVES IN PASTORS WITH DOMINEERING TENDENCIES

There are many pastors with authoritarian

tendencies who reach a high level of success in ministry. They are valuable to the kingdom of God, and, with their dynamic personality, bring many assets to the ministry. Their positive qualities include:

1. Is a born leader
2. Welcomes new challenges
3. Self-confident
4. Avoids passing the buck
5. Has persistence and determination
6. Not easily discouraged
7. Establishes goals
8. Stimulates activity
9. Sees the whole picture
10. Is not afraid of opposition (fearless)

Successful authoritarians are aware of their domineering nature and have learned to keep it under control. Self-examination and awareness are key to overcoming any offensive trait. These pastors have learned to maximize the strengths of their strong-willed personality, while minimizing and eliminating their weaknesses. Moses used a high level of authority to lead the Israelites out of Egypt. Yet, Exodus 18 shows he was willing to receive and act on the counsel given him by his father-in-law.

### AUTHORITARIAN LEADERSHIP: A RELATIONSHIP WAITING TO BE SEVERED

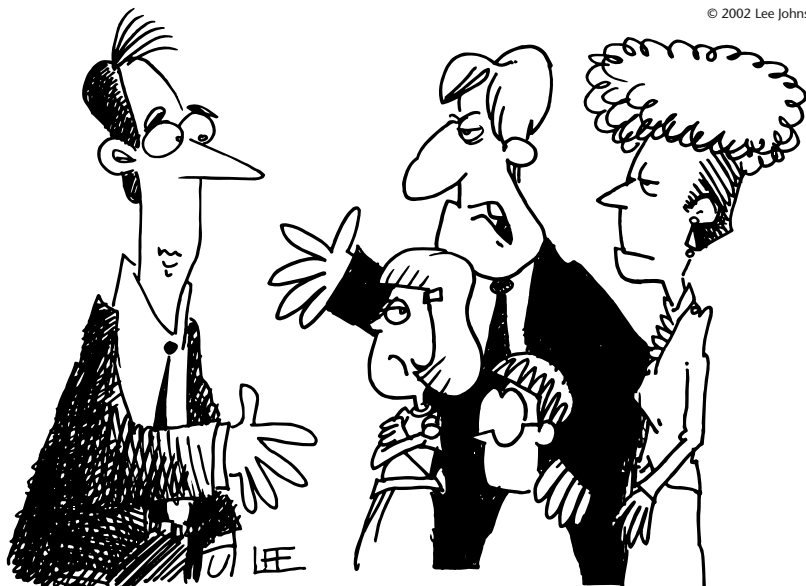
For a pastor to do well in ministry, he must be respected, trusted, and connected to his members. Authoritarian

leadership is destructive because this style has little value for producing strong interpersonal relationships. In an effort to rewrite a more practical curriculum for seminary students, a study by McCormick Theological Seminary revealed that being too authoritarian is one of the main causes for pastors being held in low esteem by their people. Although pastoring involves the preaching of an uncompromised gospel, pulpit ministry is only one aspect of full-time ministry. To survive in today's pastorate, strong relational skills are a must. If people like you, respect you, and truly believe you care about them, they will do almost anything for you. That is not manipulation, just human nature.

My former pastor and mentor, Frank Potter, is notorious for getting his congregation in Farmville, Virginia, to do anything he asks; and they fall all over themselves doing it. How does he do it? His people know he would do anything for them, and he doesn't have one authoritarian bone in his body. The old saying, "People don't care how much you know, until they know how much you care," still stands.

What characterizes a healthy relationship, as compared to what authoritarian leadership fosters? For a quick comparison, let us look at what healthy relationships need and what authoritarian leadership fosters: (See sidebar, "Healthy Relationships Versus Authoritarian Leadership.")

How many well-intentioned pastors have been asked to resign their churches without realizing that the basis for their removal stemmed from their domineering behavior? This style of leading rarely works very long. Most authoritarians have an inborn need for control and are usually driven to be overachievers. Consequently, they are left with little time and patience for dealing with relational matters. People get tired of being overworked and feeling used, manipulated, and intimidated. They eventually escape by moving on to another church.



**"Our last four churches seemed fine until we became members. I hope you won't let anything like that happen here, Pastor."**

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## HEALTHY RELATIONSHIPS VERSUS AUTHORITARIAN LEADERSHIP

What Healthy Relationships Need	What Authoritarian Leadership Fosters
Unconditional acceptance	Acceptance based upon performance
Transparency	Very little openness
Loyalty	Loyalty only when the task is being done
Free to communicate	Communication limited to the task at hand
Feeling valued as a person	Value based upon performance
Spiritual challenge	Motivation out of guilt and manipulation
Encouragement	The need to "do more for God!"
Self-sacrifice	Sacrifice for the task, but not for the relationship
Having fun and enjoying the company	Having your fun on someone else's time
Honesty and candor	Being too intimidated to even think about speaking your mind

### HOW CAN YOU DETERMINE IF YOU ARE TOO OVERBEARING?

#### Self-awareness and examination

Take a personality questionnaire to discover your God-given personality type, as well as specific strengths and weaknesses. I recommend the "Personality Plus" profile, developed by Fred and Florence Littauer, well-respected Christian authors and speakers. It is clear, accurate, and applicable concerning how you deal with people in every area of life: marriage, family, and ministry. My wife, Vicky, and I conduct Personality Plus seminars. Personality Plus is one of the best tools we use in helping individuals better understand themselves and enhance their relationships with others.

#### Evaluations by others

Distribute a personality questionnaire to five of your most trusted companions. Select at least one board member, an associate, your spouse (if you are married), another relative, and a close friend. Have them score the survey the way they see you. Instruct them to be honest.

Compare the results of all the questionnaires. You will probably be made aware of some negative behavior patterns you had not seen in yourself. Be thankful for your strong points, and ask

the Holy Spirit to help you with those traits that may be offensive to God and others. Make a commitment to take the necessary steps to minimize and eliminate domineering behavior.


For genuine change to occur, the following actions must be taken:

1. *Learn how to manage conflict.* Norman Shawchuck's book, *How To Manage Conflict in the Church* is a powerful tool to guide any leader through conflict in ministry.
2. *Be honest with yourself.*
3. *Study and learn biblical standards of leadership.* You cannot change until you understand the standards by which we measure change.
4. *Repent and correct.* List everyone you have offended, and ask the Lord to reveal anyone else you may have wronged. Go to them, ask for forgiveness, and wipe the slate clean.
5. *Pray with a sincere heart for the ability and discipline to change.*
6. *Train yourself in righteousness.* If a person puts off old ways, they must be replaced with new ways.
7. *Set realistic goals for changing authoritarian behavior.* You will not eliminate old behavior patterns overnight. Take it one step at a time.
8. *Keep a daily record of your progress.*
9. *Be accountable to another ministry leader.*

### FRIENDLY ADVICE AFTER GRADUATING FROM THE SCHOOL OF HARD KNOCKS

Through many years of leading people in military and ministry settings, I have learned several important lessons concerning effective leadership.

- Give people more credit; leaders tend to be much more critical than they should be.
- Give individuals responsibility and allow them the opportunity to succeed or fail. This is one way people grow.
- Remember: Just because you may not agree with an opinion does not make it wrong. There are many sides to an issue.
- If an individual does not meet your standard, perhaps he/she needs more training or guidance. Most people want to do their best.

Whether you realize it or not, authoritarianism is an abuse of spiritual leadership. It wounds people and destroys relationships. Examine yourself. May the words of David be our hearts cry: "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Psalm 139:23,24). 

*\*This applies equally to women pastors.*

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

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# THE NECESSITY OF LEADERSHIP

IN THE SMALLER CONGREGATION





## *What is leadership?*

*The question is more than just idle speculation about the philosophy of overseeing people and running an organization. It addresses the fundamental responsibility and task assigned to those who accept the call to pastor a small church.*

**BY GLENN DAMAN**

Those who enter the ministry face constant pressure regarding the responsibility of leading the church in fulfilling the great commandment and Great Commission. To do so, the pastor must be deeply grounded in biblical truth. He must be immersed in the Scriptures within his\* own life, filtering every action, attitude, and decision he makes through the grid of God's character as revealed in the written Word. Once immersed in the Scriptures himself, he must carefully and clearly articulate that knowledge to the congregation. This communication goes beyond the formal instruction that occurs in the Sunday morning sermon. It must be an ongoing process where the pastor continually challenges the people to filter their ministries and plans through the pages of Scripture. When the pastor talks with ministry leaders, he needs to help these individuals understand their role and the role of their ministry as it relates to the redemptive plan of God revealed in the Bible.

The task of leadership, however, involves more than just the communication of biblical truth. Leadership encompasses the totality of the pastoral role. Without these skills, the pastor, no matter how good a preacher, will soon find himself engulfed in problems and criticism. The congregations of smaller churches need more than just a good,

biblical scholar. They need someone who can work beside them, helping them to expand the ministry and influence of the church within the community. They need someone who can guide them as they walk through the minefield of change and growth. They need someone who can rally people together to work toward common goals and objectives. They need a shepherd who can bring renewal and healing when the congregation meanders into the wastelands of spiritual and organizational apathy. They need someone who can bring conflicting parties together to not only resolve their differences, but also learn to love and respect one another. The congregation needs a leader who can provide loving pastoral care in times of crisis. This is the high calling of a pastor. It is exhausting and demanding, while bringing joy and refreshing. It is painful but rewarding, discouraging yet exciting. At times it seems beyond our abilities and wisdom, but remains necessary.

#### DEFINING LEADERSHIP

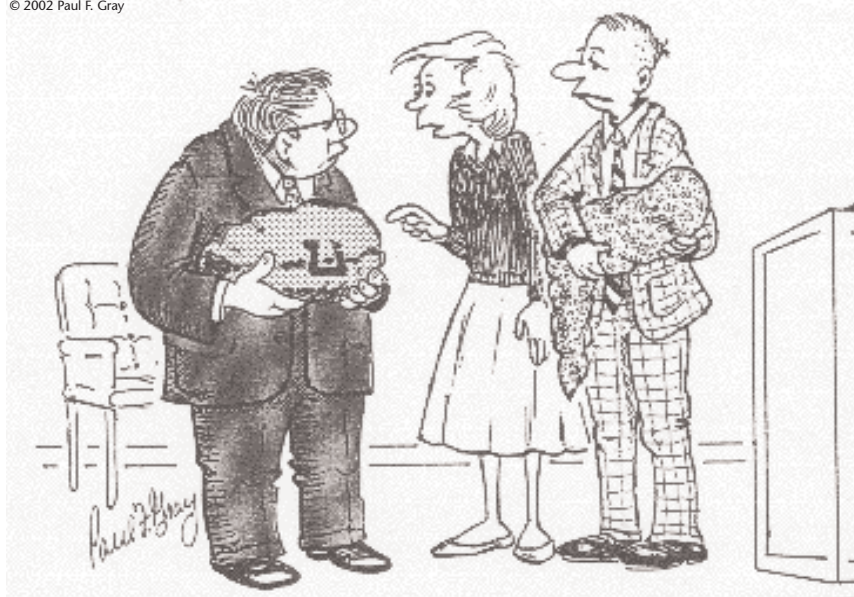
Most often, leadership within the church is defined from an organizational standpoint. For many, leadership involves guiding the organization to achieve its corporate goals, usually expressed in terms of numerical growth, program development, and fiscal plans. According to this approach, leadership

is measured by the achievements accomplished and the goals attained. A leader is one who sets the vision and direction for the church. While this may fit the large church model, in the smaller church this approach often leaves the pastor frustrated and discouraged, questioning his own leadership abilities. The reason for this is the smaller church operates differently and approaches leadership from a different perspective. In the smaller church, the focus is not on management and structures, but on relational development; not on programs that minister to the masses, but on personal interaction that strengthens the individual. Can the pastor of a smaller church be a strong leader while not developing new and exciting programs? To answer this question we need to rethink the biblical concept of leadership.

Biblical leadership is much more than organizational leadership. It is spiritual rather than organizational. Biblical leadership is the ability to influence the congregation so individually and corporately they are growing in discipleship and influencing others for Christ. Within Scripture, the focus is not on the organizational achievements accomplished by the church, but the spiritual transformation realized in the lives of people.

Paul, in writing to Timothy about pastoral leadership, placed the emphasis on spiritual transformation by employing terminology charged with transformational meaning. He wrote, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Timothy 4:2).\*\* These are not organizational terms (in fact, one finds very few organizational terms in the New Testament); they are transformational terms. Consequently, the ultimate test and focus of leadership are not organizational qualities but spiritually transforming qualities. Paul further emphasized this when he couched the requirements of church leadership in character qualities. To transform people,

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**"Nice prayer, Pastor, but you just dedicated the diaper bag."**

one must first be transformed. It is the transformational goal that dictates the organizational structure and function of the church and its leadership.

To be transformational, leadership must also be contextual and intentional. It is intentional in that the pastor is not to sit back and be a passive leader who does not strive to influence the congregation spiritually and organizationally. Because the goal is to change people and change the congregation, the pastor must carefully think through what needs to be changed and why the change must take place. The pastor needs to guide the congregation in determining how to effectively implement the change so the congregation and individual grow in their relationship with Christ. To be intentional, the pastor must understand the context of his congregation. Contextualized leadership understands and leads the people based on where they are spiritually and organizationally. The pastor must be a student of his people, understanding their culture, their expectations within the church, their perspective of God and the ministry. Then he must lead by that understanding.

To be effective, the pastor of a smaller church must understand the dynamics not only of the smaller church, but also of the leadership within the congregation. The smaller church functions differently, and it understands leadership differently from its larger church counterpart. Leadership is not forcing a certain model on the people, but learning to guide them from their perspective.

## **THE NECESSITY OF LEADERSHIP**

Leadership is critical to the health and well-being of the congregation. While Christ is the final and ultimate leader of the church, He has assigned the care of the congregation to individuals who are to be “shepherds of God’s flock.” Without godly leadership, the church will flounder in spiritual compromise and confusion.

### **1. Godly leadership is necessary because of the dangers of spiritual compromise.**

In Ezekiel 34, God pronounced judgment on the leadership of Israel because of their failure to properly care for and protect the people of God. Because the people were leaderless, they were scattered (verse 5). When the people of God do not have a leader, they become easy prey for false teachers who lead them into spiritual compromise (verse 8). A congregation needs a leader who will care for them by faithfully proclaiming God’s message. The church needs a pastor who understands and communicates God’s Word—one who points them to Christ and assists them in attaining the fullness of Christ.

### **2. Godly leadership is necessary because of the need for biblical teaching.**

Without biblical instruction, people lose the moral restraints that govern their lives. One of the most misquoted verses on leadership is found in Proverbs 29:18. This verse has often been misinterpreted to refer to the importance of corporate and individual vision and direction. However, a closer examination reveals that the emphasis is on the necessity of divine revelation and biblical truth.

Without the moral instruction of God’s Word, the people abandon themselves into sin, much as Israel did at Mount Sinai (Exodus 32:25). Consequently, whenever Paul addressed leaders, he stressed the importance of providing clear, biblical instruction to the people as foundational for their responsibilities (1 Timothy 3:2; 4:13; 2 Timothy 4:2). Furthermore, in addressing the need for leadership, Paul placed the responsibility not on organizational function, but on biblical instruction (Ephesians 4:11,12). This is even more critical within the present age as people are inundated with information.

The rise of mass media and the Internet has not lead to a clarification of truth, but a further dilution of knowledge as misinformation is disseminated with more fervor and rapidity than truth. People assume because it is found on the Internet or because it is

mentioned in mass media it is true. The result is that biblical truth is eroded by “demythologization, contextualization, and redefinition” by revisionists who reinterpret the Scriptures according to popular culture. To counter this trend, the church needs strong leaders who not only teach biblical truth, but who can also engage and respond to modern trends regarding biblical interpretation.

The need for leaders who can teach biblical truth is heightened by the religious and moral decline within the secular community. Not only do people no longer adhere to Christian values and beliefs, but they also are ignorant of those values, having misconceptions about biblical morality and ethical standards. When people enter our church, we cannot assume they have even a rudimentary understanding of the fundamental beliefs of Christianity.

### **3. Leadership is necessary because of the need for guidance within the church.**

While the information age has brought fresh ideas to the church, the church is often inundated with a wide diversity of ideas, programs, and strategies. Without careful thought, the church can become fragmented organizationally and divided within the congregation as different people pursue different goals.

The task of leadership is to keep people working together to achieve common goals. Without such guidance, the smaller church can easily be spread too thin as it tries to accomplish a multiplicity of tasks. It can also become driven, not by a God-directed goal, but by the latest ministry fad. An examination of effective leaders in the Old Testament (men such as Moses, David, and Nehemiah, and women such as Deborah and Esther) reveals they had a clear understanding of God’s direction and possessed an ability to keep the people working toward common ends. While the smaller-church pastor is not to dictate the direction of the church, he is to be the facilitator to help the church understand God’s will for them and then keep the people on track to accomplish that end.

For this to occur, the pastor must not only assist the congregation in determining God's will, but he must also be able to enlist the people in working as a team. Ministry is a team effort. It requires that the pastor work as a team member with the board and congregation. The effective pastor is one who can enlist the people's involvement and get them working together. Consequently, to be an effective leader, the pastor must be a team developer.

#### **4. Leadership is needed because of the changes taking place.**

The spiritual landscape of our culture is making incredible changes as God moves the church forward to the culmination of His prophetic history. The constant flux of society and culture necessitates constant change within the church. While the message of the church *does not* and *cannot* change, the process by which it communicates that message must constantly be changing. The church of today is not the church of the past, nor will it be the church of the future. The task of leadership is to prepare and move the church through these changes. Not only is change an organizational issue; it is also a spiritual issue. Spiritual growth can only come through change as God works in the process of removing the domination of sin and replacing it with the character of Christ.

Within the smaller church, change is often seen as an enemy rather than a friend. Consequently, the pastor must carefully guide the congregation through the minefield of division and dissension as he seeks to lead them to Christlikeness and spiritual transformation. The leader is one who carefully evaluates change. He determines which changes are necessary and why. He understands that not all changes are necessarily good, and that some are to be rejected. He recognizes the cost of all change and the painful process it brings.

#### **5. Leadership is needed because of the misconceptions of leadership.**

The smaller church approaches leadership differently than its larger

counterpart. Tragically, many smaller-church pastors have approached their congregation with the leadership style adapted by pastors of larger churches. This approach, necessitated by the large organizational structure, approaches leadership from a business perspective where the emphasis is on programs, goals, and objectives. The smaller church, with its emphasis on relationships, approaches leadership from a family perspective where the focus is on relationships and family unity. Just as a large corporation functions differently than a small, family-owned and operated corner store, so the smaller church functions differently. To lead the smaller church, the pastor must see not only organizational connections, but also relational connections. When a pastor or leader tries to override these relational bonds, people will react negatively and forcefully. The smaller church is crying out for leaders—but not leaders who will run roughshod over relationships. They need leaders who will build the fellowship even as the congregation moves towards goals and program development.

#### **6. Leadership is needed because of the need for revitalization.**

People become discouraged, especially when faced with ongoing struggles and difficulties. The smaller church is no different. Because of the continual struggle to pay the pastor, staff programs, and evangelize the community, the small congregation can become spiritually disheartened if it fails to see growth. The smaller church needs leaders who not only raise the morale of the congregation, but also bring revitalization to the church. It needs leaders who bring encouragement to the people. The smaller church needs leaders who can guide it in renewal, bringing a new sense of God's calling and purpose to its members. Without renewal, the church will eventually wither as it follows established patterns and traditions rather than the


Great Commission. No matter how strong a church is, it needs to be continually revitalized to maintain its sense of calling.

#### **7. Leadership is needed because of a crisis of leadership.**

The smaller church is facing a crisis within its leadership. Too often pastors, fresh out of seminary, view the smaller church as a stepping-stone to bigger and better things. While they enjoy a time of ministry in the church, they often leave the congregation hurting when they leave to pursue a more dynamic and growing ministry.

To be effective, the pastor must first develop a biblical theology of leadership where he views the ministry, not through the eyes of one pursuing a career, but through the eyes of God who has called him to be an undershepherd of the congregation. The smaller church needs the same quality of leaders as the larger church. Size is not an indicator of importance and value in the sight of God. Instead, each person and each congregation has equal value before Christ.

Pastoral leadership is not just preaching on Sundays or even developing a program through the week. It involves maintaining a vital connection with God so He is accomplishing His purpose through the leader and the church.

Leadership is first and foremost spiritual care. It is introducing people to a vital relationship with God so they are radiant and faithful disciples of Christ. It is confronting the sinner, nurturing the weak, and challenging the mature to new heights of growth. 

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*\*No gender bias is intended by the use of the masculine pronoun for pastor.*

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



TO BE EFFECTIVE IN REACHING COMMUNITIES,

CHURCH LEADERS MUST DEVELOP STRATEGIES

MULTI

OF OUTREACH AND DISCIPLESHIP THAT **TARGET** ONE

OR MORE SPECIFIC SEGMENTS OF THE COMMUNITY.

B Y J E S S E

M I R A N D A

## UNDERSTANDING OUR CHANGING TIMES

If the church is to survive and thrive in the new millennium, it must respond to and communicate with multiple new audiences. Because of society's already segmented and diverse population, church leadership needs a deeper and broader understanding of the multiplicity of people groups in its immediate surroundings. To be effective in reaching communities, church leaders must develop strategies of outreach and discipleship that target one or more specific segments of the community.

Changes in our surroundings take place subtly. Leaders cannot afford to overlook present and future changes. Some

I began my sermon that morning saying, "Today I woke up in a motel owned by a Pakistani family, was picked up in a German Volkswagen van driven by a Cuban pastor (pastor of the Spanish department of the church), who drove me to a Japanese farm to pick up Mexican laborers to join us at an Anglo church pastored by an Italian pastor to hear a Mexican-American preacher."

After the message the pastor told his congregation, "I didn't realize how diverse this town has become. I now see that the Hispanic group is but the beginning. There is a bigger

## LEADING THE CHURCH IN A

# CULTURAL ENVIRONMENT

leaders are completely oblivious to the cultural shifts that are taking place in society. If leadership is out of touch with these shifts, they will fail to be the spiritual change-agents Christ has called them to be.

During the 1980s, great changes began to take place in our country. I was invited to speak at a missions convention at a church in a small, quaint town in Oregon. I was assigned the theme "The Regions Beyond." Prior to my speaking I sat next to the pastor on the platform. He called my attention to the colorful flags and costumes, and the smells of the food from various countries being prepared in the church basement.

task, a greater harvest."

While eating dinner after the service, I learned that students had witnessed the changes in their schools. Workers had also noticed the changes at work. Professionals acknowledged there were people of color on staff where they worked. I asked myself why the pastor had failed to discern the change, and wondered if that congregation would ever reach its changing community. To this day it has not. On the other hand, there are leaders who see the social, racial, and cultural changes taking place in their communities and who are making a difference.

Fast-forward 20 years. This time I was in Northern California. Again I had been asked to speak at a missions convention. A festive spirit was in the air. The colorful decorations fit the occasion. The food smelled delicious. This was also an Anglo-American congregation. But this time there was a mix of Asians, African-Americans, and Latinos in the choir and congregation. The Spanish-speaking congregation had come to the special service, and the Spanish pastor gave his greeting and prayed in Spanish. Then I saw the dynamics behind this healthy mix.

The pastor set the tone. He began the morning service by saying, "This is a celebration. Heaven will be an eternal celebration. A celebration of people, people from every tongue and every nation." The people responded with enthusiasm. He continued, "I've asked you to pray the prayer of Jabez every day so God expands our territory. I look to the day for a tenth of the people of every nationality that reside in our diverse city to be in this church."

We had a great service that morning, and afterward, the food was delicious. But it was more exciting to see the tables in the dining hall filled with the same mix of people I had seen in the sanctuary. The interaction of the people among themselves—and with the pastor—was neither stiff, forced,

rehearsed, or performed. It seemed natural and genuine as people felt at home with one another in spite of their color of skin, and their different languages and cultures.

That day I witnessed a dynamic leader with followers who reflected their leader's passion and vision. I witnessed what I preached about that morning in the sanctuary—"The Future Is Pentecostal." Pentecost is a spirituality that reaches the depths of the human soul; that results in harmony when we are all in one accord; that reflects the same ethnic diversity of the Early Church on that day.

I came away believing that this congregation, with its dynamic leader, is capable of fulfilling its vision—a heavenly vision. Why? Because they had the leadership dynamics that resonates with people of any culture.

Leading a multicultural ministry requires crossing cultural lines. It is more a matter of transformation than techniques. It is dynamic in that it deals more with the deeper questions of life and ministry than mere church-planting methods and/or managerial strategies.

### UNDERSTANDING THE DYNAMICS OF SPIRITUAL DEPTH

In a multicultural environment, the connecting tissue is not race or culture,

but that which is most fully and deeply human. Each of us has contact with people who never look beyond our surface appearance. Rather, they calculate what use we can be to them, what they can get out of us. But there are those among us who look beyond the obvious to the depths of our soul.

Such was the case in a Quaker meeting. One man broke the silence in the meeting to speak about reaching across language, racial, and religious boundaries—the wonder of reaching across the barriers and touching another human being, turning strangers into friends.

Then Martin Buber stood up. Buber said that meeting another person was a great thing, but not the greatest thing. "The greatest thing any person can do for another is to confirm the deepest thing in him/her, to take time and have the discernment to see what's most deeply there, most fully that person, and then confirm it by recognizing and encouraging it."

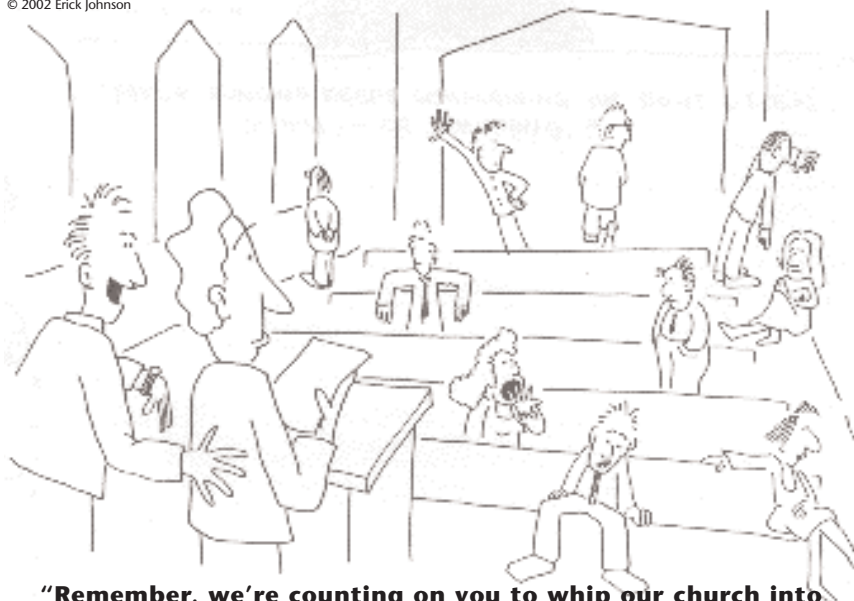
In a multicultural environment one seeks spiritual *response-ability*. In man, humanity transcends the creaturely being into a personal being. The creature God created is now enabled to correspond to Him. Man, therefore becomes a *response-able* being. He is a qualitatively different sort of being endowed with an ability and a freedom to fellowship and participate in the life of God.

It is in Jesus Christ, the Son of Man, that the original form and true order of humanity in the image and likeness of God is discovered and sustained. Then it is in Jesus Christ, the Son of God, that man is set free, liberated from a human creatureliness to realize his destiny in God's eternal plan and purposes for the human race. The Westminster statement, "The chief end of man is to glorify God and to enjoy him forever," defines the nature and the destiny of humanity. Without this, humanity cannot be complete, regardless of color, race, or nationality.

### UNDERSTANDING THE DYNAMICS OF SOCIAL HARMONY

Christ came to authenticate humanity

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**"Remember, we're counting on you to whip our church into a dynamic, culture-shaping force. We quit at noon."**

so we can be in full communion with God and with others. Beyond the sameness at the creaturely level, the human person contains a fundamental difference. He possesses a coexistence in correspondence to God and to others that no other creature has. This is social relatedness. To be human is to experience a multitude of social relationships. In particular, mankind relates as male or female and, in general, with the human race. Because we are created in the image of God, all human beings have an equal value and in their humanity are inter-related. Human worth cannot be valued by race, wealth, social standing, or educational level. All human beings are significant and valuable in God's order.

Christ mandates social consciousness and concern. In Matthew 25:31–46, Christ stated the principles by which man's personal response will be judged: his treatment of those who are hungry, homeless, poor, diseased, and imprisoned. Jesus equated our response to those who are destitute or distressed with our response to himself. What we do for them, we do for Him, saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verse 40).

### UNDERSTANDING THE DYNAMICS OF HUMAN DIVERSITY

The more multicultural the church becomes, the more eloquent is its testimony to the reconciling love of Christ. This is true more so in the midst of the great environmental shifts taking place in our world. Already the center of Christianity has moved from Europe, to North America, and now to the Third World. Because of this, Christianity does not possess a single, sharply defined cultural or racial essence. Rather, Christianity today appears in different forms in different people.

What remains the same is the *imago Dei*—the image of God in human nature. This special quality of the image

of God in man is the starting point for all biblical understanding of the form and nature of humanity. Biblical revelation claims this uniqueness in the human soul. Man is the crowning act of God's creation and of more value than all other creatures. There is to God an equal dignity of the human beings He has created.

A better goal exists for believers than building community among themselves and among their own kind. Community is to look beyond the church in its manifestations/institutional forms. Not to do so distorts the nature of the church and more seriously, constructs an idol that, like all idols, is but the mirror image of oneself. Jesus told us He had "other sheep" to bring into the fold.

A higher goal is to long for and rejoice in the communion (fellowship) of the saints that the apostle Paul mentioned in 2 Corinthians 8:4. In this communion is union with God and with the saints of God that both transcends and transfigures any community they have ever known or will ever know.

The difference between community and communion is that in community, members are pressured to conform to the ways of the dominant group. In communion, the differences members bring to the group are respected. All are challenged to pursue the virtues involved in being "imitators of God." In this environment, members welcome strangers and forgive enemies, seek unity of faith and knowledge, tell the truth one to another across community fence, manifest the virtues of Christ (lowliness, meekness, patience, forbearance, love) as God's new community.

Jesus set the example of reaching across ethnic and racial barriers into the depths of humanity to create His new community. There was a distinct racial strain between Jews and Samaritans (John 4:9). For centuries they had not interacted with each other. In some cases, there was outright hostility and hatred. But Jesus, early in

His ministry, ministered to the woman at the well and to the people of Samaria (John 4:4–42). He ministered to "the deepest thing" within them, that is, their spiritual, social, and human sides. Christ came to break down the dividing walls and establish a ministry of reconciliation.

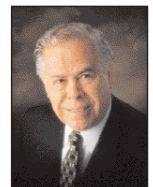
Sin is the disobedience that severs man's fellowship with God and with one another. Sin confuses and distorts our humanity and obstructs the emergence of a true personhood by interrupting our fellowship. But when sin is broken by accepting Christ's vicarious act of obedience at Calvary, grace is revealed and the true order of humanity is restored. It is in the crucified humanity of Jesus that we find the true humanity intended in creation. Christ came to authenticate humanity in order for it to be in full communion with God and others.

### CONCLUSION

While the divinity of Christ was once a decisive issue for the Early Church, the decisive issue in the church today may be the nature of man. What it means to be human is a very critical question today. Not only do we face questions on abortion, right-to-die, sexual orientation, New Age philosophy, and the ordination of women, but we also face questions of leadership where the dynamics will be more relational than task oriented, and more participatory than managerial.

As ministers, we must be multicultural leaders. As such, we must address the social issues of contemporary society and the cultural and individual needs of its citizens. When we do these things, we will fulfill God's agenda of a new and reconciled society through the redemptive transformation of the Holy Spirit and the caring ministry of His Church. **e**

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# THE NECESSITY FOR Urgency IN PREACHING

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**THE BIBLICAL THEME OF THE LORD'S IMMINENT RETURN  
WILL DO MUCH TO INJECT URGENCY IN A GOSPEL SERVICE**

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There is a constant need for pastors to examine the important areas of biblical truth—in the realms of both faith and practice. One area a preacher should continually be improving is that of preaching.

The world today is a gigantic playground in which people are fighting over expensive toys. The need of the hour is priority and direction. The man of the hour is the preacher with the inerrant Word of God in his or her hand. Preachers today dare not be little children at a time when God is looking for mature men and women to stand tall and help build His Church. Pastors today speak clearly, confidently, and convincingly to announce, “This is the way; walk in it” (Isaiah 30:21).\*

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In the Book of Acts, Luke made it evident that the leaders of the Early Church were preachers. But how did the apostles preach? What characteristics marked their preaching?

The 21st-century preacher should not slavishly imitate the precise methodology of the apostles, for the Spirit ever leads the church down fresh paths. However, a preacher may learn from the basic elements found in apostolic preaching. Let's examine one trait in New Testament preaching—the apostles preached with urgency.

### URGENCY IN THE BIBLE

*Webster's* defines *urgent* as "calling for or demanding immediate attention; conveying of a sense of urgency." That is precisely how leaders in Acts declared their message.

On the Day of Pentecost, Peter called for immediate action. After the Holy Spirit had been outpoured, Peter stood and preached the gospel. The crowd listened attentively and then asked how they should respond to God (Acts 2:37). Peter did not suggest they delay their decision. He did not encourage the people to think about his message overnight. The hour was urgent. Peter exclaimed to the people, "Repent and be baptized" (Acts 2:38).

Acts 3 is another example of preaching marked by urgency. A lame man had

been miraculously healed, and Peter seized the opportunity to preach the gospel. He did not discuss various theological theories. The issue of salvation was far too urgent. Peter cried, "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord" (Acts 3:19).

Urgency is also clearly evident in Paul's preaching. On one occasion, when addressing the need for salvation, he made the matter most urgent: "I tell you, *now* is the time of God's favor, *now* is the day of salvation" (2 Corinthians 6:2, emphasis added). Perhaps Paul's theology and methodology on the issue of urgency in preaching is summed up in his statement, "We are therefore Christ's ambassadors, as though God were making His appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2 Corinthians 5:20).

A case may be built for preaching with urgency by examining two passages from Paul's letters. The first is 2 Corinthians 5:11. The broader context shows that Paul was writing about the future (5:1). Then he made a sobering statement when he wrote, "For we must all appear before the judgment seat of Christ" (5:10). Finally, Paul concluded, "Since, then, we know what it is to fear the Lord, we try to persuade men" (5:11).

Some have argued that this fear of

the Lord applies only to Christians who will stand before God. One author wrote, "This fear is the fear of regret that a Christian's life will be revealed as one wasted and spent in selfishness rather than in devotion to Christ." That writer is correct in his statement, but he did not press far enough in his application of the text. This verse reaches past the boundaries of the converted community and touches all people. Those without faith in Christ will one day face the eternal terror of the Lord. Preachers must never forget that fact: they must be urgent in their preaching.

A second passage that presents a case for urgency in preaching is 2 Timothy 4. In verse 2, Paul urged Timothy, "Preach the Word." The next verse demonstrates that Paul desired Timothy to preach with urgency. He wrote, "For the time will come when men will not put up with sound doctrine" (4:3). People will not always be open to the message of Jesus, therefore we must preach with urgency whenever we have the opportunity.

The world today is in a darkened mess. You have only to read the papers or listen to the news to verify this fact. J.I. Packer wrote with sharp insight about our world today: "For at no time since the Reformation have Christians as a body been so unsure, tentative, and confused as to what they should believe and do. The outside observer sees us as staggering from gimmick to gimmick and stunt to stunt like a drunk in the fog. Preaching is hazy, heads are muddled, and hearts fret.

"Why is this? We blame the external pressures of our world, but this is like Eve blaming the serpent. The real trouble is that for two generations or more our churches have suffered from a famine of hearing the Word of the Lord."

Packer mentioned the word "famine." When a famine occurs, urgent action must be taken. The Pentecostal preacher is one who should preach a biblical message and deliver it with urgency.

Moses preached with urgency. He said, "This day...I have set before you life and death, blessings and curses.

© 2002 David Harbaugh



**"One of the members had some ideas for your sermons. He wants you to call him back right away. The number is 343-443-4334."**

Now choose life" (Deuteronomy 30:19).

Elijah is another example of a preacher who declared God's Word urgently. First Kings 18 records the confrontation on Mount Carmel between Elijah and the prophets of Baal. When God's man spoke he cried, "How long will you waver between two opinions? If the Lord is God, follow Him" (verse 21). The prophet allowed no middle ground. He spoke to the people with urgent words.

Again and again the preachers and prophets of the Bible spoke with urgency. You only need to read the sermons of Joshua (Joshua 24:14–24),

preached to all levels of society. Whitefield often wept during his urgent appeal. When asked why, the evangelist responded, "You blame me for weeping, but how can I help it when you will not weep for yourselves. Your immortal souls are upon the verge of destruction, and, for ought you know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you." To Whitefield, preaching was a matter of pressing importance and required urgency by the preacher in the delivery of his message.

must guard against predictability. As soon as people know your next move, the outcome of your next illustration, the common patterns of words you employ, and the regular themes you preach, their interest and your urgency diminish. The rule of thumb is this: As your predictability in the service rises, your urgency falls.

The biblical theme of the Lord's imminent return will do much to inject urgency in a gospel service. It's worth noting that many of the sermons in the Book of Acts end with Jesus' return and the judgment that follows.

## THE PENTECOSTAL PREACHER IS ONE WHO SHOULD PREACH A BIBLICAL MESSAGE AND DELIVER IT WITH URGENCY.

Samuel (1 Samuel 15:12–33), and Jonah (Jonah 3:1–4) to see nothing less than urgency will do when speaking for God to men about eternal issues.

The student of preaching will quickly discover that urgency in preaching was not limited to Bible days. Many preachers through the centuries had a pressing appeal in their voices and messages.

### URGENCY IN CHURCH HISTORY

John Chrysostom of Antioch (347–407) was one of the Eastern Church Fathers. He became known as "John the golden-mouthed" because of his anointed preaching. One historian wrote of Chrysostom: "As he advanced from exposition to illustration, from Scripture to practical appeals, his delivery became gradually more rapid, his countenance more animated, his voice more vivid and intense. The people would hold their breath. They felt as if drawn forward toward the pulpit by a sort of magnetic influence. Some who were sitting rose from their seats. By the time the discourse came to an end, the great mass of that spellbound audience could only hold their heads and weep with tears."

George Whitefield (1714–70) moved thousands of people in both England and America with his preaching. He

### URGENCY TODAY

The entire gospel service should contain a sense of urgency. The meeting ought to inform both the visitor and long-standing church member that Jesus is Lord and is worthy to be worshiped. The opening words of the sermon should tell the congregation that the message they are about to hear is of great importance. Then, as the preacher launches into the message, he or she must deliver the sermon with feeling so as to capture the listener's attention and move each person toward an encounter with Christ.

Urgency may be produced by the preacher's voice. You should guard against two extremes. One is the artificial whine that pitches high and borders on sobbing. The other is a monotonous drone that lulls people to sleep. Either is a mistake to be avoided. Preachers should use their normal voices, speaking clearly with authority, variety, and a ring of excitement.

The choice of words a preacher uses can help to stir urgency. Strong, action verbs communicate more effectively than lazy verbs. For example, "he bolted out the door" is superior to "he ran out the door."

Additionally, the good preacher who wishes to instill urgency into the service

The preacher today faces many temptations. One temptation is to lose urgency in preaching. As ministers, we must guard against this at all costs.

John Stott issued a warning and a challenge to all preachers of the gospel when he wrote, "A preacher can be faithful to Scripture, lucid in explanation, felicitous in language, and contemporary in application, yet somehow appear cold and aloof. No note of urgency is ever heard in his voice, and no suspicion of a tear is ever seen in his eyes. He would never dream of leaning over the pulpit to beg sinners in the name of Christ to repent, come to Him, and be reconciled with God."

To preachers who model their preaching after the preaching of the New Testament, they must gain and maintain the use of urgency in their messages. This is the preaching that must take place in our churches today if we are going to be effective in proclaiming the gospel. **e**

*Thomas H. Lindberg, D.Min., is senior pastor of First Assembly of God, Memphis, Tennessee.*



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

# interview

WITH MADONNA PAULSON

## The National Prayer Center— “The Effectual Fervent Prayer...”



MADONNA PAULSON

**W**ith the opening of the Assemblies of God National Prayer Center in 1994, thousands from around the nation have experienced firsthand the power of God through answered prayer. The NPC provides an ongoing prayer ministry through its Springfield, Missouri, facility and satellite prayer centers across the country.

National Prayer Center Director Madonna Paulson visited with *Enrichment* to talk about the prayer center and how pastors can bring this vital ministry to their churches.

### HOW DID THE NATIONAL PRAYER CENTER COME INTO EXISTENCE?

**PAULSON:** The National Prayer Center was birthed out of the Decade of Harvest. Assistant General Superintendent Charles T. Crabtree recommended a prayer center where people could share their prayer requests. The Board of Administration and the Executive Presbytery recognized the validity of his idea. The Prayer Center opened on October 2, 1994.

### WHAT IS THE PURPOSE OF THE NATIONAL PRAYER CENTER?

**PAULSON:** First Thessalonians 5:17 says, “Pray continually; give thanks in all circumstances, for this is God’s will for you in Christ Jesus.” We bring together born-again believers to pray for the needs of those who call the National Prayer Center. We pray in faith, believing God is able

and will accomplish by His great power what we have petitioned of Him.

### HOW MANY CALLS DO YOU RECEIVE, AND WHAT TYPES OF PRAYER REQUESTS DO YOU RECEIVE MOST?

**PAULSON:** We average 1,200 to 1,900 calls daily. The majority of prayer requests are for healing. The second is restoration of marriage and the third, spiritual problems such as oppression or pornography-type situations.

### WHAT HAS BEEN THE GREATEST CHALLENGE OF THE NATIONAL PRAYER CENTER?

**PAULSON:** The greatest challenge is the continual need for volunteers. It is important that every person who wants prayer receives it. Forty to 45 percent of the people who call are not being prayed for because there are not enough volunteers to answer all the calls.

We also need to be publicized in a greater way. Pastors often tell me they’ve never heard of the National Prayer Center. The National Prayer Center is the best-kept secret in the Assemblies of God.

### SHARE SOME TESTIMONIES ABOUT PEOPLE WHO HAVE BEEN TOUCHED

## **BY GOD AFTER CALLING THE NATIONAL PRAYER CENTER.**

PAULSON: One lady in a wheelchair called the Prayer Center. After prayer, she got up out of her wheelchair. Children needing lung and heart transplants have been healed. Tumors have disappeared from people. To date, we have over 14,000 praise reports of answers to prayer. There are probably many more praise reports than those who call to tell us.

## **HOW CAN CHURCHES AND PASTORS BECOME INVOLVED IN THIS PRAYER MINISTRY?**

PAULSON: We receive calls at 1-800-4-PRAYER. When calls come in, we forward a percentage of them to our satellite prayer centers who partner with us. We can receive up to 15 or 16 calls per hour per line, so we need satellite prayer centers to help us answer all the calls.

Churches that want to become satellite prayer centers need a phone number that is not connected to an answering machine. This is for safety and personal reasons. Churches also need to provide someone to answer the phone, pray for the caller, and record the prayer requests. There's no cost to the church to do this.

We ask churches to commit to a 2-hour time frame, 1 day per week, for 3 months. But we hope these churches will continue after 3 months.

Pastors and churches who are interested in becoming a satellite prayer center can call us at 1-417-862-1447, ext. 1551; E-mail us at: [prayer@ag.org](mailto:prayer@ag.org); or visit our Web site: [www.prayer.ag.org](http://www.prayer.ag.org).

## **CAN VOLUNTEERS ANSWER PRAYER CENTER CALLS AT HOME?**

PAULSON: We only do this in Springfield because we interview our volunteers. We want to know their hearts. It is important that every caller receives prayer through a born-again, Spirit-filled person. We rely on pastors to determine the character of their satellite prayer center volunteers; that they are able to pray rightfully,

scripturally, and correctly for every caller.

## **HOW DO VOLUNTEERS FOR THE PRAYER CENTERS RECEIVE TRAINING?**

PAULSON: Volunteers in Springfield come to our office and watch a training video that was done by the former prayer center coordinator, Sandra Clopine. This video explains how to answer the phone, and how to pray for the caller. It also gives directions on how to handle chronic callers and those who are abusive. For our satellite centers, we send the training video and other

## **WHY DO MORE CHURCHES AND INDIVIDUALS NEED TO BECOME INVOLVED IN A SATELLITE PRAYER CENTER?**

PAULSON: Volunteers are blessed more than the callers. Most people are afraid the first time they answer calls because they think they don't know how to pray. But with the Holy Spirit's help, they do fine. God ministers to the prayer warrior as much as He ministers to the caller. It's a blessing in more ways than we can understand.

There are many seniors, housewives, and others who are not working outside the home who have spare time. They

**Forty to 45 percent of the people who call are not being prayed for because there are not enough volunteers to answer all the calls.**

materials for their pastor or someone he or she chooses to use in training volunteers.

We also tell our volunteers that we are a prayer center, and our purpose is to pray. We are not professional counselors. We believe prayer is sufficient, that the Word of God is sufficient, and that God will meet their needs because of the faith of the prayer volunteer in agreement with the caller.

may feel God calling them to minister to and help someone. These people can partner with the National Prayer Center and become intercessors.

Pastors who sign up with us report that becoming a satellite prayer center has revolutionized their churches, has brought greater numbers to their churches, and has brought a prayer depth to their churches. That's what prayer does. It isn't what we do; it's what we give that makes the difference. **e**

# interview

WITH THOMAS E. TRASK  
AND RICK GRIEPP

## The Assemblies of God launches new media and community outreach campaign—*GOD GIVES HOPE*



THOMAS E. TRASK



RICK GRIEPP

*Ministering in the realm of a media-saturated culture the church is challenged to be salt and light, to cast its message, and to reach out to the needs of others. To assist churches in declaring God's hope to others, the General Council of the Assemblies of God has committed to an aggressive media plan.*

*In this Enrichment journal interview, General Superintendent Thomas E. Trask and Rick Griep, resource development coordinator for the Office of Public Relations, discuss the AG's newest media campaign and the need for churches to plan a spring outreach.*

### WHY IS IT IMPORTANT FOR CHURCHES TO USE MEDIA IN MINISTRY?

TRASK: It's critical. First, we have the greatest message. We also need to communicate it. We need to take advantage of the technology and use it to share the gospel. When local churches create a media presence and keep their name before the community, they put themselves in a position to help people. Those needing help with life's problems will look to the church for answers. This creates an excellent opportunity for ministry.

Most of the unchurched today don't have hope. Hope is a powerful force. When we have it and know that God is behind it—that's life changing.

When a church uses the media, it is money well spent. The materials for this campaign are attractive and have been put

together to create a wide range of opportunities for ministry and exposure.

### WHY IS THE GOD GIVES HOPE MEDIA AND COMMUNITY OUTREACH CAMPAIGN UNIQUE?

GRIEPP: There are several reasons. First, it's much more complete than past campaigns. It offers twice as many items for ministry, and yet each item offers an additional inroad for communicating the message.

The *God Gives Hope* campaign is intentionally evangelistic. It's designed to get people's attention, share hope, and ultimately share the gospel. But it's also designed to create some tangible dividends for the local church in terms of visitors, ministry opportunities, and new converts. The *God Gives Hope* campaign is not just fluffy advertising. When pastors see the items and materials, it's obvious this campaign has a mission—to encourage people, share God's hope, and reach them for the Kingdom.

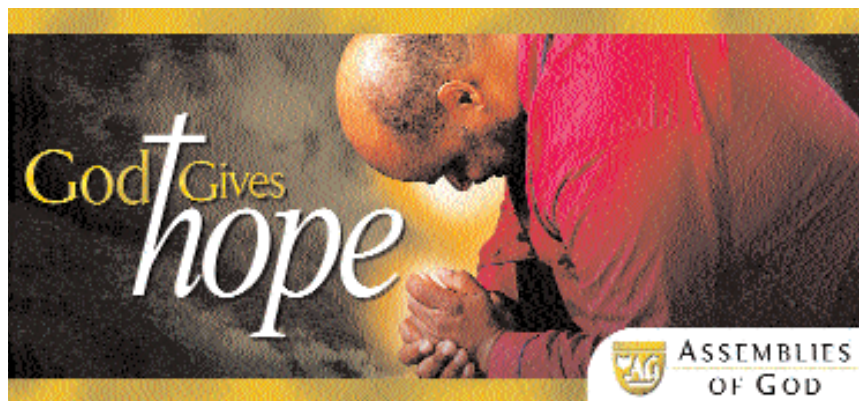
While the *God Gives Hope* campaign offers four major media items similar to previous campaigns (TV spots, radio, billboards, and print ads), it offers many of them in additional formats and layouts, all of which can be personalized by the local church. For example, we have three different

billboards from which to choose. They come in paper or vinyl. The Gospel Publishing House has made these affordable. Even our smallest churches can afford to purchase them.

service times and information about your church.

We also offer a campaign planner that systematically walks churches through the process of conducting a campaign. It

hesitant about investing in it. They need to see it for what it is—a mission to reach their community. It's really no different than any other ministry to reach the lost. Pastors can preview *God Gives Hope* on-line at [www.gghope.ag.org](http://www.gghope.ag.org).



A set of four, 30-second TV spots costs \$300. That's a great price. Most other groups are charging \$1,000 for one spot.

In addition to the major media items, we've developed a whole platform of church presentation items for use in the local church and its services. The idea is to help connect the campaign to the sponsoring assembly.

Some of the new items we offer include: a church exterior sign, platform banner, billing posters, bulletin inserts, and a neighborhood flyer that can be personalized on your computer with

contains a *4-Week Service Plan* with suggested music selections, Sunday morning drama sketches, sermon outlines for eight services, and a suggested testimony format. These items help pastors plan powerful and evangelistic services during the 4-week campaign.

As part of the campaign outreach, we recommend that churches conduct a three-question neighborhood survey as a way of meeting people and opening doors for ministry. We have developed an evangelism handout called *Stories of Hope* to leave at homes. It contains four

powerful stories of people whose lives were changed because they found hope in the Lord, followed by an article explaining the process of salvation and an invitation for them to accept Christ. The *Stories of Hope* handout concludes with a brief introduction to the Assemblies of God and an invitation to church. It, too, can be personalized by stamping it with a church's name, address, phone number, and any other pertinent information.

Because the *God Gives Hope* campaign has a Kingdom purpose, churches shouldn't feel

### HOW MUCH LEAD TIME SHOULD A CHURCH ALLOW FOR PREPARATION WHEN CONDUCTING A CAMPAIGN?

**GRIEPP:** Approximately 4 months. We recommend that pastors start by ordering a *Starter/Sample Kit* (GPH item #08LQ6671). It contains samples of the printed and personal witnessing items, a VHS copy of the TV and radio spots, and the *Campaign Planner*. Pastors need to start by reading the campaign planner. It will help them get a vision and plan for running effective campaigns in their communities. From the moment they receive the planner, they can plan on launching a campaign in 4 months.

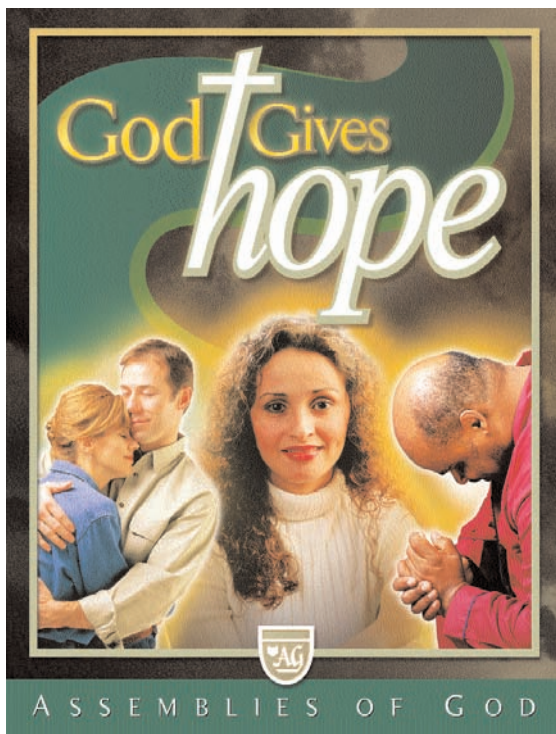
The *Helps and Ideas* section of the planner contains a *16-Week Preplanner/Timetable* with assignments pastors need to accomplish each week. If pastors don't have the time to handle the details, they can delegate them, using the *Recommended Campaign Committee* detailed in the planner.

### WHAT SIZE CHURCHES CAN USE THIS CAMPAIGN?

**TRASK:** This campaign has been designed so a church of any size can do it. That's the nice thing about it. You can pick and choose your outreach items to fit your budget.

**GRIEPP:** One of the sections in the planner deals with setting a budget and raising the funds for a campaign. It's a workable plan. It may stretch churches a little, but with the right vision and the Lord's help, it's very doable.

**TRASK:** I want to encourage pastors to get the kit, read it, and start planning. In only 4 months they can launch a *God Gives Hope* campaign. Saturate it in prayer, and with the Lord's help, imagine what a difference it could make! **e**



# The Men of Issachar (1 Chronicles 12:32)

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

For the first 7 1/2 years of his reign, David was king over only one tribe, his own tribe of Judah. After the death of Ishbosheth, King Saul's son, mighty men from all the tribes came to Hebron determined to make David king over all Israel. First Chronicles lists them, sometimes mentioning their bravery. But when it mentions the men of Issachar (1 Chronicles 12:32), it draws special attention to them as men "who understood the times and knew what Israel should do."

## UNDERSTANDING THE TIMES

"Understood" represents two words in the Hebrew. The first, *yodh`ey*, "knowers of," indicates personal, experiential knowledge. It implies a deep understanding, a keen awareness, a discernment, or a competence. The second, *binah*, "understanding, insight, discernment," emphasizes their faculty of understanding. Daniel 2:21 uses the Aramaic cognate when Daniel praises God because He "gives wisdom to the wise and knowledge to the discerning" ("to them that know understanding," KJV).

What did they understand? The word "times" in the plural indicates they understood the proper time when things would normally take place. They also understood when it was time for specific events to take place. For example, they were able to interpret God's written Word by recognizing the significance of past events and applying the lessons to the present and the future. Specifically, in this case, they recognized that this was God's time for David to become king over all 12 tribes of Israel. They would also be able to understand

what God was about to do and would be a wonderful help in establishing the kingdom. David needed such men in what was a critical turning point in Israel's history. Saul had failed to establish the kingdom. The men of Issachar, because of their experience, understanding, knowledge, and insight would help to see that David did not fail to establish it.

The only other passage that mentions men who understood the times is in Esther 1:13. After Queen Vashti refused to display her beauty at the Emperor Xerxes banquet, the emperor became very angry. But he had sense enough not to do anything until he called in his wise men who not only understood the times but were experts in law and judgment. They gave him the advice that led to the choice of Esther and, through her, deliverance for the Jews in the Persian Empire. Though their understanding came from their own experiences and training, the Book of Esther, taken as a whole, certainly shows the activity of divine providence.

## UNDERSTANDING THE TIMES IN SCRIPTURE

As we look through the Bible we can see that there were others who "understood the times and knew what Israel should do," even though that phrase is not used. God took Moses through many experiences over the first 80 years of his life that prepared him to give that kind of leadership. He was "educated in all the wisdom of the Egyptians and was powerful in speech and action" (Acts 7:22). But after 40 years in the backside of the desert, he lost his pride and assurance. God then taught him to trust

Him, and He put His Spirit on Moses. Even then Moses became discouraged by the burden of the people's complaints. So God took of the Spirit that was on Moses and put the Spirit on 70 elders who would help him carry the burden of the people. Since they were elders, they were men of experience. But they too needed the Spirit to "understand the times and know what Israel should do."

Joshua also learned through experience. For example, when he fought the Amalekites, Moses stood on top of the hill with the staff of God in his hands. As long as he held up the staff, Joshua and his men were winning, but whenever Moses dropped his arms the Amalekites were winning. So Aaron and Hur had Moses sit on a rock while they stood beside him and held up his hands. The Lord then instructed Moses to write this for a permanent record and give Joshua assurance of permanent victory (Exodus 17:9-14). Joshua, however, needed more than experiences. God told Moses to lay his hands on Joshua—declaring him to be his successor—because Joshua was "a man in whom is the spirit" (Numbers 27:18). When Joshua became Israel's leader, God added that he must be strong, courageous, obey the Law (the written Word), and meditate on it day and night.

Joshua sometimes failed. His mission was to conquer the land and drive out the pagan Canaanites. He followed the Lord's instructions for conquering Jericho, but was initially defeated at Ai because there was sin in the camp and he did not seek the Lord's counsel. Later, he made a treaty with the people of Gibeon who deceived him with old

shoes, old clothes, and dry, moldy bread. Instead of seeking the Lord for wisdom, he did what Solomon later warned us not to do. He leaned on his own understanding (Proverbs 3:5), based on outward appearances. God was merciful, however, and gave him victories. He learned to depend on the Lord, the Spirit, and the Word. His farewell addresses in Joshua chapters 23 and 24 show that at the end of his life he understood the times and knew what Israel should do.

Unfortunately, after Joshua and the elders who were with him died, a new generation grew up who did not know “the Lord nor what he had done for Israel” (Judges 2:10). This does not mean they had never heard of the Lord or the mighty miracles done in Egypt, at the Red Sea, in the wilderness, and in Joshua’s conquest of Canaan. They did not know the Lord in their personal experience, and they had never taken steps of faith to receive miracles themselves. No one among them “understood the times and knew what Israel should do.”

It seems also that no one was seeking wisdom or understanding, as both Solomon in the Old Testament (Proverbs 4:5,7) and James in the New Testament said we should do (James 1:5). The result was a repeated cycle of events where the people turned from the true God and sinned, suffered defeats, then in sorrow cried out to the Lord, and He sent judges who rescued them. But they only served the Lord as long as the judge lived. Then the next generation had to learn the same lesson over again.

In the days before David established the kingdom, God was faithful to send judges who “understood the times and knew what Israel should do.” Throughout the history of both Israel and Judah, God sent prophets who warned the people and gave direction because God gave them understanding not only of their own times, but also of God’s plan which He would carry out in the future.

In the New Testament, Jesus gave teaching that is important to us if we want to understand the times. Also,

the Holy Spirit gave the apostles and the writers of the New Testament the same kind of understanding that God gave to the Old Testament prophets and more.

### UNDERSTANDING THE TIMES TODAY

In our day, we need men and women who are determined to follow the examples of those who sought the Lord and came to understand the times and know what course God’s people should take. We can do this by studying God’s written Word (in its entirety, not just selected portions) and looking to the Holy Spirit for guidance. He will bring us through experiences that will make us those kinds of leaders. **e**

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

# Biblical Christian Principles for Leadership

BY ALAN R. JOHNSON

Leadership studies abound, both in secular literature as well as Christian. Despite thousands of research projects done on leadership, a precise definition eludes us. Yukl remarks that leadership “is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely redefined. Consequently, it still carries extraneous connotations that create ambiguity of meaning.”<sup>1</sup> There are deep disagreements in the scholarly community about leaders and the leadership process. This, in turn, leads to varying methodological approaches, choices of phenomena to observe, and differences in interpretation of results.<sup>2</sup>

With a healthy respect for the complexity of the subject, the purpose of this article is to examine one source of leadership literature and develop some principles about leadership from that literature. The literature source is the Bible, specifically the New Testament. The principles derived are both biblical and Christian.

brief definition of leadership. A later section is devoted to key leadership themes and the passages from which they are drawn. In the final section I draw all the material together into what I believe represents the heart of biblical leadership principles.

## REVIEW OF LITERATURE

The Bible is not a textbook on any one subject, either theological or secular. It is a narration of God’s plan of redemption for our world. However, the Bible is filled with information and principles regarding different subjects—including that of leadership—which can be derived from the biblical text.

Gangel believes that evangelicals have “offered the literature virtually no serious treatment of biblical concepts...we do not courageously shoulder the burden of putting every discipline—certainly one as crucial as leadership studies—through the sieve of integrated theology.”<sup>3</sup> In my own limited observations and reading, I concur with Gangel. There is a great deal of literature

Training of the Twelve; Clinton’s *The Bible and Leadership Values*; and even Gangel’s work on a biblical theology of leadership and a New Testament view of leadership in *Team Leadership in Christian Ministry*. All of these are excellent works filled with wonderful insights and principles regarding leadership. But just within the framework of these few volumes there are so many distinct principles the reader is nearly overwhelmed by the task of trying to even remember a significant number of them.

Youssef has 18 principles in 5 major categories; Gangel has 23 different principles. Ford devotes 10 chapters to different aspects of the leadership style of Jesus, with each chapter having numerous principles. Simpson uses several hundred pages to look at the training methodology Jesus used with the Twelve. Probably the most comprehensive attempt is that of Clinton. He looks at every book in the Bible, finding hundreds of principles and lessons. At the end of the book he draws out 41 biblical macro-lessons.<sup>4</sup>

**Jesus told His disciples they were not to lead like the Gentiles, who were characterized by lording it over others and using authority.**

As background to the study of key leadership passages, the first section of this article will briefly review some of the leadership literature drawn from biblical or New Testament sources. I then clarify some of the assumptions I make as I approach the study of leadership in the New Testament, and provide a

written by Christians regarding leadership, but it primarily seems to be listings of principles and observations that lack an integrating center.

Some examples would be Youssef’s *The Leadership Style of Jesus*; Ford’s *Transforming Leadership*; Damazo’s *The Making of a Leader*; Simpson’s *The*

## ASSUMPTIONS ABOUT BIBLICAL LEADERSHIP

Do potential leaders need to try to master all of these details that come from Scripture? Why is there some overlap in these lists, but a lot of non-overlap? Did Early Church leaders go around with 3-by 5-inch cards with leadership principles scribbled on them and pull them out to consult for advice in how to handle sticky leadership situations?

Somehow, without the help of all these books and studies, without the advantages of printing presses and electronic media, Jesus and the apostles

trained and released leaders who changed their world. This was possible not because He transmitted dozens of distinct leadership principles and lessons to people, but because He modeled and taught a spirit or ethos of leadership that, when caught by the disciples, caused them to lead not so much in a certain pattern, but rather a manner.

The idea that Jesus was more concerned with the manner in which we exercise leadership rather than specific guidelines forms the core of my first assumption. Due to the complexity of leadership and its situational nature, leadership styles may change as circumstances change. What is appropriate in one setting may be improper in another setting. For this reason, when we study leadership in Scripture, there are two levels of information we can draw out, and we need to clarify at which level we are working.

First, we can glean data about leadership styles under specific circumstances. From the narrative portions of Scripture we can observe leadership principles at work in concrete historical circumstances. Second, we can look for leadership principles that are universal in application and relate to the manner in which leadership is carried out rather than being tied to a particular cultural or situational style of leadership. What Jesus taught His disciples about leadership, both in word and deed, was a spirit of leadership that can be transplanted and applied in any cultural style of leadership in the world. Here is an example of this point from contemporary leadership research.

In his seminal work on the role of national culture in influencing work-related values, Hofstede showed how the concept of power distance changes between cultures.<sup>5</sup> Power distance is a concept that measures the interpersonal power or influence between the boss and subordinate as perceived by the subordinate.<sup>6</sup> In countries with a high power-distance index, subordinates are afraid to disagree with superiors and see the role of the manager as making decisions autocratically or paternalistically. In countries with a

low power-distance index, subordinates can more easily approach superiors and prefer a consultative style in their managers.<sup>7</sup>

Because Jesus focused more on the manner and spirit of leadership rather than specific techniques, what He taught can be applied across the board in any cultural context. Whether the power-distance index is high or low, Jesus' teaching and life radically alters the way leaders utilize the power of their position. Hofstede's work shows that subordinates in different cultural contexts expect different behaviors from their leaders. If Jesus had taught a democratic or participative style, it would have been difficult to apply it in cultures that expect a more autocratic style. Instead, Jesus turned everything on its head by making leadership a function of service. Servant leadership can be carried out in any kind of cultural leadership framework.

The second assumption is that leadership is both a science and an art. By this I mean that although we can look empirically at leadership through research, and discern principles and practices, that alone does not exhaust the field. As an art, there is a sense of timing and improvisation to leadership that goes beyond principles. When we look at Christian leadership, there is definitely a role for the work of the Holy Spirit who can guide the leader in what to do and when to do it, which goes beyond that which can be taught or crystallized in principles.

The third assumption is that leadership is more caught than taught. In spite of its complexity, it can be done well, and it does not require intensive book learning. The example of Jesus with His disciples and the Early Church, as well as throughout Christian history, shows that leadership is not based in formal learning, but in being with Him (Mark 3:12).

The fourth assumption is that Jesus was not out to train generic leaders, but followers who would go out and change the world. Although it is proper to deduce general leadership principles

from Jesus, in one sense we do violence to the text and overall context when we separate these principles from the fact He was developing people who would go into the world with the same ministry He had (John 20:21). This spiritual dynamic means leadership is more than a set of principles to be followed, but involves a response of obedience to God who is working through the leader.

The final assumption is that when we meet with leadership function and position words in the New Testament, these terms not only provide insight into the nature of the task, but also are to be implemented in the spirit of leadership that Jesus taught. The terms *elder*, *overseer*, and *shepherd*, used interchangeably in Acts 20:17–35, give insight into the nature of New Testament leadership in the church, but they do not stand alone. These functions in the body are to be exercised in the spirit of leadership that Jesus taught and modeled.

## DEFINING LEADERSHIP

Before we look at passages relating to leadership, it is important to define how I am using this term. Yukl summarizes the following major component parts that are considered important in studying leadership: the role of leader as distinct from followers or subordinates, interactions between two or more persons, and the process where intentional influence is exerted by the leader with respect to followers.<sup>8</sup> As mentioned above, how we define leadership influences how we interpret results. For the purpose of this study, I will combine three major definitions suggested by Gangel to define Christian leadership as exercising one's spiritual gifts under God's call to influence people to move towards achieving God-given goals.<sup>9</sup>

## NEW TESTAMENT PASSAGES ON LEADERSHIP

In the limited scope of this article, it is impossible to be comprehensive in dealing with passages relating to leadership. In this section I have attempted to draw into a few broad

categories a number of passages I feel form the core of leadership in its philosophy and practice.

### Calling

Early in each of the four Gospels we find passages dealing with Jesus' calling a core of disciples to himself (Matthew 4:18–22; 9:9–13; Mark 1:16–20; 2:13,14; 3:13–19; John 1:35–42). The passage in Mark 3 is very revealing, showing that Jesus intended for His disciples to be with Him before they are sent out to do the work of ministry. On His final evening with His inner core, He reminded them they did not choose Him, but He had chosen them to go forth and bear fruit (John 15:16). Jesus reminded His followers that only as they remained in close relationship with Him would they bear fruit (John 15:1–8). Paul also operated from a deep sense of calling (Acts 9:1–9; Romans 1:1; 1 Corinthians 15:8–11).

### Empowerment

The corollary to calling is that those called are empowered for their work. There are three particular ways of expressing this empowerment. First, there is divine impartation of spiritual power for the task. Note that when Jesus sent the apostles out for ministry He gave them power (Matthew 10:1; Mark 6:7; Luke 9:1,2). A similar theme is the empowering work of the Holy Spirit, which is seen throughout Acts and the passages on spiritual gifts in 1 Corinthians 12–14.

Second, there is empowering grace. Paul wrote not only of grace that brings salvation, but of grace for ministry. In 1 Corinthians 15:10, Paul, in the context of his work as an apostle, spoke of God's grace working through him. In Ephesians 3:7, Paul wrote that he had been made a minister by the gift of God's grace. In Romans 12:6, Paul noted that spiritual gifts operate through grace given us. This leads us to the third theme, spiritual gifts.

There are specific words that speak of leading in passages relating to spiritual gifts, indicating that leadership itself is

a spiritual gift. Gangel points out that the term *proistemi*, found in Romans 12:8 in a section dealing with spiritual gifts and also in 1 Thessalonians 5:12, speaks of managing and leading with a special emphasis on caring for others.<sup>10</sup> In 1 Corinthians 12:28, we find the word *kubernesis*, which is translated "administration." It is used in other places in the New Testament in its classical sense of a helmsman or manager of a ship. Here it indicates there are those in the body of Christ who are gifted to lead and manage.

### Service

In Jesus' teaching we find the clearest exposition of the manner in which all leadership is to be done (Matthew 20:25–28; 23:11; Mark 9:35; 10:45; Luke 22:26). In Matthew 20 and its parallels, Jesus told His disciples they were not to lead like the Gentiles, who were characterized by lording it over others and using authority. "Jewish people knew well the Gentile model of authority: ancient near-Eastern kings had long claimed to be gods and ruled tyrannically; Greek rulers had adopted the same posture through much of the eastern Mediterranean."<sup>11</sup> Instead, Jesus' disciples were to lead by serving others. Jesus brought a total reversal of the social order; those who will be great must serve. Jesus did not negate leadership as a role, but rather He pointed out the way in which leadership must be exercised.

### Team leadership

Jesus chose 12 to be His apostles, and from that moment He set the pattern for team ministry among His followers. From the beginnings of the Christian church we see a plurality of leadership, rather than all power and authority being resident in a single person.

In the Book of Acts, the work of the apostles is prominent in the early chapters, as well as the development of a group of seven who were to help in the daily distribution of food (Acts 6:1–6). The first prolonged cross-cultural mission effort was a team (Acts

13:1–5). In their church-planting methodology they appointed elders for the new churches (Acts 14:23; 20:17). In the Epistles there is evidence of a plurality of leaders: bishops and deacons (Philippians 1:1); elders (1 Peter 5:1–4).

### Love

Jesus said He is the Good Shepherd who lays down His life for the sheep (John 10:11,14). The Old Testament uses the picture of the shepherd to refer to *Yahweh* (Psalm 80:1; 95:7; Isaiah 40:11). Israel's leaders were also seen as shepherds when they were called to account for their abuses in leadership (Jeremiah 23:14; 25:32–38; Ezekiel 34:2–10).

The Old Testament also applies this metaphor to the Messiah (Ezekiel 34:22–24, 37:24; Micah 5:2–4). Jesus is the Chief Shepherd (Hebrews 13:20; 1 Peter 2:25; 5:2–4), and those who are called to lead His people act as under-shepherds of His flock (Acts 20:28; 1 Peter 5:2,3). This model of leadership speaks of caring, nurturing, guiding, and sacrificial love for those who are the leaders' circle of responsibility.

Changing the metaphor, but keeping the same theme of love and care, Paul compared his work and demeanor among the Thessalonians to the gentleness of a nursing mother with her child (1 Thessalonians 2:7) and to a father encouraging and exhorting his children (2:11).

### Reproduction

Jesus came to make disciples—people who follow Him and commit to obey Him. His final commission to His leaders was that they do the same (Matthew 28:18–20).

The leadership model Jesus gave is one of continual reproduction. The methodology He used was that of modeling. By being with His followers He transmitted to them in natural-life settings His teachings and vision.

Paul picked up on this same theme and asked his followers to imitate him as he imitated Christ (1 Corinthians 11:1). He also asked that they continue

to pass on what he had taught them to those who are faithful and will teach others (2 Timothy 2:2).

### PRINCIPLES OF LEADERSHIP

Earlier in this article I shared an eclectic definition of Christian leadership drawn from several sources. The main elements were God's call and exercise of one's spiritual gifts to influence people to achieve God-given goals. This definition fits very closely with the biblical passages I examined in the previous section. There are three major components: spiritual dynamics relating to calling and empowerment; a task orientation relating to reproduction of disciples by passing on the faith to others; and an operational methodology that relates to team, service, love, and modeling.

The very simplicity of this definition and model carries within it the formula for multiplying good leaders. If we take ourselves back nearly 2,000 years and contemplate leadership training in that context, these three major components become the backbone of the curriculum for raising up good leaders. Let's look at the resources for training in the latter part of the first century.

First, there were no books and no completed New Testament. There were a few letters circulating and a Gospel or two. Potential leaders may have had access to a single copy of the Old Testament at the nearest synagogue. There were no formal Bible training institutions, and there was no print or electronic media. There was also no communications equipment and travel was very slow.

Many of the ministerial candidates were not even literate, coming from the lower classes of society. Many of the things we take for granted as a part of our educational process in the 21st century were missing. How did the job get done?

As a trainer of leaders you would create personal vision for the Lord's task. Disciples among the nations must be made and taught to obey; this part is clear.

Second, because it is God's task, He calls and empowers men and women for

His service. The Holy Spirit, the Spirit of harvest, puts the burden for leadership on those who may never have suspected or desired it, but it becomes observable to others that something is happening in their lives—they are moving to another level of responsibility. The candidates for leadership are being identified, the task is clear, but how are they going to do it? At this point, you do not have books by Maxwell or Swindoll to hand them, and no secular resources like Bennis, Covey, or Posner to refer to. You don't have any massive lists of principles to hand them to memorize for every possible contingency. What you teach and model comes right from the heart of Jesus and the New Testament: do the job as a team; do the job as a servant; do the job with love; model the job in your own life.

What Jesus gave His followers as He trained them for leadership was not a detailed street map of how to reach the

for whatever they needed in His name (14:12,13,16,26; 15:1–8,16,26,27; 16:7–15,23,24). He told them they were chosen by Him to bear fruit that remains (15:16). In His final prayer He asked them to work together as one in a unity that mirrors the unity of the Father and the Son (17:11,21–23).

On this final night with His disciples—those who would carry His message to the world—He went over themes that had been developing throughout their time with Him: service, love, working together in unity, calling, divine empowerment for the task.

What are the implications of these principles for leadership that is outside of the scope of direct Christian ministry? In the model I have shared, there is a calling and empowerment component and the task component of making disciples, both of which may not be particularly relevant to other nonministry contexts. However, the

**Jesus did not negate leadership as a role, but rather He pointed out the way in which leadership must be exercised.**

goal, but a compass so they could know they were headed in the right direction. What His leaders did specifically in leadership settings was important, but more important was that specific acts of leadership must be done with a team spirit, with the heart of a servant, and with love and concern for fellow leaders and those being led. Jesus reviewed these simple principles of leadership on His last night with His disciples.

John 13–17 records His final conversations with these men before His death. He took the role of a servant, washed their feet, and told them they were to wash one another's feet (13:1–17). He repeatedly told them to love one another just as He had loved them (13:34,35; 15:12). He promised the help of the Holy Spirit, and He told them they would carry on His work by abiding in Him. They could ask

essence of leadership lies in the spirit in which acts of leadership are carried out. Leaders in any position will find their leadership greatly enhanced by exercising these four principles: teaming, service, love, and modeling. These principles form the integrating center from which all leadership practices flow.

### Teaming

The New Testament is clear in its modeling of a plurality of leadership in the church. When we truly labor as a team, there is a sharing of power and responsibility that leads to greater productivity than is possible through a single individual's efforts. Gangel notes that while secular leadership literature talks about empowerment, in reality real leadership practice is focused on "grasping, retaining, and using power."<sup>12</sup> Gangel believes that true biblical leadership

shares power and seeks to push decision making and authority down as close as possible to those who will do the actual implementation.<sup>13</sup> By deliberately encouraging and creating a team environment, a leader can build a platform for sharing power with others.

### Service

Leaders at any level and in any type of work will benefit from being a servant leader devoted to caring for others and helping them succeed. I used to have trouble reconciling the work of leadership with being a servant. George Barna helped me see things in a different perspective. He suggests that leaders serve

True love that is patient and kind will seek to do what is best for the other person, and will endeavor to take them from where they are to a higher level. There is nothing harder to do than love others as Jesus loved them. That is why the command to love one another is so frequently repeated throughout the New Testament—it is our greatest challenge, and the greatest proof of the life-changing power of Jesus Christ.

### Modeling

In my section on biblical leadership passages, I included modeling under the heading of reproduction. I did this because Jesus, in giving a task, also

than we have made it. Thousands of leadership studies have been done; we need more. No doubt thousands of books on Christian leadership have been written, and we need more. But in our writing and research, we need to remember that the Lord of the Harvest is still calling and empowering men and women to be His servants in His harvest fields by working together through serving, loving, and modeling a life dedicated to Jesus Christ. In our desire to write and research, we should not obscure the simplicity of Jesus' approach with secondary issues, and possibly discourage potential leaders by making them feel inadequate to the task. **E**

**Because Jesus focuses more on the the manner and spirit of leadership rather than specific techniques, what He taught can be applied across the board in any cultural context.**

through their leadership.<sup>14</sup> This has helped me understand the concept of serving, while at the same time doing the planning, organizing, controlling, and evaluating that goes with a leadership position. As I have read through the servant-leadership passages in the Gospels, it is interesting to see what Jesus does not say. He notes that the Gentiles exercise authority and lord it over people. This He expressly forbids, but He does not forbid positions of leadership. Jesus is seeking to cultivate an attitude of service, no matter what position one is in. A leader may be in a position that demands giving orders and using authority. But Jesus wants these things to be exercised with a spirit of serving others. A servant heart is foundational to developing a good team and sharing leadership.

### Love

The shepherding and discipling model Jesus demonstrated emphasizes caring and nurture for those with whom we work. Leaders who can live out unconditional love for those with whom they lead and labor will earn the respect that will enlarge their circle of influence.

demonstrated the way in which to accomplish that task. Here I want to separate it as another dimension of leadership. Through the Incarnation, God spoke powerfully to us about His methods of relating to man. He did not remain a distant, invisible, incomprehensible being, but took on human flesh and became one of us. It is the calling of the Church to demonstrate who Jesus Christ is to our world. In all we do, our particular acts reveal something of the character of God through us.

Leaders of any level are going to be more productive and have better relationships when they live out what they want to see happening, as well as talk about it. Too often it is a “do as I say, not as I do” story which does nothing to inspire our followers. Jesus showed the way by living among us, and those who are going to be leaders in His mold need to make sure they are spending time with, and being an example to, those they lead.

### CONCLUSION

Although developing leaders is in one sense a complicated issue, in another sense, it may be a great deal simpler

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# Help! I've Fallen Behind and I Can't Catch Up!

B Y M E L S U R F A C E

*See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is (Ephesians 5:15–17).*

Can someone who is not a sock-arranging, numbers-crunching, paradigm-talking bean-counter “redeem the time” for fruitful living and effective ministry? I think so, despite time management workshops that leave me wondering. Typical sessions offer principles that should help, but I’m not hopeful. The speaker’s time-use skills seldom come across as learned behavior.

Reality forces us to blend spiritual life and service into the demands of job, school, marriage, and family. Many feel inadequate and frustrated, but are we undisciplined people? I don’t think so. We discipline ourselves to do what we have to do or what we value most. You probably do better than you give yourself credit for.

up on us either as we try to do our best with all the time, talent, and treasure He’s given us. Time-beaten believers can find healing and release from guilt as we explore how to make our “best” better.

## TIME MANAGEMENT BY RESPONSIBILITY

To develop a meaningful life plan, I need to recognize time management is my responsibility. Time is life—a gift from God and my gift to God. Both the Bible and nature reveal God is organized. If you organize, God can bless it. Jesus instructed His disciples to organize the multitude and serve them systematically. Then, He fed 5,000 with a little boy’s lunch. Elijah set his altar in order before calling down fire from heaven. God always holds the miracle, but organized obedience is in your hands.

Successful time management rests on a three-legged stool: desire, design, and discipline. You will not use time well unless you want to or plan to, and you

Whatever you get for every moment, you exchange for an irretrievable segment of your life. You cannot put time aside and use it later, but here is a S.A.V.E. time acronym to help you get the best of the trade.

## Stop the bleeding.

If your schedule hemorrhages, stop the bleeding. Identify where and how you are losing or wasting time. Find out what you are doing or not doing that keeps you from being most productive. You probably cannot abandon the rat race. You may have irrevocable obligations, but you can look around while you are running. Analyze your lifestyle and start to change.

Common time thieves include lack of planning, lack of priorities, overcommitment, paper shuffling, indecision, and hyperindependence. They usually come in combinations. Indecision aggravates paper shuffling. Overcommitment reflects failure to utilize the gifts, abilities, and availability of others. Lack of planning and priorities underpin them all.

Start your adjustments here. Plan first. Know your God-called purpose and let it guide you in setting priorities. Establish your objectives to best cultivate your relationship with God, your spouse and family, your ministry, and then every other area of life. Veteran pastor H.E. Allen inscribed his credo in the flyleaf of his Bible: “It is most important to keep the most important the most important.” Good time management means more than just accomplishing tasks, just as success is more than accumulating things.

Don’t let the urgent demands that

**Each of us must learn to apply time management principles in the context of our unique qualities of background, personality, and life schedule.**

Despite our feelings, we get some things done, and sometimes they are significant. We usually meet our deadlines and keep appointments. Maybe we can set our own deadlines and make our own appointments to leverage us to best results.

The Puritan perspective says, “God never gives up on a man who doesn’t make peace with his sin.” He won’t give

will not use time well without self-control. It doesn’t happen at the emotional level. Seal your desire with a decision. Commit to it, even put it in writing. Spell out your strategy, then stick to it. Desire, decision, design, and discipline will end in delight.

## THE S.A.V.E. TIME ACRONYM

You can use time, invest it, or waste it.

arise daily overrule what is lastingly important. A pattern of emergencies suggests lack of planning. Instead of putting out fires, practice prevention. Learn to say “no.” Commitment to your priorities will strengthen your resolve. Busyness doesn’t impress God. It is not how much we do, but what we are that matters first. Be what God wants; then doing (including using time well to do it) begins to fall into place.

A practical measure to stop time loss is to use proper equipment. Start with a large wastebasket. Act on the papers you tend to shuffle, file them for action at the proper time, or trash them. Beyond that, proper equipment will be whatever you use best—computer, tape recorder, etc.

Next, organize your work area. Colleagues snicker at me here. A distraught secretary once called to report burglars had struck the church and ransacked my office. They had stolen money and equipment, but I found my work area pretty much as I had left it. As a newspaper reporter, I cultivated a habit of piling my desk with resources. Daily deadlines militate against neatness. I am not a neat person, but I *am* organized. My wife insists, despite appearance, that I’m a perfectionist. So be it. Just stack for function and file for retrieval.

Finally, to stop the bleeding in your schedule, quit stalling. Divert your diversions. I have to add television to the list of time thieves. The computer—with or without the Internet—can also suck the life out of your timetable. Even good things, like browsing the encyclopedia and circuitous Bible searches, rob you if you really need to be preparing a lesson or writing that article on time management.

#### **Attack your day.**

Don’t drift or discover your way through life. Some people have only a nebulous idea of what they need to accomplish. They live by the Christopher Columbus system. When he left home, he didn’t know where he was going. When he got there, he didn’t know where he was. When he got back, he didn’t know where he’d been. Use your priorities to chart your course. You

will never keep God first in your life until you put Him first in your day.

Plan, organize, and prioritize to get the most out of every day. Make a daily “To-do” list. The time you spend planning will multiply results for the rest of your schedule. As your last item each day, update your plan for tomorrow. Whatever is not completed one day, move to the next, and list according to importance. Keep moving and relisting until you accomplish the task; or, if you keep bumping it down, drop it as really not important.

Make a “This Week” plan to overview things to do and people to call, visit, or write. Also, list projects to be launched or completed. At the end of each week, lay out your plan for the next. Draw from this weekly page to establish your daily “To-do” priorities. Keep a calendar for the month, year, and beyond.

Extend your planning to each task. Organize your thoughts before you make a telephone call. Have all your resources at hand before you dial. Organize your thoughts and materials before a meeting or interview.

To attack your day is to live aggressively. Be positive. Trying not to waste time can be as frustrating as trying not to sin. As a Christian, you do not earn God’s favor by living right. You live right because you have God’s favor through faith. “Kept by the power of God,” (1 Peter 1:5), you focus on fruitful living. “There is therefore now no condemnation to them which are in Christ Jesus” (Romans 8:1). Once you stood condemned in sin, now sin is condemned in you. No longer a slave to unrighteousness, now you are free to live for God. You cannot gain God’s favor by filling and following your schedule, but God’s grace liberates and empowers you to live to the fullest for Him.

#### **Value your zone.**

You may begin to find fulfillment as you value your zone. Recognize the period of the day or night you are most alert and productive. My mother worked 3 to 11 p.m., and my father worked 11 p.m. to 7 a.m. Our family schedule molded late

night work habits. Working days and studying nights as a college student and as a missionary pastor, followed by years as an evangelist, further set my internal clock for the night shift.

Though job or ministry may require conventional office hours, my most fruitful period is approximately 2 p.m. to 2 a.m. I best produce articles, sermons, and seminars—almost any creative task—after 11 p.m. I am learning not to struggle to fit a popular mold, but to mold my schedule for best results.

In so far as possible, stack your schedule toward your strengths. Plan to do difficult, demanding, or distasteful tasks first, or when you know you will be at your best.

#### **Execute: Effectively and Efficiently**

Peter Drucker defines *effective* as “doing the right things,” in contrast to “efficient” as “doing things right.” Our goal, our life commitment, needs to be: Do what needs to be done, the way it needs to be done, when it needs to be done.

Time management principles are the same for everyone. But each of us must learn to apply them in the context of our unique qualities of background, personality, and life schedule. Decide where and how you need to improve. Develop a plan. Determine to give time management a reasonable try. Set deadlines for yourself. Make personal appointments. Don’t be afraid to fail, again. Fine-tune your plan with what you learn from success or failure. It’s easier to steer once you get moving. (In fact, you don’t need any guidance until you get off the launchpad.)

Certainly we can do better, but we need not let workload, other people’s expectations, or even our own put us under condemnation. God will be pleased if we reject emotional stress and devote our real energies to making positive change. Refuse to be guilt-driven, but determine to be grace-guided in redeeming the time. You may have fallen behind, but you can catch up. **E**

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# Holding Hearers **Captive**

## *Three Things That Make It Hard for Listeners To Escape a Sermon*

BY CRAIG BRIAN LARSON

**W**hat makes a sermon captivating—a message not just true and biblical, but one people must listen to?

If we address painfully felt needs, people listen. But what about those important sermons that ground believers in their Christian faith but do not address torment or ambition? How do we engage hearers no matter what the topic? After listening to hundreds, perhaps thousands, of sermons on tape for *Preaching Today*, I think I know how to engage listeners.

Hearing a sermon on tape is the acid test. On tape preachers lose the benefit of their winsome facial expressions, physical movement and gestures, the excitement of a crowd, and the presence of God in the meeting. Taped sermons strip preachers down to their voice and words. I have heard many sermons in person that I thought were world class, only to listen later on tape and be unmoved. If you can captivate hearers on tape, then in person you can *preach*.

What grabs hearers even on tape is energy. I have observed three types of energy in sermons. If preachers have at least one type, their messages can capture hearers so they might fully hear the Word.

### EMOTIONAL ENERGY

Rarely can I turn off a preacher who speaks with heart—even when the sermon lacks organization. Passion overcomes a multitude of preaching sins. (Of course, passion also raises red flags. But just because manipulators and heretics abuse emotion does not mean ethical speakers must avoid it. Quite the opposite.)

Emotional vitality springs from the

feelings of both the speaker and the listener, as heart touches heart. In my observation, emotional energy comes from the following sources:

- I sense that the preacher's heart pulses with Christian virtues: faith; love for God and people; passion for holiness; zeal for the church, the lost, and the Kingdom. In other words, the preacher is filled with the Holy Spirit.

- The speaker talks about an important subject, clearly believes it is important, and shows me why it is critically important to me. The greater the consequences of a sermon, the greater the emotion.

- The speaker expresses feelings at an appropriate and mature level. The speaker's expressed emotions work like an emotional thermostat in the congregation. The congregation must sense, though, that the speaker has his feelings under control. Otherwise they will grow uncomfortable and think more about their pastor needing help than they do about the message. Obviously the speaker's feelings must also be authentic.

- The speaker appeals directly to the will. "Today I call you to focus your resources on helping needy people." Asking others to change electrifies a message because the thought of change both traumatizes and excites a congregation. Challenging the congregation also energizes the preacher because seasoned ministers know the stakes.

- When suited, the sermon offers an inspirational story of love, hope, mercy, perseverance, courage, faith, overcoming obstacles. We must not toss in a story gratuitously. If, however, the story genuinely fits our heart, the text, and the sermon, we should not shy from using it.

### INTELLECTUAL ENERGY

Some preachers think particularly interesting thoughts, and I want to listen because I want to know what they think. They form sermons in a way that makes ideas hum.

Intellectual dynamism comes naturally from a growing mind and from meditating long on a text and its application to today's hearers under the leading of the Spirit. Here are some personal disciplines and message preparation steps that increase mental energy in sermons:

- Seek truth, wisdom, and understanding all the days of your life. Ask honest questions, prayerfully pursue answers, journal your thoughts—and not just for your current sermon.

- Provoke curiosity. Some preachers fail to build tension or raise questions.

- Watch for extremes. We may skid into one of two ditches: to oversimplify issues, making them black or white; or to overemphasize complexity and ambiguity, rarely coming to strong, clear resolution.

Intellectual energy comes from the pull of both poles, equal regard for ambiguity and conviction. (Yes, that is a both-and answer!)

- Like a novelist, write sermons with an eye for conflict and contrast. That is not hard, for the greatest struggles in the world rage over the battlegrounds of truth. Doubt versus belief. Satan versus God. Good versus evil. Preaching on gentleness, for example, can put people to sleep, until we contrast gentleness with an uncaring, selfish heart.

- Be creative. Imaginative elements ignite bottle rockets in the mind. Insight thrives in the realm of image and

metaphor. This does not require Mensa-level genius. Ask the Creator how to express the main elements of the sermon in ways you have never heard before.

- In devotions and sermon preparation, read Scripture slowly, prayerfully. Observe everything in the text. Ask questions. When you commute, exercise, or daydream, meditate on the meaning and implications of Scripture.

- If God has blessed you with a sense of humor, use it (judiciously and purposefully), for it too has inherent energy.

- Stick to what matters most. Must-hear preachers resemble a savvy CEO who weighs every business decision in terms of the big-picture mission of the company. Through their reading and conversations with God and people, preachers with energetic ideas have a gut sense of what is important, what is at stake, what matters to hearers, what matters to God.

## VOCAL ENERGY

My idealistic side wants to say we can present the Word in any vocal delivery and the preaching will bear fruit. But preaching involves both divine and human dimensions, and of the human factors one of the most influential is the voice.

Forget whether your voice is high or low, strong or weak, or whether you speak in a conversational or speaker mode. What a preacher's voice must have is not beauty but vitality. Some preachers with surging emotions and thoughts have a disconnect between that inner energy and their voice, and so they must work on vocal energy.

The following factors affect vocal vitality:

### Aiming to comfort

When you try to soothe hearers, you risk losing them. One preacher I know who has energetic ideas speaks in intimate tones from beginning to end. His sermons just lie there because when we soothe, we lower our volume, smooth the edges off our enunciation, slow down—in other words, we stop doing

everything that energizes our voice.

I often hear preachers throttle back in the same way in the conclusion, even when they are not trying to comfort. They intend to wind up the sermon, and unconsciously, perhaps, they start to wind down their delivery.

The moral: use soothing tones for variety, but not for long periods.

### Not using the sources of vocal dynamism

**Volume.** Even with a public address system, in preaching we need to speak louder than we would in normal conversation. It helps me to think more about *projecting* my voice to those in the back of the room than speaking loudly.

**Pitch.** We all speak in a melody, in movement up and down in pitch. Compare the melody of your voice with that of speakers with dynamic voices.

**Rate.** Like a fast car, word speed is dynamic and exciting. Even a slight increase in speed does wonders. The older we get, the more we need to push ourselves to keep the tempo alive.

**Emphatic enunciation.** Emphasizing some sounds and *not* others is one of the lesser-used secrets of dynamic speaking. We emphasize sounds through volume, pitch, pauses before

or after, and articulation.

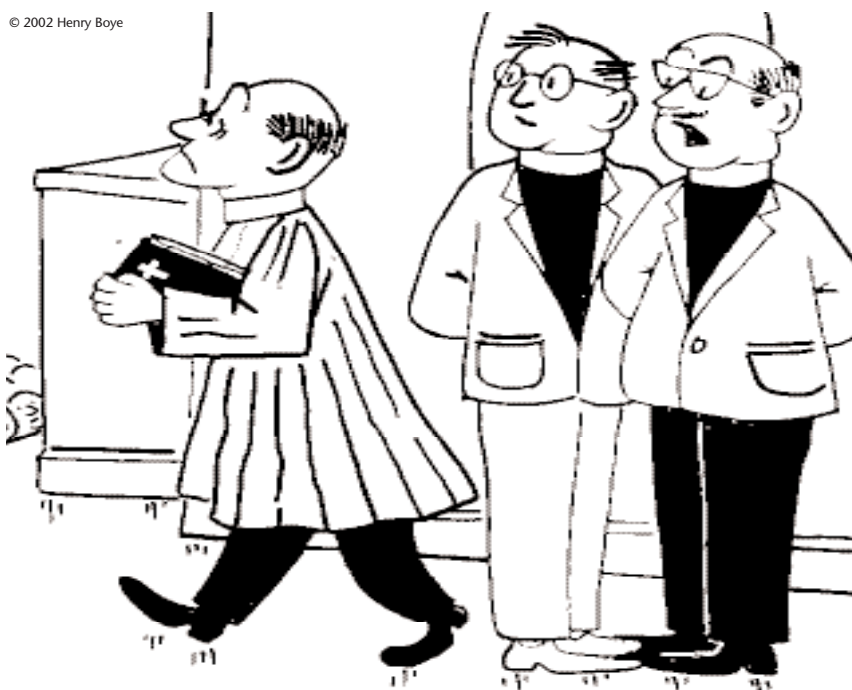
*Variety* in all of the above. For example, used sparingly, a pause in the midst of rapid speaking can be the most charged moment in the sermon.

### Striving for formality

Preachers who try to speak in a serious manner often lose the life in their voices. They get stiff. If we use our speaker's voice, it still has to be our voice raised to another level, not someone else's voice.

On a recent commute home, I listened to a sermon on tape that stirred my heart and mind deeply. When I pulled into the driveway, the message had not yet finished, but I put the car in park and kept listening, my cheeks wet with tears. When the preacher concluded, I turned the key off and sat in the car thinking and praying. The sermon had an energy I could not escape, and through that the Spirit and the Word changed me to be more like Christ. **E**

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**"Uh-oh. I wouldn't like to be in the devil's shoes this morning!"**

# Living With Leaders

BY JUDY HOMER RACHELS

**K**ee me burning, burning, burning," I sang my loudest. My 8-year-old voice was made for that counterpart, and this time was like no other. It was the brightest, happiest hour of the week. The Sunday evening meeting began at 7:45 p.m. The organist had been bouncing along, churning out tunes that sounded like the local skating rink, but of course, I couldn't sing along with those tunes. But I knew every word of the melodies the organist played that night: "Years I spent in vanity and pride, knowing not it was for me He died"; "'Tis the grandest theme thro' the ages rung; 'Tis the grandest theme for a mortal tongue."

The lights went up. My mother and father ascended the platform, each with the mission of leading their side of the audience in "raising the rafters." Mom led, "Give me oil in my lamp"; Dad led the rest of us in providing the counterpart. Those were the days. *Leaders are enthusiastic.* They have the capacity to move, inspire, and mobilize others.

The Baptists and Presbyterians visited; they came curious and left filled. What a harvest moment we knew in the 50s. My folks led a 30-minute, live daily radio broadcast, cooperated with the local summer tent meetings, conducted annual daily vacation Bible school, held water baptisms at the nearby creek, and built the new sanctuary with volunteer labor. *Leaders are constantly tracking results.* Leaders keep setting bigger goals, seek cooperation, and delegate. Leaders cultivate and nourish their skills. Their goal is to increase influence. They give credit.

My parents enthused people about Sunday school, sponsored contests to encourage growth in attendance, led

and prayed in 24-hour prayer chains, and donned their bathrobes in public to play a role in the annual Christmas pageant. They were marketers, coaches, and executives, and they ran the bulletins on the mimeograph on Saturday. *Leaders keep a schedule. Leaders say, "We" and "let's." They build good will.*

My love for shoe box peek stories, flannelgraph scenarios, missionaries' slide shows, and the evangelist's life stories grew with my capacity to sit still and listen. Television had not marred my vivid imagination. We wouldn't have had one of those devil boxes in our house. (I think we had that right all those years ago.) *Leaders live by the standard to which they call others.*

Leadership, as Mom and Dad lived it, looked like seriousness and business. There was no nonsense. We lived exactly the way Dad preached—believing Jesus would come any minute. *Leaders are integrated—have a high degree of integrity—meaning whole, complete.*

We kept our car washed, shoes polished, and house clean—cleanliness is next to godliness, don'tcha know? *Leaders are constantly evaluating and striving for excellence.* My mother's mantra could be heard around the house in melodic repetition: "Hallelujah. Thank You, Jeeezuz. Hallelujah!" We answered the phone with the "victory voice"—the saints needed that. We held the board members in high esteem and prayed for them daily. *Leaders are constantly honing skills.* Leaders build a team. They build good will. They seek cooperation.

Sometimes the deacons went fishing on Sunday; occasionally some sister got crossways because she didn't get to

testify frequently enough. *Leaders become increasingly free from the necessity for the approval and praise of others.* Leaders have the capacity to rise above disappointments. They have an objective resiliency when things go wrong. A perpetual concern for consensus leverages power. A leader is responsible for moving ahead.

I'm the sandwich generation surrounded by leaders. Before marrying one, I knew the lifestyle of leaders. After 22 years in the ministry with my parents, I married a minister/leader whose warm, gregarious ways had people lining up to be on his team. He instinctively drew people. *Leadership is intuitive.*

While I shrunk from the wearing burden of expectations, he was amazingly blind and deaf to them. His marching orders came from deep within his satisfied soul. He resisted the mold, and his phlegmatic personality posed little threat to his peers. He refused to impress his agenda on others—he trusted them. He became the president of nearly every group he joined. He was elected to office in three districts. *Leaders engender trust and confidence.*

Leadership is the process of persuasion and example by which an individual induces a group to take action that is in accordance with his purposes. Leaders aren't people who never fail. They are people who get up. They are positive and don't dwell on past failures. A mess can be the mother of ministry. A flop can birth grit. Fleeing saints clear out the pew for the eager and hungry. Hurt can become the fertile soil for growing compassion. The secret is to let the disappointment, discouragement, and failure be the place of starting again.

I treasure the vivid memory of a day when Ray left for an early morning appointment with the church treasurer. Leading a small congregation yields encounters with limited resources. Finances were beyond tight, our paycheck had not been cashed; we were in danger of losing a new piano needed for the choir. There was no money to finish paying off the contract. He gave me a quick hug as he left for the meeting and suggested that when he returned, we take our young sons on an afternoon ride along the Russian River to pick blackberries. Within an hour, the door of his car slammed in the driveway, and I heard his lilting whistle and saw his familiar grin as he swung through the door. "Let's get going. I'm ready for some fun!"

"Ready for fun," I groaned, "with all these disappointments and worries?"

"What worries?" He kidded. "Everything's going to be fine!" We packed up, had a super day, and guess what. Everything was fine. *Leaders have the capacity to rise above disappointment and criticism.* They maintain a teachable heart. Leaders believe in their goals and inspire by example.

So what's it really like being married to a leader? It's dazzlingly busy. People pepper our lives. Our calendar is packed. We're happy and upbeat. *Leaders can live with ambiguities, imperfection, and stress.* They know others are in place to do the work. They trust that to happen and monitor it.

Though the heaviness of home engineering and parenting has more heavily fallen to me, I have loved the excitement. I have not always loved the days of being alone with the children, the incessant "handy dandy helpful suggestions," the checklist of jobs completed, or the volunteering me for stretching experiences. I'm better for it all. *Leaders guide and direct others.* They delegate. They are constantly striving for excellence and evaluating the performance of those they lead. They engage everyone in tasks. They attend to the details of business while maintaining a healthy emotional detachment. Leaders focus

on people, people listen and give them respect in return.

Our grown children relish the crazy stories that have woven the fabric of our lives. This leader has taken us across America, has found excellent books for us to read, and has taken advantage of opportunities to read to us as well. He regales us with stories of his life and reaches into powerful moments of common folks and tells their stories. He's filled our calendars, our emotional tanks, and our hearts. *Leaders nurture, develop, and encourage their families.* Leaders document events, conversations, and "happenings"—data for future use.

Our family time has been filled with competitive interaction. We all love to win. Shrieks, tears, and giggling episodes have marked our days. Dad loves to win, insists on finding the best seat available at every event, pushes for the best opportunities, and keeps his options open. *A leader is one who guides and directs the activities of others.* They articulate their goals and create enthusiasm.

Now a third generation is assuming leadership roles. They were mentored by their hero. He coached their teams, he insisted on their having jobs, he gave them tips as they ventured out on

their own. He led when the children were floundering, remembering he was the adult. The leadership cycle continues. There are three children—a pastor, a deacon, and a university ASB president. *Leadership is less a science and more an art.* It is intuitive. Leadership is discerning potential in people and empowering them with responsibility.

Living a long time doesn't automatically make you wise, but it does increase your options. I've known the joy of a blessing-packed life living with leaders. I give thanks in all things because these "things" are the curriculum for the most important lessons life offers. *Leaders are "for" things.* They are in favor of a renewed spirit, encouragement, and improvement. They speak on the good side of issues—cures instead of curses. They have the "en" attitude. This prefix means "to make possible." Leaders encourage, enable, enjoy. They make possible the courage, ability, and joy of those around them. **E**

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**"The Pastor may not be available next week. Why? Well, let me put it this way. Roses are red, our pastor is new, one look at this to do list, and he'll come down with the flu."**

# Shepherds With Batons

B Y R A N D Y Q U A K E N B U S H

**S**hepherds generally possess a rod as their instrument of choice. The Good Shepherd uses a rod and a staff to protect and comfort His flock (Psalm 23:4). The shepherd, with a heart to help those under his care, used his rod to guide his sheep carefully and gently.

There is but one True Shepherd, our wonderful Lord. Yet, the context of caring for God's people fits the biblical model of servant leadership.

struggles, history, giftings, lives, families, and personalities. It may be difficult to know all those under your care, but perhaps the key is simply to put your heart into caring for them. A few minutes of sincere conversation make much greater impact in a life than an hour of surface insincerity.

Knowing the state of your choir and worship team is imperative. Solicit feedback often regarding the lives of the

## ASK THE LORD WHAT HE WANTS OF YOU

A harsh indictment comes from the Lord in His word to Jeremiah: "The shepherds of my people have lost their senses. They no longer follow the Lord or ask what he wants of them. Therefore, they fail completely, and their flocks are scattered" (Jeremiah 10:21, *NLT*).

Israel's rulers, priests, and kings lost their compass. They no longer asked God for direction. As a result, they failed completely. A sure formula for failure in church leadership is to quit asking the Lord what to do and when and where to do it.

What happened to the flock when the shepherd failed to inquire of the Lord? They scattered. What happens to our choirs when their directors fail to seek God for direction? They, too, scatter. With the challenges facing church choirs today, choirs can and will stay together and even grow as a result of a praying director.

## SERVE WITH INTEGRITY OF HEART AND MUSICAL SKILL

"And David shepherded them with integrity of heart; with skillful hands he led them" (Psalm 78:72, *NIV*). This example of David is compelling. If the term shepherded is used as a reference to David, a man after God's own heart, then it certainly can be used today with purity and in keeping with sound theology. His qualities are simple, yet profound: integrity and skill.

Integrity is defined as "a true heart" in Psalm 78:72 (*NLT*). This includes living a consistent life privately and publicly; keeping a vow, even when it hurts; dealing fairly with all people; not

**The choir director/worship team leader is to be a skilled musician and teacher who can equip the worshipers within his or her church.**

Music/worship pastors and church choir directors are entrusted with brothers and sisters for whom they are to care. These are much more than musicians and singers; they are sheep who need care. The Bible provides foundational truths on which to build a ministry philosophy. We may use a baton instead of a rod as our tool for directing, but there are several applications in caring for our choir members with the heart of a shepherd.

Following are four principles of shepherding from God's Word.

## KNOW THE CONDITION OF YOUR FLOCK

"Know the state of your flocks, and put your heart into caring for your herds, for riches don't last forever, and the crown might not be secure for the next generation" (Proverbs 27:23,24, *NLT*).

A central mission for church leaders is to know their flocks. Know their

participants and the life of your ministry as a whole. Ask:

How do you feel about the worship life of the choir?

How are we doing discipling the worship team/choir?

How is the fellowship life of the choir (are we growing closer in relationship)?

Are we being led by the Spirit in evangelistic outreaches through music?

We may not always like what we hear, but we need to hear it anyway. The sheep will benefit from a shepherd who knows the flock.

Riches don't last forever. Talents and certain giftings may diminish over time, but there will always be a place for a caring servant/shepherd within the body of Christ. Ministers of music/choir directors who put their hearts into caring for their choir members will always be secure in their place in the kingdom of God.

showing favoritism; dealing rightly with the church's finances as well as our personal affairs. Integrity was personified in the life of David.

shepherds. Lack of affirmation can leave one questioning his or her ministry's effectiveness. Often, when we are most vulnerable, we receive a call inviting us

stayed to shepherd the people to whom God had called him. It was his choice. He pleased God by his decision.

There is a time to leave—when you feel a release of burden and vision; when a sense of completion is coupled with great excitement about a new Kingdom assignment. God very well may be moving. This is different from running away from challenges in the place where God has called you. You may need to stay and seek God for a breakthrough. Your most productive day at that post may be just ahead.

We need to fix our thoughts on Jesus. "Hear us, O Shepherd of Israel, you who lead Joseph like a flock" (Psalm 80:1, NIV). God is our example of the perfect Shepherd: Perfect in love, care, wisdom, purity, skill (oh, the wonders of His creation), and perfect in patience (I'm so glad He didn't run away from me). As He leads us like a flock, may we lead our choirs, orchestras, and worship teams like a flock. May the Lord see us as shepherds with batons. **E**

*Randy Quackenbush is minister of music at James River Assembly of God, Springfield, Missouri.*

**A sure formula for failure in church leadership  
is to quit asking the Lord what to do and  
when and where to do it.**

David also led the people with skillful hands. The choir director/worship team leader is to be a skilled musician and teacher who can equip the worshipers within his or her church. When skill is a prerequisite of a choral music leader, the skilled are challenged to keep growing as musicians. This is a great challenge, for it requires time and sacrifice. Yet, those under your direction will be the beneficiaries.

**DO NOT RUN AWAY IF YOU ARE  
CALLED TO STAY**

It isn't easy, this life as a shepherd. Not only can sheep be difficult to lead, but it can be challenging to serve with other

to take up a new shepherding post. Oh, the temptation to run away.

When God told Jeremiah of the imminent destruction of the temple in Jerusalem and the coming captivity of Israel, Jeremiah chose to stay and shepherd. "I have not run away from being your shepherd; you know I have not desired the day of despair. What passes my lips is open before you" (Jeremiah 17:16, NIV). Jeremiah didn't look forward to the despair God was promising, yet he didn't pack up and start another ministry in another country. Jeremiah's calling was clear. His devotion was unwavering. Though the times were sorrowful and the future bleak, he

# Confessions of a Survivor

BY GREG ASIMAKOULOPOULOS

I'm a survivor. No, I didn't win a million dollars by outplaying, outlasting, and outwitting contestants on a reality TV show. A decade ago I survived the jungle of clinical depression. And today I'm grateful to say my experience was every bit as rewarding and far more valuable.

My wilderness experience was not in the Australian outback or on a deserted tropical island in the South China Sea. It was in my first church out of seminary, a small church struggling to make a dent in a suburban frontier just east of the Bay Area hills of northern California.

After 7 years at Crossroads Church in Concord, California, I felt my ministry, though small, was thriving. Attendance was up, complaints were down. On Monday, as I played golf with Don Spradling, who pastored Calvary Temple across town, I was able to focus on sinking 6-foot putts with joyful abandon.

And then without warning I lost my balance and fell into the dark emotional basement of depression. Years of trying to compete with larger growing congregations like Don's had led me to the edge. This is the temptation most pastors of smaller churches continually face. We drive ourselves to find the secret formula to begin a growth momentum that becomes self-sustaining. Due to lack of paid staff, we try to overmanage the committees and boards, in hopes of lending the expertise we think our volunteers do not have. Without a built-in support structure that a multiple staff provides, we internalize (instead of sharing our feelings with interested colleagues) the disappointment and stress that occur when growth is not forthcoming.

My low self-esteem as a small-church

pastor trying to compete with the big guys led me to the edge, but I was tripped up with a couple of unexpected events.

First, I discovered an irreconcilable conflict with a leader in the church. Second, my father nearly died from a massive heart attack. When I looked into the mirror each morning, I came face to face with reminders of my own mortality and imperfection. It was more than I could handle.

One day, life seemed absolutely meaningless. The next day, I felt the same. I was continually sad. No matter how hard I tried, I couldn't concentrate for any length of time. The blue sky and green hills surrounding the church looked black and white (mostly black). The ring of the telephone was more than I could stand. I'll never forget the emotional paralysis I felt standing before the congregation on Easter Sunday. They were expecting good news about the power of the living Christ in our lives made possible by the empty tomb. I felt like a hypocrite. As far as I was concerned, it was still Good Friday (and Jesus wasn't alone on the cross).

## MY SURVIVAL KIT

My superintendent recommended a sabbatical. The church board said it wasn't financially feasible. Because ministry had to continue, I had no choice but to gut it out and pack a survival kit. Here are several items in my kit that helped me provide for the congregation while climbing out of despair.

**1. A Christian counselor.** Even though it was initially hard to swallow, I took the medicine I'd prescribed to countless couples through the years and sought

out a counselor. When he told me my condition had a name, I had reason to hope. My condition was curable. His capable insight and prayerful counsel gave me courage to admit my failings and fears. I came to the point of actually looking forward to my therapy. A shriveled self-image began to rebound. I was affirmed; so was my call to ministry.

**2. Journaling.** One of Dr. Richards' suggestions was keeping a journal. Given my diagnosis, my anger, apathy, and confusion were to be expected. They were also worthy of being chronicled. Because my soul was parched, I wasn't motivated to spend time with the Lord. Yet, I didn't mind writing Him notes that documented my dilemma. By funneling my feelings (or lack of them) to a notebook, I was able to evaluate the validity of my thoughts. As Daws Trottman of Navigators once said, "Thoughts untangle and make more sense when they pass through articulating finger tips." I found I didn't need to believe everything I thought.

**3. Confession.** I was in too much inner pain and turmoil to pretend. I candidly admitted to the congregation one Sunday that I was in depression. I acknowledged I was seeing a Christian counselor. I asked them to pray for me. In addition, I asked them to be patient with me while I healed. My initial fear that such an admission would result in rejection was unfounded. The cards and letters (and even some annoying telephone rings) reminded me I was loved.

**4. Preaching helps.** A pastor in depression is in survival mode. He is grateful

for whatever resources he or she can find that translates into saving time and energy in planning worship and preparing sermons. Having previously used a coordinated worship and preaching curriculum, I ordered sample sermons and illustrations. In addition, I cut back on nonessential pastoral tasks at church. General visitation was put on hold. I learned I could delegate nonemergency calls to others. Nonpersonal mail was sorted and distributed to members of the board, according to the committee they chaired.

**5. Pastoral care.** For the first time in my memory, I consciously took care of me—the pastor. My wife got the kids to school while I slept in, drank coffee, and watched *The Today Show*. When I told the board I was bone weary (it was emotional exhaustion) and needed more rest, they didn't protest. As a result, the guilt I felt at first while I put in less than a full day eventually evaporated. The more rest I got, the more energy returned. I discovered that by adding aerobic exercise to my daily routine, my nightly rest was more replenishing, and

I felt more energetic. Since jogging has never been a temptation, I wore out the tread on my Nikes® by walking several miles a day.

**6. Family time.** As I gradually came to my senses, I recognized that my wife and children were members of my congregation, and I hadn't spent much time ministering to them. Here was a time to make up for that oversight. We went for walks or picnicked. We took day trips on Saturdays to the beach or simply watched TV. Would you believe I even played dolls with my girls? To my wife and my girls, I was loved and accepted simply for my presence (as fragile as it was). My job performance, preaching skills, or ministry success were not the basis of their affection. They cared for me because I was me. It was in that atmosphere of unconditional love the black clouds of despair eventually lifted.

**7. Acceptance.** Peace of mind returned to my heart as I accepted that Crossroads would not likely ever grow to the size of Calvary Temple; but what really ushered in the peace of mind was

that this was okay. Not every pastor has been wired to have a huge flock. I saw I didn't need to have my hands in everything. I didn't need to attend all the committee meetings. I didn't need to push myself so hard anymore. The truth is, I'm a much better shepherd than I am a rancher. My gifts of care and encouragement (as well as writing and poetry) find expression more easily where pews are few.

It's been 11 years since my 9-month bout with depression. I can honestly say my life is richer for the experience. No, I didn't win a million dollars or become a television celebrity. I didn't get voted off an island or have to eat grubs. But I did survive. And in the process, I tasted flavors of God's grace I previously didn't know existed. What is more, I have the satisfaction of knowing I can endure the wilderness of hardship with God's help. And with His help, I've discovered the indescribable contentment of blooming where He plants me. **e**

*Greg Asimakoupoulos is director of creative communications for Mainstay Ministries, Naperville, Illinois.*

# Multiculturalism Within Our Discipleship Ministries: A Leadership Challenge

B Y L E R O Y R . B A R T E L

The Sunday school teacher walks into a classroom at her church and her eyes scan the faces of her students. What might she see in a local church today? She may see any mixture of the following: Asian, Arabic, Hispanic, African black, African American, Native American, European white, or those of mixed national background—the fruit of intermarriage and immigration. Hopefully, the following question guided our teacher as she prepared to teach her class: “How am I going to help this group of children from differing backgrounds discover and apply the teaching of the Bible to their lives?” Tragically, however, that thought may never have entered her mind.

This hypothetical situation is increasingly closer to reality in the church than many imagine. Multiculturalism is not an optional issue for those involved in the discipleship ministries of our churches today. Multicultural diversity in discipleship ministries of the church is now the rule and not the exception. The multicultural classroom not only exists in urban-church settings, but also is increasingly found in the small-town and rural-church context. As we face the future, rarely will the person recruited to serve in the disciple-making ministries of the church have the luxury of cultural homogeneity. No more will the faces be largely one color or the cultural backgrounds of the students similar. If such a state does happen to exist in a local congregation, perhaps serious questions need to be raised about the commitment of that church in fulfilling its biblical mandate to reach and teach “all nations” (Matthew 28:19,20).\*

## BIBLICAL EXAMPLES OF MULTICULTURAL MINISTRY

The message of the Bible transcends culture. In Genesis 12:1–3, Abraham’s calling is essentially to be understood as a mission to the world. God chose Abraham and the nation that would come from him so “all peoples on earth will be blessed through you.”

Jehovah directed Israel when they entered the Promised Land not to oppress the alien but to love the alien as themselves, keeping in mind their alien status in Egypt (Leviticus 19:33,34). In Isaiah 42:6,7 the Servant of the Lord (whether viewed as Israel as a nation or the Ideal Servant embodied in the Messiah) was to be a light for the nations.

The prophets regularly addressed their message not only to Israel, but often to the surrounding pagan nations. God clearly demonstrated His loving concern for a Gentile nation through the prophetic message recorded in Jonah. The cry of Psalm 67 was that God’s “ways be known on earth, your salvation among all nations.” Daniel envisioned a time in his dream of the Ancient of Days when “all peoples, nations and men of every language worshiped him” (7:14). The importance of multicultural ministry is thus clearly embedded in the message of both the Old and New Testaments.

Jesus mandated a multicultural ministry with several implications for the discipleship ministries of the local church today (Matthew 28:19,20). His mandate clearly extends disciple making to “all nations” irrespective of color, race, nationality, language, sex, vocation, or any other human differentiation.

Consequently, it seems evident that it is our Lord’s intention that the discipleship ministries of the local church be a multicultural enterprise.

Additionally, Jesus clearly indicated this multicultural, redemptive mission could only be carried out in the power of the Holy Spirit (Luke 24:45–49; Acts 1:8). Pentecost brought about a phenomenon that impacted and held ramifications for all nations (Acts 2:1–12). Peter argued that the Pentecostal experience was given in fulfillment of Joel’s prophecy in the Old Testament that God would pour out His Spirit on all people in the last days (Joel 2:28–32; Acts 2:17–21).

The dynamic of the Spirit given at Pentecost birthed the marvelous multicultural mission we read about in the Book of Acts. Ancient prejudices and barriers gave way to the “new wine” of the Spirit (Matthew 9:16,17; Mark 2:21,22; Luke 5:36–38). Peter confessed at the home of a Gentile, who had just received the filling of the Holy Spirit, “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right” (Acts 10:34,35).

If a worldwide disciple-making mission—irrespective of race, language, sex, or culture—was envisioned, mandated, and provided for by our Savior, if the dynamic of the Holy Spirit of Pentecost created such a church, motivating and directing its ministry, can the leaders of contemporary Pentecostal churches do any less than prepare for, provide, and carry on this noble heritage of multicultural ministry in the power of the Holy Spirit?

## TEACHING MINISTRY IN THE LOCAL CHURCH AND MULTICULTURALISM

Most of the people engaged in teaching ministry in the local church are not professionally trained teachers. They are volunteers who serve the church out of devotion for Christ and a love for people. The question is: How can such a person carry out his or her ministry in the escalating multiculturalism that characterizes the local church today? What approaches can be used to equip nonprofessional volunteers to function effectively in multicultural settings? Here are a few suggestions for leaders.

### Provide opportunities for volunteers to become more culturally aware.

Develop a strategy to help those involved in the discipleship ministries to become more culturally aware. Perhaps teachers could be encouraged to take courses in cultural studies offered by local colleges or universities. They might be encouraged to read books that address the feelings and perceptions of various cultural groups. Participation in cross-cultural ministry experiences at home or abroad is an excellent way to broaden cultural horizons. Opportunities to network with other people who are involved in cross-cultural and multicultural ministry at denominational training events can also have excellent results.

### Stress the importance of volunteers personally knowing each individual in their groups.

Encourage teachers to gain a personal knowledge of their students and their cultural environments through social interaction and conversation with them in their home environments. There is no substitute for meeting people where they live, work, and play. It is an act of love and acceptance to visit in their homes, engage in conversation, eat with them, and honor them by attending events of special significance to them.

Encourage those involved in discipleship ministries to become aware of the differing values orientations in their groups.

Diverse cultures have differing values regarding the use of time, events, tasks, status, achievement, and possessions. When individuals from diverse cultural backgrounds are placed together, the chances of misunderstanding, miscommunication, and conflict escalate. If volunteer workers are to succeed in multicultural settings, they must have some awareness of how their personal values orientations differ from the cultural values orientations of those to whom they minister.

### Emphasize the importance of acquiring a basic understanding of different learning styles.

Effective multicultural teaching must make provision for various learning styles. A generic "one size fits all" is inappropriate and ill-advised, not only for cultural reasons, but educational reasons as well. Recent research seems to show a relationship between culture and cognitive learning styles.<sup>1</sup> In most churches the learning approaches used are more consistent with Anglo-American groups than with those of ethnic minorities. More attention should be given to narrative approaches to learning that relate well to the learning approaches of nonwestern cultures. In all cases, a variety of learning

approaches needs to be utilized.

With increased multiculturalism come new challenges and opportunities for those in the discipleship ministries of the local church. The dedicated, self-giving, nonprofessional volunteers who faithfully serve in our churches must not be permitted to struggle unprepared or uninformed. Church leaders must accept the challenge of providing the training and resources necessary to help these marvelous people "make disciples of all nations" (Matthew 28:19,20). **E**

*LeRoy R. Bartel was the former national director of the Division of Christian Education and leader of the Commission on Discipleship for the Assemblies of God in Springfield, Missouri. He is senior pastor of Columbia Heights Assembly of God, Longview, Washington.*

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

## E N D N O T E

1. James and Lillian Breckenridge, *What Color Is Your God: Multicultural Education in the Church* (Wheaton, Illinois: Bridge Point Books, 1995), 97.

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**"We have a lot in common. I worry about my flock, too."**

# Message, Method, and Means

B Y R A N D Y H U R S T

In his letter to the Colossians, the apostle Paul summarizes in just two verses the *message*, *method*, and *means* of evangelism: “And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me” (Colossians 1:28,29).\*

The *message* of evangelism is found in three words in verse 28: “We proclaim Him.”

Jesus promised that when the Holy Spirit came, the Holy Spirit would glorify Jesus Christ (John 16:14). Later, Paul asked the Colossian believers to pray that he would speak forth the mysteries of *Christ* (Colossians 4:3).

As Peter stood on the Day of Pentecost to preach the first sermon of the Church, his message was *Jesus!* Our message also must focus on the person of Jesus Christ, the holy Son of God who became a man and lived a sinless life for 33 years. When He was killed, He paid the penalty for sin. That is why, as Peter said, “God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power” (Acts 2:24).

Assemblies of God missionary Bernard Johnson conducted evangelistic crusades in Brazil for more than 20 years. More than 1.8 million people responded publicly to his invitations to receive Christ as Savior. Just a year before his death I asked him what aspect of his preaching attributed to the great numbers of salvation decisions. He replied, “I always exalt Jesus Christ!”

When the Assemblies of God took the bold step in 1953 to begin broadcasting

on the ABC radio network, the program’s theme song was not about the Holy Spirit’s power. Rather, it was the hymn, “All Hail the Power of Jesus’ Name.”

The message of Pentecost is what the apostles Peter and Paul both preached. In 1 Corinthians, Paul said, “When I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified” (1 Corinthians 2:1,2).

The *method* of evangelism is also found in Colossians 1:28: “Admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.”

## WARNING

The gospel is good news, but it also serves as a *warning*. Evangelism is not merely a social enterprise. We do not invite people simply to join our club...a group of nice people with high moral standards. These three facts are inescapable: Humanity is spiritually lost; eternal judgment is certain; Jesus Christ is the only way to everlasting salvation.

Earlier in Colossians 1, Paul stated clearly what Christ accomplished in our lives: “For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (Colossians 1:13,14). Forgiveness of sins is a *personal* issue. Each person must experience personal salvation because every person on earth will stand individually to be judged by God.

## TEACHING

Our method is also *teaching*. The goal of

evangelism is not decisions, but disciples. Paul said we warn and teach every person so “we may present every person complete in Christ.” The objective of evangelism is not merely a decision to receive Christ, but development as a follower of Christ. In Colossians 1:23, Paul said we must “continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel.”

Paul would not express concern about believers being “moved away from the hope of the gospel” if this were not a possibility. Jesus said, “It is the one who has endured to the end who will be saved” (Matthew 10:22).

In Colossians 1:28, Paul repeated the expression “every man” three times. The Greek word for *every* often means “some of every kind.” The good news of Jesus Christ is inclusive. Pentecostal evangelism should be multicultural, transgenerational, and worldwide. But it is also individual. *Every* can also be translated “each.” Paul repeats this concept in Colossians 4:6: “That you may know how you should respond to each person.” Jesus dealt with people as individuals. The spiritually lost headed for eternity deserve more than a prepackaged evangelistic routine. They deserve what people who met Jesus received—a *personal* response.

In Colossians 1:29, the *means* of evangelism is found: “And for this purpose also I labor, striving according to His power, which mightily works within me.” Paul revealed two means of our personal obedience to the commands of our Lord in mission: *discipline* and *dependence*. First, he deals with our responsibility of disciplined obedience.

"I labor, striving...." Even though as Pentecostals we believe in God's miraculous power, we also know that God expects disciplined obedience to His commands. He often requires action on our part before He works the miraculous. This principle can be found throughout Scripture.

After the Israelites marched around Jericho, God miraculously brought down the walls. Jesus ordered the people at the wedding in Cana of Galilee to fill six water pots. Then He turned the water into wine. The principle we find in Scripture is that we must do what we *can*—and God does what we *can't*.

The means by which our mission is accomplished is committed, obedient disciples who depend on promised Holy Ghost power. Unfortunately, some have focused their attention only on miraculous power without realizing the breadth of the Holy Spirit's ministry. We need to understand the difference between the sensational and the supernatural. Not everything that is supernatural is sensational. The opposite is true also. The Spirit grants His miraculous power to the Church. This power moves us to action that is

beyond the capacity of our natures. Sometimes the Holy Spirit's power enables us to forgive someone beyond our capacity to forgive, to show mercy to those in need, or to share the good news of Christ boldly when it is not our personality to do so.

Paul closed his Colossian epistle with specific instructions that involve both *discipline* and *dependence*.

In Colossians 4:2–4, he exhorted believers to devote themselves to prayer, asking especially that God would open a door for the Word that he might speak forth the mystery of Christ and for God's help to make the message clear. In evangelism, we are always dependent on God to open a way for the message. A revealing incident in the Book of Acts illustrates this. When Paul and his companions met Lydia by the river at Philippi, Luke recorded that "the Lord opened her heart to respond" to Paul's message (Acts 16:14). We are responsible to deliver the message of Jesus Christ. But only God can open a heart to respond to that message.

Along with dependence on God, we are to discipline ourselves to act with wisdom toward outsiders and make the

most of every opportunity. We must choose to season our speech with grace and know how to respond to each person individually. Evangelism always involves both discipline and dependence.

In the last 2 years, our missionaries and fraternal churches in Assemblies of God fellowships around the world have planted almost 25,000 churches, and more than 6.6 million people were added to those churches. These facts can be reported because millions of Pentecostal believers around the world are doing just what Paul expressed in Colossians 1:28,29. They are proclaiming Jesus Christ, warning and leading people to receive Him, and teaching them to become His followers. Like the apostle Paul, they are faithful to work, live disciplined lives of obedience to God's Word, and depend on the promised Holy Spirit's power, which mightily works within us. **e**

*Randy Hurst is commissioner of the Commission on Evangelism, Springfield, Missouri.*

*\*Scripture references are from the New American Standard Bible.*

# Looking Forward to Paying Off That Home Mortgage Early? Not So Fast!

B Y R A N D A L L K . B A R T O N

Many well-meaning financial planning experts counsel ministers to take extra cash flow each month and budget to make extra mortgage payments. For example, 52 weekly payments (4 extra weekly payments per year), instead of 12 monthly payments, will pay off a 30-year mortgage in just over 23 years.

Over the last several months, some tax advisors have suggested that a recent Tax Court Case<sup>1</sup> decided in favor of a minister may allow a lump sum retirement distribution to be classified entirely as tax-free housing allowance, thus allowing a retiree to take a lump sum withdrawal from their church retirement fund and pay off any housing indebtedness, freeing them from mortgage debt during retirement.

While these planning concepts seem to make common sense (who wouldn't want to pay off their mortgage early?), when examined in comparison to increasing retirement contributions, this apparent good stewardship may be an illusion for ministers that could erode future retirement benefits.

## REVEREND STEWARD

Reverend Steward just finished teaching a marvelous stewardship course that discussed the importance of getting out of debt. One of the techniques discussed was to take \$100 per month of cash flow and apply it as extra principal against a home loan. With income of \$40,000 per year, Rev. and Mrs. Steward felt they should practice what they preached and committed to add \$100 to their monthly house payment of \$800. This would pay off their new 30-year mortgage 9 years early; now age 35, they would own their home (or a future home) free and clear at age 56

instead of 65. They also committed that at age 56 they would take \$900 per month (\$800 housing payment plus \$100 per month prepayment) and load up their retirement account for 9 years invested in a portfolio of 60 percent equities and 40 percent fixed income, thus providing nicely for their retirement needs at age 65.

## REVEREND COMPOUND

Reverend Compound visited ministersbenefit.com and began studying the effect of making extra contributions to an MBA 403(b) retirement account. One technique suggested was to take \$100 per month of extra cash flow and defer it into a 403(b) account tax-free, let it compound tax-free, and take it out in retirement as tax-free housing allowance. They have chosen to invest in a portfolio of 60 percent equities and 40 percent fixed income. With income of \$40,000 per year, Rev. and Mrs. Compound realized that tax-free compounding coupled with the tremendous tax benefits ministers enjoy would be good planning. At age 35, their new 30-year mortgage would be paid off at age 65, thus providing nicely for their retirement years.

Which ministerial couple is best positioned to provide for their financial

needs during retirement, assuming their investment return average is 10 percent per year over 30 years (the expected return of a 60 percent equities/40 percent fixed income portfolio)? (See chart 1.)

At age 65, Rev. and Mrs. Steward own their home free and clear and have \$152,292 in their retirement account. Rev. and Mrs. Compound would own their home free and clear and have \$226,044 in their retirement account; when coupled with Social Security, this is enough for them to enjoy those "Golden Years" more than Rev. and Mrs. Steward. The lower the long-term rate of return in the retirement account, the less the advantage would be to Rev. and Mrs. Compound. In fact, if the investment return drops to 7.5 percent, the couples would be in about the same financial condition at retirement.

## INCOME TAX IMPLICATIONS

What about the tax implications of paying more on your home versus increasing retirement contributions? The extra amount Rev. Steward paid on his mortgage each month should have been classified as tax-free housing allowance but is subject to self-employment taxes

REV. & MRS. STEWARD (\$100 extra to prepay mortgage)				REV. & MRS. COMPOUND (\$100 extra to retirement)		
Year	Retirement - Account Balance	Mortgage= Debt	Net Benefit	Retirement - Account Balance	Mortgage= Debt	Net Benefit
1	0 -	\$112,117 =	(\$112,117)	\$1,257 -	\$113,360 =	(\$112,102)
5	0 -	\$101,003 =	(\$101,003)	\$7,744 -	\$108,256 =	(\$100,512)
10	0 -	\$81,513 =	(\$81,513)	\$20,484 -	\$99,306 =	(\$78,822)
15	0 -	\$53,188 =	(\$53,188)	\$41,447 -	\$86,299 =	(\$44,852)
20	0 -	\$12,023 =	(\$12,023)	\$75,937 -	\$67,396 =	\$8,541
25	\$50,203 -	0 =	\$50,203	\$132,683 -	\$39,924 =	\$92,759
30	\$152,292 -	0 =	\$152,292	\$226,044 -	0 =	\$226,044

CHART 1

(SECA) of 15.3 percent, while contributions to a 403(b) account avoid all taxes within the limits allowed by the IRS. This provides some immediate tax benefits to Rev. Compound that Rev. Steward will not enjoy until he starts contributing to his retirement account.

## SHOULD I CHOOSE A 30-YEAR OR 15-YEAR MORTGAGE?

The same tension arises for ministers when deciding between a 30-year or 15-year mortgage.

Rev. Compound chooses a 30-year mortgage at 7.5 percent on a \$114,414 loan, making his payments \$800 per month. He considered a 15-year mortgage at 7 percent with payments of \$1,028, but decided that he would take the extra \$228 per month that a 15-year mortgage would cost him and contribute that to his 403(b) account, again, invested in 60 percent equities and 40 percent fixed income.

Of course, you can guess what Rev. Steward did. He went for the 15-year mortgage and after paying off his mortgage contributed the entire payment to a 403(b) account for 15 years. (See chart 2.)

Rev. and Mrs. Steward are behind Rev. and Mrs. Compound at retirement. Again, the lower the rate of return in the retirement account, the less chance there would be for the Compounds to come out ahead.

## PASTOR LUMPY

Pastor Lumpy, age 65, just heard some fabulous news. Apparently, a recent Tax Court case suggests there may be no limit on the amount of housing allowance he can take in a single year during

retirement. His accountant stays up on such developments and advises him to take a lump sum distribution out of his 403(b) account tax-free (before they close this loophole) and pay off his home mortgage. Rev. and Mrs. Lumpy are thrilled to avoid 15 more years of monthly mortgage payments and pay it off with tax-free dollars.

## PASTOR WISE

Pastor Wise subscribes to *Pastor, Church & Law* and read with interest in the 2001 edition that while the recent Tax Court case may eliminate the annual fair rental value limitation, the case is on appeal. He wonders if he should take the risk or if he would be better off receiving his retirement distributions in installments over 15 years and using them to make the balance of his monthly mortgage payments.

Which retired minister, Pastor Lumpy or Pastor Wise, will be better off financially?

Assuming the interest earned on the retirement account is equal to the interest on the 15-year loan, Pastor Wise is better off financially. Why? Pastor Wise will enjoy a double deduction (interest deduction and housing allowance) as he draws out of his retirement account. Since Pastor Lumpy has no housing payments, he receives no deduction.

Pastor Wise should consider a lump sum distribution *only if* he pays little or no income taxes and the legal and tax matters are fully clarified.

## WAIT A MINUTE!

What if your loan's interest rate is more than your retirement account earnings?

In the 20 percent combined Federal and State income tax bracket, that differential could be as much as 1.5 percent and you would still be ahead financially to receive the double deduction and make mortgage payments. You could also refinance with a low interest adjustable rate loan and actually make a profit on what you earn in your retirement accounts versus the cost of the loan. For example, MBA currently pays 6.75 percent on fixed income retirement accounts, while 1-year adjustable rate loans below 6 percent can be secured in the marketplace today, thus providing Rev. Wise the opportunity to enjoy even more benefits.

What if your adjustable interest rate loan goes up and retirement fixed income rate goes down? Don't panic. You could simply convert from a periodic payment to a lump sum at a future date and pay off that mortgage, assuming the tax law has been clarified in your favor.

## WHAT HAPPENS AT DEATH

Very few retired ministers will benefit financially from taking a lump sum retirement distribution to pay off their home mortgage or to build a retirement home. A major exception would be in the event of ill health, a minister may decide to take a lump sum distribution and pay off a home mortgage so upon death, heirs will inherit a home free and clear rather than a home with a mortgage and a retirement account subject to income tax on the benefits received. Of course, there may be important estate planning reasons to spread out the receipt of retirement benefits after death.

Integrating financial, retirement, tax, and estate planning for ministers is extremely complex. Financial planning principles that at face value seem to make sense sometimes spell bad stewardship when applied to the unique benefits and opportunities that clergy enjoy. **e**

Randall K. Barton is president and CEO of the Assemblies of God Financial Services Group, Springfield, Missouri.

REV. & MRS. STEWARD (15 year mortgage)				REV. & MRS. COMPOUND (30 year mortgage)		
Year	Retirement - Account Balance	Mortgage= Debt	Net Benefit	Retirement - Account Balance	Mortgage= Debt	Net Benefit
1	0 -	\$109,941 =	(\$109,941)	\$2,870 -	\$113,360 =	(\$110,490)
5	0 -	\$88,571 =	(\$88,571)	\$7,744 -	\$108,256 =	(\$90,579)
10	0 -	\$51,936 =	(\$51,936)	\$46,785 -	\$99,306 =	(\$52,521)
15	0 -	0 =	0	\$94,661 -	\$86,299 =	\$8,362
20	\$79,636 -	0 =	\$79,636	\$173,432 -	\$67,396 =	\$106,036
25	\$210,661 -	0 =	\$210,661	\$303,035 -	\$39,924 =	\$263,111
30	\$426,237 -	0 =	\$426,237	\$516,273 -	0 =	\$516,273

CHART 2

1. *Warren v. Commissioner*, 114 T.C. 23 (2000).

# The Implications of Terrorism

B Y R I C H A R D R . H A M M A R

**T**he devastating terrorist attacks on New York City and Washington, DC, raise a number of important issues for church leaders. Some of the more important issues are addressed in this article.

## 1. TAX RELIEF

When disasters strike, the IRS often responds by providing victims with various forms of relief. In the wake of the terrorist attacks on New York City and Washington, D.C., the IRS announced the following:

- “Directly affected” taxpayers had until January 15, 2002, to file their September 17, 2001, estimated tax payment (for the third quarter of the year). Taxpayers who qualified for this relief included all relief workers, airplane crash victims, and people who work, or whose tax records are kept, in the disaster areas. Residents of New York City’s five boroughs, and of Arlington County where the Pentagon is located, also qualified for this relief.

- The deadlines for depositing and paying employment taxes have not been postponed. Churches that have been directly affected by the terrorist attacks will need to continue making their payments and deposits of employment taxes on a timely basis. However, the IRS waived any penalties on tax deposits that were missed between September 11 and October 31, 2001, provided they were made by November 15, 2001.

- The IRS has established a special toll free telephone number for taxpayers whose ability to meet their federal tax obligations has been affected by the September 11 terrorist attacks. People with tax issues related to the attacks can

call 1-866-562-5227. The IRS also has activated an electronic mailbox to provide assistance and answers to employers affected by the September 11 terrorist attacks. Employers can send their questions to: [corp.disaster.relief@irs.gov](mailto:corp.disaster.relief@irs.gov).

- The IRS has created a Web site devoted to the September 11 terrorist attacks. Visit this site for the most up-to-date information. The site may be accessed at: [www.irs.gov/relief/index.html](http://www.irs.gov/relief/index.html).

## 2. CHARITABLE CONTRIBUTIONS

Many donors are making contributions earmarked for specific victims of the terrorist attacks. As noted in several prior issues of my newsletter, such contributions are not tax-deductible. The IRS recently released the advanced text of a special publication entitled “Disaster Relief: Providing Assistance Through Charitable Organizations,” that contains the following information:

Charitable contributions are tax-deductible if made to a qualified organization. Qualified organizations include charitable organizations that the IRS has determined are exempt from federal income tax [and] churches, their integrated auxiliaries, and conventions or associations of churches....

Persons can help victims of disaster or hardship by giving gifts directly to individual victims or through non-qualified organizations. This type of assistance does not qualify as tax-deductible contributions since a qualified organization is not the recipient. However, individual recipients of gifts are not subject to tax on the value of the gift, unless an employer provides the assistance for

the benefit of an employee.

This publication contains the following example:

Jim, a college student and a counselor at a summer camp, accidentally rolls his old truck into a lake. The other counselors collect several hundred dollars and give the monies directly to Jim to help with the down payment for another truck. Since the counselors are making personal gifts to a particular individual, the use of a qualified charitable organization would not be appropriate. The counselors cannot take a tax deduction on their gifts to Jim. But neither Jim nor the other counselors are subject to federal tax on the gift.

**Key point.** *This example provides useful information for church treasurers. It is common for churches to receive donations that are earmarked for a specific individual. In many cases, these donations are prompted by an illness or personal tragedy involving the designated individual. However, the IRS publication quoted above suggests that it “would not be appropriate” for a church to accept such gifts since they clearly are not tax-deductible.*

## 3. CHURCH ASSISTANCE

The IRS publication entitled “Disaster Relief: Providing Assistance Through Charitable Organizations” contains the following helpful information concerning the distribution of funds by a “disaster relief or emergency hardship organization.” The same principles would apply to churches and other religious organizations.

[A charity] may provide loans or grants in the form of funds, services,

or goods to ensure that victims have the basic necessities, such as food, clothing, housing (including household repairs), transportation, and medical assistance (including psychological counseling assistance). The type of aid that is appropriate depends on the individual's needs and resources. Immediately following a devastating flood, a family may be in need of food, clothing, and shelter, regardless of their financial resources. However, they may not require long-term assistance if they have adequate financial resources. Persons who are needy or distressed are appropriate recipients of charity. Examples include persons who are: (1) impoverished as a result of low income and lack of resources; (2) temporarily in need of food or shelter when stranded, injured, or lost because of fire, flood, accident or other disaster; (3) victims of a civil disturbance; (4) temporarily unable to be self-sufficient as a result of a sudden and severe personal or family crisis, such as victims of crimes of violence or physical abuse; or (5) refugees or immigrants experiencing language, cultural, or financial difficulties.

The group of persons that may properly receive assistance from a charitable organization is called a charitable class. A charitable class must be large or indefinite enough that providing aid to members of the class benefits the community as a whole. Because of this requirement, a disaster relief or emergency hardship organization cannot be formed and operated to assist particular, preselected individuals, such as a few persons injured in a particular fire. Similarly, contributions cannot be earmarked to a charitable organization for a particular individual. When a disaster or emergency hardship occurs, a charitable organization may help persons who are needy or distressed because they are part of a general class of charitable beneficiaries, provided the organization is in control of who gets the assistance.

The IRS provides the following example to illustrate these points:

Linda's baby, Todd, suffers a severe burn from a fire, which will require considerable costs that Linda cannot afford.... [Several donors want to make contributions to a charity for the benefit of Todd.] The charity must be in a position to determine whether any assistance for Todd is appropriate. Therefore, donors should be advised that, while funds may be used to assist Todd, their contributions might well be used for other children who have similar needs. Contributions earmarked for Todd, specifically, cannot be accepted by the organization.

**Key point.** *This example states unequivocally that contributions earmarked for Todd "cannot be accepted" by the charity. Church treasurers should keep this example in mind when church members want to make contributions to the church for the benefit of a specific needy person or family. Since such "contributions" are not tax-deductible by the donor, the church should not receive them.*

**Example.** *Amy is a young mother who recently was diagnosed with a rare kidney disease that will require expensive and continuing treatment in excess of her insurance coverage. Her father hands the treasurer of Amy's church a check in the amount of \$10,000, payable to the church, with the stipulation that it be used for Amy's medical expenses. According to the IRS publication "Disaster Relief: Providing Assistance Through Charitable Organizations," this check "cannot be accepted" by the church since it is not a tax-deductible contribution.*

**Example.** *The Smith family loses its home in a fire. The home was not insured adequately for this loss. The family's church has a benevolence fund, and several members make contributions to this fund assuming that their contributions will be distributed to the Smith family. Members' contributions may be tax-deductible if they are advised that while their contributions may be used to assist the Smith family, their contributions*

*might be used for other individuals or families who are in need. Contributions earmarked for the Smith family, specifically, "cannot be accepted" by the church.*

The IRS publication contains the following additional information concerning distributions of aid by charitable organizations for the "needy and distressed":

(1) *Needy and distressed test.* A charity should have in place a "needy or distressed test," that is, "a set of criteria by which it can objectively make distributions to individuals who are financially or otherwise distressed. Adequate records are required to support the basis upon which assistance is provided."

(2) *Definition of needy.* Persons "do not have to be totally destitute to be needy." Rather, "merely lacking the resources to meet basic necessities" qualifies. On the other hand, "charitable funds cannot be distributed to persons merely because they are victims of a disaster. Therefore, an organization's decision about how its funds will be distributed must be based on an objective evaluation of the victim's needs at the time of the grant."

(3) *Documentation required.* A charity that is distributing short-term emergency assistance "may require far less documentation, in the way of victims establishing that they need relief assistance, than an organization that is distributing longer-term aid."

**Example.** *The IRS publication states that providing "rescue service to a person lost at sea or trapped by a snowstorm, flood, or other disaster would not require a showing of financial need, since the individual requiring these services is distressed irrespective of the individual's financial condition."*

(4) *How much assistance is needed?* A charity that provides disaster or emergency hardship relief "is not required to make a person whole, such as by rebuilding the person's uninsured vacation home destroyed by a flood or replacing a person's income after the person's business is destroyed in a riot."

(5) *Excess contributions.* A person who is eligible for assistance because he or

she is a victim of a disaster or emergency hardship “has no right to funds. This is especially relevant when the volume of contributions received in response to appeals exceeds the immediate needs. A charitable organization is responsible for taking into account the charitable purposes for which it was formed and the individual needs of the victims when using its discretion to distribute the funds.”

**Example.** A tornado destroys several homes in a small town. Local churches collect undesignated offerings for disaster relief. The churches receive more donations than are necessary to cover short-term and long-term needs of the victims. Any “excess donations” should be returned to the donors, if possible. If this is not possible, the churches could retain the excess donations for use in future emergencies. In some cases, a court may be willing to remove any restriction on the use of excess donations. For more information, see chapter 8 in Richard Hammar’s 2001 Church and Clergy Tax Guide.

### 3. PROPERTY INSURANCE

Most church insurance policies exclude any property damages resulting from an “act of war” from coverage under the policy. If your church’s property is damaged or destroyed because of a terrorist attack, your insurer may attempt to invoke the “act of war” exclusion to avoid payment of any claims. Such a response, however, is unlikely for two reasons. First, many insurance companies would waive the “act of war” exclusion rather than face the “public relations” backlash that would result from a denial of coverage. Second, court rulings make it highly unlikely that the “act of war” exclusion would apply to a terrorist attack. Most courts have defined “war” as armed conflict between sovereign nations. Such a definition excludes most terrorist activities.

**Example.** A federal court ruled that an “act of war” exclusion in an aircraft insurance policy did not apply to the destruction of an American commercial jet by terrorists in Egypt. The court

concluded, “War refers to and includes only hostilities carried on by entities that constitute governments.... The hijackers...were the agents of a radical political group, rather than a sovereign government.” *Pan American World Airways, Inc. v. Aetna Casualty & Surety Co.*, 505 F.2d 989 (2nd Cir. 1974).

**Key point.** Some prominent insurers announced in the weeks following the terrorist attacks on the World Trade Center and the Pentagon that they would not be asserting the “act of war” exclusion to deny claims stemming from the attacks.

### 4. OTHER INSURANCE COVERAGES

Life and health insurance policies generally do not include an “act of war” exclusion. As a result, life insurance companies ordinarily will pay life insurance proceeds on the lives of church employees, members, and visitors killed while on church property because of a terrorist attack. The same is true of health insurance. Policies generally contain no “act of war” exclusion and so persons injured on church property during a terrorist attack will be able to draw upon their health insurance to cover their injuries.

Church employees who are injured or killed by a terrorist attack while at work would be covered by workers compensation in many cases. This is another reason why it is important for church leaders to check to be sure their church has workers compensation coverage. Most church liability insurance policies exclude employment-related injuries from coverage, since it is assumed that churches carry workers compensation insurance. When a church fails to do so, it creates an uninsured risk for which it will be liable without any insurance coverage.


### 5. EVACUATION PLAN

Every church should have an emergency evacuation plan to cover natural disasters, such as fires and tornadoes. This plan should be modified as necessary to cover terrorist acts. The assistance of a local public health office can be of immeasurable value in drafting such a policy.

**Key point.** While the risk of evacuation

due to a terrorist attack is remote, it must be considered together with other, more likely, causes for a general evacuation. These include a number of natural disasters (fire, tornado, hurricane, earthquake, volcano, flood) and mechanical failures (natural gas leaks, explosions, water line breaks, power failure).

**Key point.** The Oppenheimer Funds investment company, whose 598 employees occupied floors 31–34 of the World Trade Center (South Tower), was fully operational within 48 hours after the terrorist attacks because of a disaster response policy it had implemented before the attacks. Churches should consider implementing a similar policy. Church leaders need to ask themselves, “How would we respond if our building were destroyed or rendered unusable due to a natural disaster such as an earthquake, fire, tornado, hurricane, flood, or volcano? How would we respond if our building were destroyed or rendered unusable because of a mechanical failure such as a chemical explosion, boiler explosion, power failure, natural gas line failure, or water line failure? What about a terrorist attack or act of war? Where would our congregation meet? Where would our employees work?” These questions deserve serious consideration. As the Oppenheimer Funds company discovered, an emergency response policy can be of vital importance in responding to such emergencies.

**Resource.** Our newly released “Safety Checklists for Churches and Schools (2002 edition)” contains specific checklists to assist church leaders in managing the risks associated with natural disasters, and helpful guidance on how to respond to a disaster should one occur. See Module 8. This new resource is available from Christian Ministry Resources by calling 1-800-222-1840. 

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# What Makes Our Colleges “Christian”?

BY ROBERT H. SPENCE

**T**he ministry of Christian higher education has been given special emphasis by the Assemblies of God. This has been accomplished by encouraging spiritual support for our schools, by emphasizing student enrollment and providing financial help from individuals and churches.

Originally and historically, Assemblies of God schools had a primary responsibility for preparing pastors, evangelists, and missionaries for a growing Fellowship. In recent years, our colleges and universities have broadened their curricula to also serve a great number of dedicated young people who will serve the Lord in various areas of lay leadership in the church.

As increasing numbers of students are enrolled in Assemblies of God institutes, colleges, universities, and the seminary, there are those who ask about the distinctives of Assemblies of God higher education. It is appropriate to ask: How do Assemblies of God institutions differ from their secular counterparts? What makes our colleges Christian?

Some time ago, a representative for a national publication interviewed me regarding what the reporter perceived to be a new development in higher education—a Christian college. As we discussed the purposes and philosophy of Assemblies of God schools, the writer thought it interesting that Christians would enter the field of higher education. As I mentioned some of the historical precedence for our schools, and pointed out that an overwhelming majority of the first 100 colleges and universities established in our nation were begun not only as Christian institutions, but with a primary mission of preparing ministers, the reporter was

surprised. Though highly educated and considered knowledgeable in the field of higher education, the interviewer had never been made aware that such well-known colleges as Harvard, Yale, and Princeton had begun as Christian colleges.

Sadly, many colleges that began with the noblest of intentions and with strong Christian influence no longer have that identity today. Studying the spiritual and philosophical drift of institutions that were once dedicated to the cause of Christ is a most sobering exercise. Books such as *The Dying of the Light*, by James Tunstead Burtchaell, help us understand that there are reasons for these changes of direction.

## WHAT DETERMINES WHETHER A COLLEGE IS CHRISTIAN OR NOT?

To establish and maintain its Christian testimony, a college must have more than Christian precepts or even rules of conduct that are intended to exemplify Christian behavior. Having a governing board, administrators, faculty, and students with Christian testimonies cannot alone ensure that the college will be Christian.

Assemblies of God colleges have official documents and legal instruments that establish their foundation as institutions with a specific mission. However, our colleges are Christian because we collectively dedicate ourselves to be followers of Jesus Christ and seek as faculty, staff, and students to live according to God's Word.

Assemblies of God higher education stands for a clear declaration of the lordship and supremacy of Jesus Christ. In his letter to the Colossians, the apostle

Paul boldly declared, “He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy” (Colossians 1:17,18).\*

Higher education is noted for involvement in conflicting ideas and philosophies. The Christian college has this sure word also from Paul: “We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ” (2 Corinthians 10:5,6).

The Christian college gives careful and serious attention to behavior and lifestyle, seeking to incorporate mutual accountability. When writing to the Romans and addressing attitudes of personal liberty, Paul reminded his contemporaries, as well as those of us who follow the Lord today: “For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord” (Romans 14:7,8).

For our colleges to maintain their Christian identification, we must continue to be guided by this overarching mandate: “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Corinthians 10:31). **e**

*Robert H. Spence is president of Evangelical University, Springfield, Missouri, and the commissioner of the Assemblies of God Commission on Christian Higher Education.*

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

# The Pastor and Crisis-Response Ministry

BY ALVIN WORTLEY

**D**uring the past decade, crisis response teams have been called in after mass shootings, plane crashes, natural disasters, and law enforcement incidents. The events of 9/11 have made us increasingly aware of the need for critical incident stress management and critical incident stress debriefings. We also need more pastors involved with CISM/CISD.

Training in CISM/CISD is an absolute requirement before becoming involved. The training is also helpful in providing normal pastoral care.

## CISM/CISD AND THE LOCAL PASTOR

Where is God in this mess? Or, why didn't God prevent this (disaster)? These are typical questions people ask after a crisis. There are no easy answers. Clergy need to ask questions of their own: If God were to speak into this situation, what would He say? Who will He use to get His message across? Who will people look to for answers, direction, and comfort? The answer: the clergy in a community.

God does have something to say in times of crisis. The ministry of Christ included a prophetic and priestly role. In His prophetic role Christ spoke into human situations. In His priestly role He brought the presence of God into human experience by identifying with human need—through acts of reconciliation and healing, and by offering hope, forgiveness, and acceptance.

In the aftermath of a disaster, the priestly ministry of the clergy needs to take precedence over the prophetic. After the 9/11 disaster in New York and the Pentagon, several well-known clergy used a prophetic voice rather than a priestly voice. Their call to repentance and blaming the situation on American

apostasy offended many honest seekers who needed to be assured that God cared for and loved them. Those who speak prophetically bear the responsibility to temper their message with love and action as taught in 1 Corinthians 13. Nothing speaks more powerfully about the love of God than Christian unity in response to a community crisis.

During the vulnerability of community crisis, sensitivity toward different views of religion and spirituality is a must. Also, unwanted or forced prayer may produce anger and the desire to have the clergy removed from the process. Trying to theologize or philosophize is counterproductive. Pastors who remain engaged in the process will have opportunity later to engage the big questions of life, and at a time when they can be more capably grasped. Once the community is stabilized, pastoral care begins in earnest. Out of the ashes of a crisis come opportunities for future evangelism.

In many communities, the local government has established a disaster program. Unfortunately, the church was often left out of the process and must take the initiative to become involved. Many communities are waiting and wanting local church participation.

## TRAINING OPPORTUNITIES FOR CRISIS RESPONSE TEAMS

CISM and CISD are offered by the following agencies:

### The American Red Cross

The American Red Cross has regional offices throughout the United States that provide emergency training. They have a segment on spiritual care for clergy.

The Red Cross provides two levels of

training. The first introduces persons to the Red Cross, its resources, procedures, and protocol for working in a local crisis. It is recommended that pastors begin their involvement in CISM/CISD with the Red Cross. The advanced training is required for involvement in a crisis of national significance.

For Red Cross training visit your local American Red Cross office. For further information, visit their Web site: [www.redcross.org](http://www.redcross.org).

### National Organization for Victim's Assistance

NOVA provides excellent training for communities to initiate a comprehensive crisis response team. NOVA offers two courses. The basic course is 40 hours in length and provides certification. The second is a 24 hour advanced course. NOVA only recommends the second course after trainees have had some experience using the training from the first course.

NOVA can be reached through their Web site: [www.try-nova.org](http://www.try-nova.org) or by writing the National Organization for Victim's Assistance, 1730 Park Road, NW, Washington, D.C. 20010, or by calling 202-232-6682.

### International Critical Incident Stress Foundation, Inc.

ICISF has the most comprehensive training for CISM/CISD. ICISF provides three levels of training—basic, advanced, and training for trainers. ICISF has an informative Web site with a yearly schedule of their regional training. They have a training course just for pastors called Pastoral Crisis Intervention.

To contact ICISF, write to the International Critical Incident Stress

Foundation, Inc. (ICISF), 10176 Baltimore National Pike, Unit 201, Ellicott City, MD 21042, or call 410-750-9600. Their Web site is: [www.icisf.org](http://www.icisf.org).

### **Federal Emergency Management Agency**

FEMA is the federal agency that has traditionally done the most in responding to natural disasters. They have a correspondence training program available through their office. The training however, lacks specific CISD components for working with stress management. The training is valuable for understanding community needs during a crisis.

FEMA can be reached through their Web site: [www.fema.gov](http://www.fema.gov), or at FEMA, 500 C. Street, SW Washington, D.C., 20472, or by calling 202-646-4600.

### **Other Training**

Law enforcement and fire safety agencies may have opportunities for pastors to become chaplains. Chaplains are eligible for department training on dealing with emergencies. This is one way a pastor can impact his or her community while getting some valuable training.

The tremendous needs after the attack on the World Trade Center and the Pentagon made them aware of their need for each other and for community support. The Chaplaincy Department of the Assemblies of God has the vision to have at least one trained and certified Assemblies of God crisis response team in each district.

### **PREPARING YOUR CHURCH TO RESPOND TO COMMUNITY DISASTERS**

The need for crisis response teams is so great that pastors need to see their involvement as mandatory. Opportunities for ministry within the community will expand as pastors become trained, crisis responders. Here are suggestions to help you get started:

- Contact your local American Red Cross office, take their initial training, and make yourself available.
- Get all pastoral staff trained in CISM/CISD.
- Develop a trained crisis response team (CRT) for your congregation.
- Find out if your community has a CISM/CISD plan. If yes, get trained to be a part of the plan. If not, start one.

- Become acquainted with your community resources, including help agencies.
- Offer your church as a potential site for a family crisis center and a place for CISD.
- Offer family training for emergencies.
- Encourage your lay people to become certified crisis response team members.

Professional counselors in your congregation are needed to serve as team leaders for CISD. Medical technicians and law enforcement and fire personnel are needed for peer support. Schoolteachers, union members, and social workers are also valuable members for crisis response teams. In addition to the need for CISD trained persons, there is need for those willing to serve as CISM volunteers doing practical deeds such as meal preparation, caring for children and the elderly, and assisting with housing. Lead the way and encourage your membership to follow. **e**

*Alvin Worthley is Institutional/Occupational Chaplaincy national representative for the Assemblies of God, Springfield, Missouri. A fuller version of this article containing more information and resources can be found at: [www.enrichmentjournal.org](http://www.enrichmentjournal.org).*

# S E R M O N S E E D S



## A WOMAN'S PLACE

### INTRODUCTION:

God has a special place of purpose and ministry for women. Here are some examples from the Bible when God used women:

### MESSAGE:

#### 1. Women in the Old Testament.

- God used Miriam to lead His people in worship (Exodus 15:20,21).
- God used Deborah to lead His people in victory (Judges 4:4-9).
- God used Esther to change history (the Book of Esther).

#### 2. Women in the Gospels.

- Women followed Jesus and gave to His ministry (Luke 8:1-3).
- Women were the last at the cross and first at the empty tomb, showing their

love and devotion for Jesus (Matthew 28:1,2; Mark 15:37-41,47).

- Mary Magdalene was the first to see Christ risen from the dead. She was also the first to believe and to share the good news that Jesus was risen (Mark 16:9-11,14-16).

#### 3. Women in the Early Church.

- God filled women with the Holy Spirit on the Day of Pentecost (Acts 1:13,14; 2:1-4).
- God used women to lead the Church in prayer (Acts 12:5-7,11-15).
- God used women to open doors for the gospel. Lydia was Paul's first convert in Europe, opening the way for the gospel (Acts 16:14).
- God's Word recognizes women as

leaders in the church. Paul encouraged the Romans to receive Phoebe as worthy of the saints (Romans 16:1,2). In Romans 16, Paul mentions 10 women. Each of these women played an important role in the New Testament Church.

### CONCLUSION:

God has a special plan and purpose for women. Are you willing to take your place? Remember—you, just like Miriam, Deborah, Esther, Mary Magdalene, Mary, Lydia, and Phoebe—can be used by God to change the world.

—Scott Temple, Springfield, Missouri

## THE REAL TRIUMPHAL ENTRY

Hebrews 9:11-22

### INTRODUCTION:

It has been said of the Bible, "The New Testament is in the Old concealed, and the Old is in the New revealed." This is especially true with the tabernacle in the Old Testament and the death of Jesus Christ. It gives new and greater meaning to the real Triumphal Entry.

### MESSAGE:

#### 1. But Christ (verse 11).

Once a year, the hopes of every Israelite were on the High Priest. Their hope of ceremonial cleansing rested on him and his annual trip into the Holy of Holies. He had to be cleansed and purified in just the right way. He had to be dressed just the right way: blue ribbon, pomegranates, and bells on the hem of his robe.

- "Being come a high priest" (verse 11). He came not only as the Word made flesh, and the lamb without spot, but He also came as the High Priest.
  - Clean and pure.
  - Obedient.
- Of "good things to come" (verse 11). Not the kind of good things that promise us wealth, prosperity, thornless roses, and "happily ever after." Rather, the good things that assure us of forgiveness of sins, blotting out the

past, comforting us in time of sorrow, strengthening us in times of testing, and keeping us in victory regardless of the circumstances.

- "By a greater and more perfect tabernacle" (verse 11)
  - Not made with hands.
  - Not of this building. It was the eternal tabernacle housing the eternal presence and power of the living God.

#### 2. Entered in (verse 12).

There are three unique Triumphal Entries in the ministry of Jesus:

- His birth. He laid aside everything, made himself of "no reputation." "The Word was made flesh." The angelic, or heavenly hosts responded.
- His entry into Jerusalem. He came to the Holy City to finish His work, but everyone misinterpreted what He came to do. Humanity responded, for all the wrong reasons. Notice Luke 19:39,40.
- His entry into the Holy Place. The greatest entry of all. The heavenly hosts were silent. Humanity either abandoned or mocked, but the rocks did cry out and nature trembled.
  - "Neither by blood" (verse 12):
    - of bulls.
    - of goats.
    - of the ashes of a heifer.

- "By His own blood." This sacrifice was different from animal sacrifices.

- The sacrifice of Jesus was voluntary. The animal's life was taken from it; Jesus gave His life.
- The sacrifice of Jesus was spontaneous. Animal sacrifices were a product of law; the sacrifice of Jesus was the product of love.
- The sacrifice of Jesus was rational. The animal did not know what was happening; Jesus knew what He was doing.
- The sacrifice of Jesus was moral. Animal sacrifice was mechanical; the sacrifice of Jesus was made through the eternal Spirit.

#### 3. Into the Holy Place (verse 12).

- Once (verse 12).
- As Mediator (verse 15).
- As Savior (verse 22).

### CONCLUSION:

How do we enter the Holy Place? (Close with the hymn, "Let Jesus Come Into Your Heart").

—Warren F. McPherson, Springfield, Missouri

# S E R M O N S E E D S

## THE WORLD'S GREATEST TREASURE HUNT

*Ephesians 3:8*

### INTRODUCTION:

Paul employs the word *riches* in describing several different aspects of God's marvelous plan of redemption for humanity. He speaks of God being rich in mercy (2:4), grace (1:7; 2:7), and glory (3:16).

Mercy is used more than 350 times in Scripture, about 280 times in the Old Testament. It is decidedly an Old Testament word. Grace is used 170 times in Scripture, but more than 130 are in the New Testament. It is decidedly a New Testament word.

Mercy is defined as not receiving what I deserve. Grace is defined as receiving what I could not earn.

There is one other passage in which God's riches are described: Ephesians 1:18. "Unsearchable riches"—not tracked out, unfathomable. This phrase is translated "endless treasure" in the New Living Bible.

What was Paul preaching when he declared the "unsearchable riches of Christ"?

### MESSAGE:

1. **Riches of His love (Ephesians 3:17–19).**
  - a. Paul prayed that the Ephesians would "comprehend" the love of Christ (verse 18).
    - (1) Common meaning is "to understand."
    - (2) The meaning here is more appropriately "apprehend"—to seize upon, take possession of concept (see Philippians 3:12,13).
  - b. Paul continued to pray that they would "know the love of Christ" (verse 19). This is experiential knowledge.
  - c. It is both concept and experience that provides endless treasures in His love.
  - d. This concept is beyond comprehension.
    - (1) Christ left His exalted place, came

to earth to provide redemption (John 1:14; Romans 8:3; Galatians 4:4).

- (2) Became man's sin substitute/offered himself (Galatians 1:4; 3:13; Romans 5:8).
- (3) Bore the sins of all humanity (Hebrews 9:28; 1 Peter 2:24; 1 John 3:5).
- e. The experience is life-changing. Ask:
  - (1) the demoniac of Gadara (Mark 5).
  - (2) Zaccheus, tax collector (Luke 19).
  - (3) the woman at the well (John 4).
  - (4) the woman caught in adultery (John 8).
  - (5) Saul who declared himself "chief" of sinners (1 Timothy 1:15).
- f. Measure His love.
  - (1) Breadth—wider than east to west.
  - (2) Length—longer than infinity.
  - (3) Depth—deeper than the deepest ocean.
  - (4) Height—higher than the highest heaven.
2. **Riches of His fellowship (Ephesians 3:17)**
  - a. *Koinonia*...sharing in common, translated "fellowship" and "communion"
    - (1) "Fellowship of his Son" (1 Corinthians 1:9).
    - (2) "Communion of the blood of Christ...of the body of Christ" (1 Corinthians 10:16).
  - b. "Dwell" meaning to settle down, be at home, an ongoing relationship.
  - c. Twice Paul used the expression, "in heavenly places" (Ephesians 1:3; 2:6).
  - d. This is "other worldly" communion.
    - (1) Our fellowship is with the Father, and with His Son Jesus Christ (1 John 1:3).
- (2) Day by day relationship (Matthew 28:20).
- (3) Unique spiritual insights (1 Corinthians 2:12–16).
- (4) Personal spiritual enrichment (Ephesians 3:19).
- e. John or Thomas? Mary or Martha? The degree of fellowship is an individual choice. The eternal provision is an unlimited treasure.
3. **Riches of His glory (Ephesians 3:21).**
  - a. Four scriptural aspects of God's glory in Scripture:
    - (1) Nature and acts of God in self-manifestation, especially in Christ (John 1:14; 2:11).
    - (2) Of the character of God as exhibited in/through believers (2 Corinthians 3:18).
    - (3) State of blessedness into which believers enter into eternity (Romans 8:18, 21; Philippians 3:21).
    - (4) Actual splendor or brightness—OT/Shekinah (Titus 2:13; James 2:1).
  - b. As we search for His glory, we are being changed into His image.
    - (1) Holy life of separation from sin.
    - (2) Passionate desire to please (bring glory) to the Father.
    - (3) Humble spirit and servant's heart.
    - (4) Sacrificial love for lost mankind.

### CONCLUSION:

Like Paul, we have been given the uniquely wonderful privilege of proclaiming the unsearchable riches of Christ. What a message we have to offer this generation. This is life's most glorious treasure hunt.

—H. Maurice Lednický, Springfield, Missouri

## WHAT HAPPENED AT CALVARY?

*Luke 23:32–46*

### INTRODUCTION:

**Theme:** Only those who consider themselves unworthy find mercy.

It is hard to imagine the pain and trauma of a crucifixion. The thieves deserved it; Jesus didn't. Yet, He was willing to die for you and me. His was not a simple death; it was an active one.

### MESSAGE:

1. **Jesus forgave:**

- a. the soldiers.
- b. His accusers/the crowd.
2. **Jesus gave mercy:**
  - a. to the unworthy.
  - b. to the repentant.
  - c. Scofield: "One thief was saved that none need despair; but only one, that none should presume."
3. **Jesus provided (became) atonement:**
  - a. by willingly shedding His pure blood.
  - b. by giving remission for sins (true forgiveness).

### CONCLUSION:

Jesus did all this for "whosoever." There were many at the foot of the cross that day, but only one asked for mercy. The thief saw by faith what Christ was doing.

1. Who was the greatest in need? The thief or the crowd?—they all needed Christ.

2. The difference? The thief cried out for mercy because he saw himself unworthy.

3. How about you? Are you willing to cry out for mercy? Do you see your need of salvation?

—Greg Persons, Steele, Missouri

# S E R M O N S E E D S



## THE CHRISTIAN MOTHER

*Proverbs 31:10–31*

### INTRODUCTION:

Solomon gave us the characteristics of a Christian mother in Proverbs 31. The church, community, or nation can be no stronger than its mothers. The success or failure of the home is dependent much upon its mothers.

### MESSAGE:

#### 1. Priceless (verses 10–12).

- She is like priceless stones (verse 10). She is worth more than money.
- Her husband trusts her (verse 11).
- She helps to make her husband a success (verse 12).

#### 2. Personality (verses 13–15).

- She buys carefully (verses 13,14). She seeks for bargains to save money for her family.
- She serves her family, her husband, her children, and God (verse 15).

#### 3. Persistence (verses 16–18).

- She works with her hands (verses

16,17). A woman's work is never complete. If she were paid by the hour, she could become quite wealthy.

- She has wisdom, spending money wisely (verse 18). One of the main reasons for divorce is money. Going into debt creates many problems.

#### 4. Plan (verses 19–22).

- She helps the poor and needy. She knows the meaning of 1 John 3:17, how Christians should help other Christians.
- She prepares food and clothing for her family (verses 20–22). By doing this she helps stretch their money, making a happy Christian home.

#### 5. Power (verses 23,24).

- Her husband is well-known (verse 23). She does not seek to be above her husband. Though some women may make a fool out of a man, some women have made a man out of a fool.
- She works in many ways to make the marriage and home a success (verse 24).

#### 6. Person (verses 25,26).

- She has strength, dignity, and fears not old age (verse 25). Knowing God personally helps her practice these three things.
- She is wise with her words (verse 26).
- She is kind (verse 26).

#### 7. Praise (verses 27–31).

- She is wise, kind, and ambitious. Her husband and children call her blessed (verses 28).
- Of all women, she is the best of all (verse 29).
- All women who live for God will be greatly praised and thanked (verse 30).
- She brings honor and glory to many (verse 31).

### CONCLUSION:

To be the best mother you can be, you must be dedicated to God. As you are dedicated, you will leave an impact upon family, friends, and all with whom you have contact.

—Croft M. Pentz, Waynesboro, Pennsylvania

## THE REALITY OF THE RESURRECTION

*1 Corinthians 15:1–11 (NIV)*

### INTRODUCTION:

"Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection" (*Book of Common Prayer*).

**Scriptural Background:** Some of the Christians at Corinth doubted the bodily resurrection of Christ because of certain false teachers influenced by philosophy.

**Proposal:** The analysis of the doctrine of the resurrection of Christ will provide us with information regarding its significance for the believer.

### MESSAGE:

#### 1. The affirmation of the Resurrection (15:1,2).

- The experiential aspect. "Which you received and on which you have taken your stand" (verse 1). [Paul began by finding common ground.]
- The conditional aspect. "By this gospel you are saved [the present tense used for the future], if you hold firmly to the word I preached to you" (verse 2).

#### 2. The assurance of the Resurrection (15:3–8).

- The substitutionary teaching. "That

Christ died for our sins according to the Scriptures (verse 3; no afterthought, Isaiah 52:13–53:12).

- The scriptural truth. "That he was buried [really died], that he was raised on the third day according to the Scriptures (verse 4; Psalm 16:10; Isaiah 53:12; Hosea 6:2; Jonah 1:17).
- The sanctified testimony. He appeared to (verses 5–8):
  - Peter [to reinstate him].
  - the Twelve [old name for new group].
  - more than 500 of the brothers at the same time [no proof of a mass hallucination has ever existed]. Most are still living, though some have fallen asleep.
  - James [probably a brother of the Lord, who was not quick to believe, John 7:5; Acts 1:14].
  - all the apostles.
  - Paul, as one abnormally born. Paul was an unlikely believer in Christ.

#### 3. The application of the Resurrection (15:9–11).

- Unmerited grace. "I...do not even

deserve to be called an apostle, because I persecuted the church of God [a belittling to magnify another]" (verse 9).

- Unequaled grit. "But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them" (verse 10).
- Unlimited glory. "Yet not I, but the grace of God that was with me [a correction]" (verse 10).
- Undoubted gain. "Whether, then, it was I or they, this is what we preach, and this is what you believed" (verse 11).

### CONCLUSION:

Having analyzed the doctrine of the resurrection of Christ, we should spread the good news.

- The affirmation of the Resurrection—we've experienced it.
- The assurance of the Resurrection—we've examined it.
- The application of the Resurrection—we've exercised it.

Let us volunteer to work for God (verse 58).

—Steve A. Eutsler, Springfield, Missouri

# S E R M O N S E E D S

## WANTED—MEN LEADERS

*Judges 7:21*

### MESSAGE:

#### 1. Leaders of families.

- a. Choice (Joshua 24:15). Joshua decided for himself and his family.
- b. Concern (Job 1:5). Job prayed for his children daily.
- c. Control (Proverbs 22:6). Training the children. See also Deuteronomy 6:7.

#### 2. Leaders in faithfulness.

- a. Patience (Genesis 6–8). Noah was faithful for 120 years. His name is

listed in the Hall of Fame (Hebrews 11:8–10, 17–19).

- b. Personal (James 2:23). Abraham was called a friend of God. Note his obedience in offering his son as a sacrifice (Genesis 22:1–17).
  - c. Provision (Hebrews 11:24, 25). Moses had to choose to remain in the palace, or leave and lead Israel.
- #### 3. Leaders in faith.
- a. Enduring faith. Joseph knew God had a plan for him even during his almost

14 years of slavery (Genesis 50:20). Compare with Romans 8:28.

- b. Enthusiastic faith (Numbers 13:30). Caleb was a positive person and was at his best at 85 (Joshua 14:6–14).
- c. Established faith. Faith made Daniel stand true as a youth (Daniel 1:8), and later as an adult (Daniel 6:10, 20–22).

—Croft M. Pentz,

Waynesboro, Pennsylvania

## WHAT MAKES EASTER SPECIAL?

*1 Corinthians 15:17*

### INTRODUCTION:

What makes Easter special? Is it colored eggs, lilies, new clothes, hot cross buns? Easter means different things to different people. To pagan Teutons, Easter was the annual sacrifice to their goddess Eastre. The Jews celebrated the Passover feast. To the early Christians, Easter was a celebration of Christ's resurrection. It was a very special day because the Resurrection made a great difference in their lives (1 Corinthians 15:17).

### MESSAGE:

#### 1. It made a difference to the women.

- a. Mary Magdalene (Mark 16:9). She loved the One who cast seven devils out of her. Her sorrow turned into joy when He arose and appeared to her.
- b. The other Mary (Matthew 28:9). When Jesus met her and Mary Magdalene after the Resurrection, they were enraptured. They held His feet and worshiped Him.

#### 2. It made a difference to Peter.

- a. He wept bitterly after denying his Lord (Matthew 26:74, 75).
- b. He was lifted out of his despair by a personal message after the Resurrection (Mark 16:7).

#### 3. It made a difference to the Emmaus travelers.

- a. Their hopes were dashed when their Master died (Luke 24:17–21).
- b. They were so excited by His resurrection they returned to Jerusalem instead of going to bed (Luke 24:33).

#### 4. It made a difference to the ten.

- a. They trembled behind closed doors for fear of the Jews (John 20:19).
- b. When Jesus appeared, their gladness dispelled their fears (John 20:20).

#### 5. It made a difference to Thomas.

- a. He doubted because he was absent when Jesus appeared to the ten (John 20:24, 25).
- b. When he saw that Jesus was alive, he believed (John 20:28).

#### 6. It made a difference to the early Christians.

- a. Their message to the world was, "That Christ died for our sins...was buried, and...was raised on the third day" (1 Corinthians 15:3, 4).
- b. They endured torture for their faith in the Resurrection (Hebrews 11:35).

#### 7. It makes a difference to us today.

- a. If Christ did not rise, we are still in our sins; for it is His resurrection that justifies us (Romans 4:25; 1 Corinthians 15:17).

- b. Because He lives, we know we shall live also (John 14:19).

### CONCLUSION:

The difference is seen in a museum in Rome where there are two rows of tombstones collected from the era soon after the apostles. One row is pagan tombstones, the other Christian. Here are some of the pagan epitaphs:

"Farewell, farewell, farewell forever."

"My play is ended, soon yours will be.

Farewell, and applaud me."

"I was not; I became; I am not; I care not."

"After death no reviving; after grave no meeting."

In contrast, here are epitaphs from the graves of primitive Christians:

"Weep not, my child; death is not

eternal."

"Gemella sleeps in peace."

"Alexander is not dead, but lives above the stars."

"He sleeps, but lives."

"He went to God."

Faith in the Resurrection makes a crucial difference to life, death, and eternity.

—R.C. Cunningham

Adapted from *Advance*



## CLOTHING GIVEAWAY

For several years, Central Assembly of God held a clothing exchange for church members. We collected clothing, sorted and displayed it. On the designated day, clothing was available free to all members. We donated leftover clothing to a community thrift store.

Three years ago we expanded the clothing exchange into a communitywide clothing giveaway held in a building apart from the church. Each spring, we begin to collect clothing, grocery bags, and miscellaneous items. Two weeks prior to the designated 2 days of free shopping, volunteers unpack the clothing, and sort and organize all items.

We give each person entering the store a grocery bag. We personally invite those who visit our store to our church's Newcomers Class. We also place a written invitation inside each bag. One week before the giveaway, we place signs on the street in front of our store announcing the event.

In the last 3 years, the amount of donated clothing has tripled. People who are not members of our church donate clothing. One storeowner donated 200 pairs of shoes. God's orchestration of donated items matching needs is amazing. One year, several middle school boys needed suits for graduation. That year we had a large quantity of suits that were the correct sizes. We now hold our giveaway in August, just prior to the new school year.

Will a ministry like this work in your church and community? It is important to assess your area's culture and its needs. Pray, watch, listen, and ask people what their needs are. Once the picture of need is clear, join forces with other agencies or church groups. Experiencing signs and wonders is life giving and church growing, and you might just gain a community friend or two.

—Jacque L. Blauvelt, pastor of women and senior adults,  
Central Assembly of God, Springfield, Missouri.

## ESTABLISHING AN EFFECTIVE OUTREACH PROGRAM

Outreach is essential for church growth. The days are gone when people come to church just because it's the thing to do. We must do more than put a sign out front. To reach others we must go to them.

To be effective, an outreach program must:

1. involve all ages.
2. use various methods (visits, telephone calls, letters).
3. be free of conflicts from other church activities.
4. be held on the same night (weekly or monthly).

Do's and don'ts associated with outreach

Do:

1. promote heavily.
2. secure plenty of prospects before beginning.
3. recognize participants.

Don't:

1. force or coerce participation.

You can still garner support by:

1. preaching a series of sermons on the importance of outreach.
2. modeling outreach to your congregation. More is caught than taught.
3. celebrating the successes of the faithful few.

You can establish an outreach program and still not produce results. Results come with:

**Modeled Compassion.** Allow God to break your heart for people. Without genuine compassion, an outreach program can deteriorate into a number-counting enterprise. People may come, but not stay. You cannot fake caring for others.

**Maximum Commitment.** Make outreach a priority—even to the point of not allowing any other church activity to conflict. Outreach programs work when a verbal and participatory commitment is evident from the pastor to the pew. Ask God to stir the hearts of your people to this kind of commitment.

**Manage Records.** Design a system to manage weekly or monthly outreach efforts. Use simple training procedures to show participants how to record their calls, visits, or letters. An outreach secretary is conducive in coordinating this effort. This person should have some administrative skills.

Effective outreach is a straightforward, systematic plan to let people know you care. God will maximize your attempts at reaching out in love to bring people to His church.

—Danny VonKanel, Liberty, Mississippi.

## REAPING AND SOWING

I shared with our youth ministry, Club Eternal, about reaping and sowing from Matthew 13:3–9. My older son drew illustrations about the parable—one of the seed being dropped into the hard ground and the birds devouring it, another of the stony ground and the sun scorching it, and the last of the thorny ground. I posted them on the wall.

I had one youth at a time read the verse related to each illustration. I then had several youths describe each illustration and interpret the meaning of the parable. Toward the end of our meeting, I had mustard seeds, soil, minipots, wooden sticks, tape, paper, and pens for everyone. I had them plant the mustard seeds. We made paper flags and taped



them to the sticks. On these flags I had the students write what they wanted to reap. Some students wrote that they were sowing more prayer to reap a closer relationship with God. Another wrote that he was sowing anger to reap joy from the Lord. Each student then stuck his or her flag into the soil in his or her flowerpot.

I had planted my seeds 3 weeks in advance, so I had a sample of what their plants would look like. We placed these pots in our youth fellowship hall. I printed a miniposter of what the ministry was doing and the reason for our plants.

Every week our youth came to water their plants. Many came to our midweek service just to water their plants. I had told them, “No one will water your plant, it’s your responsibility, like your relationship with God.”

When the first few signs of the mustard seeds burst out, the youth were filled with joy; it was precious to see their glowing faces as they showed each other their plants. Some, though, came back a few weeks later. They hadn’t properly cared for their plants, and these plants had dried up. This gave them a glimpse of their spiritual lives. They immediately watered their plant and rededicated their lives to the Lord.

—Monsie Felicier, youth leader and administrator,  
Brooklyn, New York.

### WEEKLY MINISTRY REPORTS

Communication is fast becoming a lost art. How often have you said, “Nobody told me about it”? Pastors feel responsible to know at least as much as the staff does. That’s why weekly ministry reports are so important.

Have your staff turn in these forms the day before your weekly staff meeting, so you know what to discuss or what information you may still need from staff members. By using this form, your staff can also inform you about the needs of people in the congregation. This form can be as personal and comprehensive as you desire. It also works for ministry volunteers who may not be able to attend meetings due to work schedules.

Items on the form can include: phone calls made, hospital visits, future plans and goals, problems to be solved, as well as names of the persons counseled with or visited at their home or office. A comment column provides a place where staff can suggest to the pastor something further that needs to be done. Staff can even list upcoming vacation dates on this form. The information on this form can also provide needed material for the staff planning meetings.

—Douglas Rose, Grand Prairie, Texas.

### PRIMETIMERS

May 1989, I joined the staff at First Assembly in Fort Myers to be pastor to the PrimeTimers—the senior-adult ministries. A group of seniors 55 and over already met once a month.

We meet the fourth Friday of each month for a catered dinner paid by members. We have special speakers, both spiritual and secular. The former sheriff of Lee County, a born-again Christian, talked about safety and gave his testimony. An ophthalmologist talked about eye health. Guest preachers and evangelists have included the Peninsular Florida District superintendent, musicians, soloists, and musical groups. Our pastor speaks at the Christmas banquet.

Each October we have a picnic. Another highlight is our Thanksgiving dinner. I speak, and we celebrate Communion.

When PrimeTimers began, the ages included people 55 and older. However, the group was so active—day trips, concerts, and shopping trips—that people between 50 and 55 wanted to join. There are many seniors who need fellowship, and this gives opportunity to share the love of Christ and the gospel with them.

—Jonathan R. Reign, senior-adult pastor,  
First Assembly of God, Fort Myers, Florida.

### SENIORS MINISTERING TO SENIORS

For the shut-ins who are unable to attend weekly services, it is important that the church visit and pray for them as well as find ways for shut-ins to serve the Lord. Even though they are homebound, many can still make phone calls to remind people of upcoming events or ask people to help with food for funeral dinners. Others may serve on prayer chains or even be in charge of prayer chains. Many who have worked in offices in the past still enjoy working on the bulletin and doing other office work. Some can correspond with missionaries.

Two or three mobile seniors, going to shut-ins’ homes and praying with them for the needs of the church, is an example of helping seniors know they are not forgotten. Seniors ministering to seniors is an excellent way for them to use their God-given talents.

—Arlene Allen, Springfield, Missouri.

### SEND US YOUR IDEAS

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: [enrichmentjournal@ag.org](mailto:enrichmentjournal@ag.org).



### ACT OF LOVE

The story is told of the mother who came home after a long, hard day. Her little girl ran out of the house to greet her, “Mommy, Mommy, wait until I tell you what happened today.” After listening to a few sentences, the mother responded by indicating the rest could wait, as she need to get dinner started. During the meal, the phone rang, then other family members’ stories were longer and louder than the little girl’s. Once again she tried after the kitchen was cleaned and the brother’s homework questions were answered, but then it was time for her to get ready for bed.

The mom came to tuck her little girl in and quickly listened to her prayers. As she bent down to tousle the little one’s curls and to kiss her soft cheek, the child looked up and asked, “Mommy, do you really love me even if you don’t have time to listen to me?”

—Alice Gray. *Reprinted from*  
*Stories for the Heart. Used with permission.*

### LISTEN TO YOUR ECHO

A boy with a badly disfigured face was the target of many unkind remarks. One day he said to his mother, “I hate people!”

Realizing he had become despondent, she took him to a canyon and told him to shout, “I hate you!” The echo came back, “I hate you!” Then she told him to say, “I love you.” The echo came back, “I love you.”

His mother explained that usually we receive from people what we first send out. “Color your words with kindness, and they will come back to you in kind.”

—Submitted by Vijay Kumar, Sanjay Nagar, Delhi, India.

### GOD FLAVORS US

Would it surprise you to learn that the primary ingredient responsible for the flavor of chocolate is vanilla? What is not all that obvious is nonetheless significant. And what is true of chocolate is no less true of people. We are created in the image of God, and that is what is responsible for our spiritual essence that enables us to reflect, create, and hunger for God.

In spite of the fact we are all stained by sin and in need of reconciliation, our underlying value is based on what flavors us. St. Augustine is credited with having said, “We are not as bad as we can be, but as bad off as we can be.” Because of our inherent value, God spared no expense in sending His one and only Son to save us...that our essential flavor might be redeemed and released in the world.

—Source: WMBI News  
*Submitted by Greg Asimakoupoulos, Naperville, Illinois.*

### JESUS: THE MAN OF JOY

What do you think was the real secret of the life of Jesus? I believe it was inner joy. If you read the account of His life in the New Testament, you come to the conclusion that this life was very special. Another thing has become clear to me—Jesus was a cheerful and joyful person with a merry heart.

Gilbert Chesterton wrote: “He [Jesus] concealed something.... He restrained something.... There was something that He hid from all men...some one thing that was too great for God to show us when He walked upon our earth; and I have sometimes fancied that it was His mirth.”

The joy of the Lord was present at the tomb of the resurrected Lazarus. Joy was there when the 1 out of 10 lepers returned to express his thanks to Jesus. Joy was present when the woman caught in adultery was forgiven. Joy surely was there when the deaf heard, the blind saw, and the lame walked. Joy was also there on the mountainside as the throng of people listened to the profound teachings of Jesus. Joy was there when little children flocked to Jesus. Joy was surely present when the boy gave Jesus his lunch so another miracle could be worked. Joy had to be there as Jesus stood up and quieted the storm on the Galilee. Joy was there on that special Resurrection morning when the stone had been rolled away.

Joy preceded and followed Jesus everywhere He went. The Bible points out to us that the message of salvation wrapped up in Christ is a message of love dipped in joy. The word *gospel* literally means “good news” or “happy tidings.” The bottom line is that joy is an attribute of God expressed in the life of Jesus.

—Robert Strand, *Fascinating Facts About Jesus.*  
*Used with permission.*

### WHEN YOU THOUGHT I WASN'T LOOKING

When you thought I wasn’t looking, I saw you hang my first painting on the refrigerator, and I wanted to paint another one.

When you thought I wasn’t looking, I saw you feed a stray cat, and I thought it was good to be kind to animals.

When you thought I wasn’t looking, I saw you make my favorite cake just for me, and I knew that little things are special things.

When you thought I wasn’t looking, I heard you say a prayer, and I believed there is a God I could always talk to.

When you thought I wasn’t looking, I felt you kiss me goodnight, and I felt loved.

When you thought I wasn’t looking, I saw tears come from your eyes, and I learned that sometimes things hurt, but it’s all right to cry.



When you thought I wasn't looking, I saw that you cared, and I wanted to be everything that I could be.

When you thought I wasn't looking, I looked...and wanted to say thanks for all the things I saw when you thought I wasn't looking.

—Author Unknown

*Reprinted from Stories for the Heart. Used with permission.*

### SPIRITUAL FRAGRANCE

At work one day, a young lady walked by my desk wearing a perfume so pleasing I stopped her and asked what scent she had on. Delighted by the compliment, she told me the name of the perfume and where I could purchase it. The young lady left the office after a few minutes, but her refreshing fragrance lingered.

We also have a spiritual fragrance that lingers with those we walk by each day. Is your fragrance pleasant and uplifting? Would others be compelled to find out what you're wearing, or is your scent offensive and overbearing?

The essence of a compelling spiritual fragrance is love: loving God with all your being and loving your neighbor as yourself (Mark 12:30,31). Just as a chemist seeks that perfect blend of aromatic oils, ask Christ to develop in you a pleasing fragrance the world will want to wear.

—Submitted by Nita Monroe, Springfield, Missouri.

### WHAT IS SUCCESS?

In 1923, a group of the world's most successful financiers met at a Chicago hotel. Among those present were the president of the largest independent steel company in the world, the president of the largest utility company, the most successful commodities speculator, the president of the New York Stock Exchange, the president of the Bank of International Settlements, and the head of the world's greatest monopoly at that time.

Together these tycoons of the business world controlled more wealth than the treasury of the United States (we were on the gold standard at that time). For years the media had been printing and talking about the success stories of these wealthy men. They had been held up as examples for all to follow, especially the youth of our nation. These men were at the pinnacle of success in their world.

Let's take another look and see what happened to these men 25 years later.

Charles Schwab was the president of the largest independent steel company in the world. For the last 5 years of his life he lived on borrowed money and died penniless.

Incidentally, he was the first man in American history to draw an annual salary of \$1 million.

Arthur Cutten, the greatest and most successful of commodities speculators, died abroad in dire poverty.

Richard Whitney, the president of the New York Stock Exchange, was sentenced to serve a term in Sing Sing Prison.

Albert Fall, who was a member of the president's cabinet, was pardoned from prison so he could die at home.

Leon Fraser, president of the Bank of International Settlement, ended his life by committing suicide.

Ivar Kreuger, the head of the world's largest monopoly, put an end to the misery of his life by committing suicide.

All of these men, considered at one time the very epitome of success, had learned how to make money—and lots of it. I'm sure they saved, studied, worked long hours, disciplined themselves, and set their goals to reach the top of their chosen fields. But in the final analysis, not one of them had really learned how to live. Life is much more than accumulating riches or material things.

Jesus still has the right perspective on life.

—Robert Strand, Springfield, Missouri. *Reprinted from Moments for Graduates. Used with permission.*

### SUSANNA WESLEY URGES SONS INTO MISSIONS

John Wesley was urged to go as a missionary to the American Indians in 1735, the year in which his father died. His widowed mother was left alone, poor, and dependent on her children for support. If ever she needed them near her, this was the time.

John was a most dutiful son and loved his mother as he did his life. Her word was law and gospel to him. His reply to the invitation did honor to his head and heart.

He said, "I can be the staff of her age, her chief support and comfort, and I will leave it with her to decide, and that shall settle the question."

Her answer was what might have been expected from such a woman as Susanna Wesley. It was perfectly characteristic. She not only consented to John and Charles going to America as missionaries to the Indians, but said, "If I had 20 sons I should rejoice that they were all so employed though I never should see them again."

—Paul Lee Tan, Encyclopedia of 15,000 Illustrations. *Used with permission.*

### ULTIMATE RECOGNITION

Today, the paintings of Vincent Van Gogh are worth millions of dollars. But during the artist's lifetime, there was not the



same degree of appreciation for his work. Even though he painted hundreds of canvases, he only sold one painting. And that was purchased anonymously by his brother. The loving sibling did not want Vincent to give up during a time he felt like a failure. Not until after Van Gogh's death did his works receive their just desserts.

What was true for the Dutch artist in terms of fame is true of Christians in terms of their ultimate spiritual reward. Paul encouraged the Galatians to look beyond their present circumstances to the reward that awaited them on the other side of the grave. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9, NIV).

—Submitted by Greg Asimakoupoulos, Naperville, Illinois.

#### EXPLAINING "MY YOKE IS EASY"

I had finished my sermon on Christ's invitation to the labored and heavy laden, and a good man came to me, saying: "Do you know why Christ's yoke is light, sir?"

"Well," I said, "because the good Lord helps us carry it, I suppose."

"No," he said, shaking his head. "I think I know better than that. When I was a boy I used to drive the oxen, and the yoke was never made to balance—as you said. Father's yokes were always heavier on one side than the other. We would put a weak bullock alongside a strong bullock. The light end would be placed on the weak ox, the heavier end on the stronger one.

"That's why the Lord's yoke is easy and His burden light, because His yoke is made after the same pattern, and the heavy end is on His shoulder" (Matthew 11:29,30).

—Mark Guy Pearse, Encyclopedia of 15,000 Illustrations.  
*Used with permission.*

#### TO QUOTE

Be a good listener. Your ears will never get you into trouble.

—Frank Tyger

God never ceases to speak to us, but the noise of the world without and the tumult of our passions within bewilder us and prevent us from listening to Him.

—F. Fénelon

What the mother sings to the cradle goes all the way down to the coffin.

—Henry Ward Beecher

Children can stand vast amounts of sternness. It is injustice, inequity, and inconsistency that kill them.

—Robert Capon

There are two lasting bequests we can give our children: One is roots. The other is wings.

—Hodding Carter, Jr.

The head grows by taking in but the heart grows by giving out.

—Author unknown

We make our decisions, and then our decisions turn around and make us.

—Francis William (F.W.) Boreham

A good leader takes a little more than his share of blame; a little less than his share of credit.

—Arnold H. Glasgow

The man who has no inner life is the slave to his surroundings.

—Henri-Frédéric Amiel

We tire of those pleasures we take, but never of those we give.

—John Petit-Senn

The purpose of all prayer is to find God's will and to make that will our prayer.

—Catherine Wood Marshall

The man who kneels to God can stand up to anything.

—Louis H. Evans

When Jesus Christ shed His blood on the cross, it was not the blood of a martyr, or the blood of one man for another; it was the life of God poured out to redeem the world.

—Oswald Chambers

#### SEND US YOUR ILLUSTRATIONS

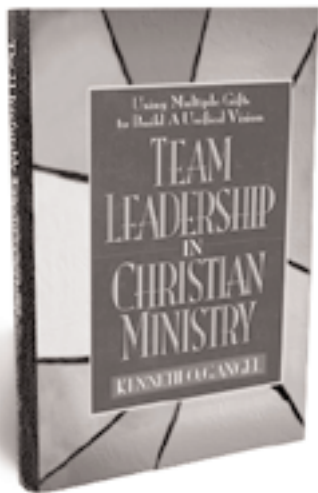
*Enrichment* will pay up to \$25 for each illustration we use. If the material has previously been published, please indicate the original source. Send your contribution to: Illustrate It, *Enrichment* journal, 1445 Boonville Ave., Springfield, MO 65802-1894.

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# book reviews



## **TEAM LEADERSHIP IN CHRISTIAN MINISTRY, REVISED EDITION**

*Kenneth O. Gangel (Moody Press, 450 pp., hardcover, \$34.99)*

While numerous books exist addressing leadership from both secular and biblical perspectives, many written in the past decade focus primarily on vision casting, communication skills, and values that are important to leaders. These books are inspirational and provide important insight for leaders. Unfortunately, there is minimal attention given to the nuts-and-bolts of leadership, particularly in a religious setting. Gangel's book fills the need by addressing the roles and functions of leaders in both churches and parachurch organizations.

The book begins by explicating a biblical rationale for team leadership that is intended to serve as a foundation for the book. Part two focuses on the roles that leaders are called to fill. These include organization, decisionmaking, conflict management, and chairing committees. Part three addresses the various functions of team leaders, from goal setting and planning to staffing and evaluation.

One can quickly discern from reading the book that Gangel has a background

in academia, as the book is written in a logical and pedantic manner. The chapters are laid out logically and provide significant insight from other writers in the leadership field.

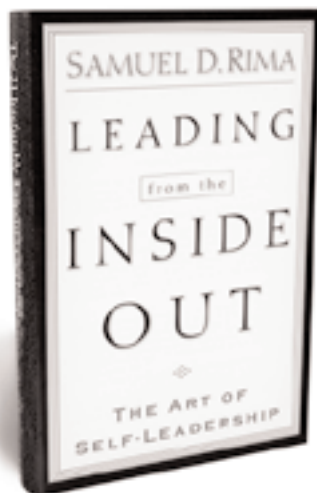
This book would serve as a text for college and seminary courses in leadership, due to its broad and comprehensive nature. It is an excellent resource for people thrust into leadership positions needing direction at critical times in their tenure.

—Reviewed by Jeff Fulks, Ph.D., chair,  
Department of Behavioral Sciences,  
Evangel University, Springfield,  
Missouri.

## **LEADING FROM THE INSIDE OUT: THE ART OF SELF LEADERSHIP**

*Samuel D. Rima (Baker Book House, 255 pp., paperback, \$14.99)*

Without question, one of the most captivating topics being explored today is leadership. Whether in the



corporate world or the pastor's office, few would argue that effective leadership is vital. But what contributes to our effectiveness as leaders? What is most important? Rima suggests the real key to effective leadership is

found in doing the all-important foundational work of self-leadership.

The author challenges us to once again examine God's calling in our lives by taking stock of our life purpose and motivation. Chapters like: "Connecting with Your Life's Calling" and "Articulating and Embracing Your Life's Values" draw the reader deeper into the core issues that go behind the public image.

Rima's intent is to bring some balance to our understanding of effective leadership by placing the emphasis on becoming instead of doing. Perhaps the most helpful aspects of this book are found in the "Self-Leadership Workshops" the author has included at the end of each chapter. These study guides and assessment tools reinforce the practical and personal nature of the book. While the topic of self-leadership is much broader than what is covered in Rima's book, *Leading From the Inside Out* offers an important contribution to the vital topic of self-leadership. This book would be an important addition to any leader's library.

—Reviewed by John H. Spurling, D.Min.,  
associate professor of leadership and church  
health, Assemblies of God Theological  
Seminary, Springfield, Missouri.

## **EFFECTIVE CHURCH GROWTH STRATEGIES**

*Gene Getz & Joe Wall (Word Publishing, 262 pp., hardcover, \$21.99)*

*Effective Church Growth Strategies* presents a balanced overview on strategies for church growth that will benefit every leader. Getz and Wall's strategies for church growth come from God's Word, not man's world. They rightly argue that our means to grow a church must be Bible-driven, not success-driven. The

authors write, “We must not allow our fellowships to become a mile wide and at the same time be only an inch deep.”

The authors correctly state, “Love is the most important key to church growth.” A church can have all the slick programs and high-powered



events, but if it doesn't have real love among the people, the front door will be a revolving door. Borrowing from Rick Warren, Getz and Wall suggest the key today is not church growth, but church health.

Chapter eight is worth the price of the book. It presents concrete, biblical steps that set the stage for growth. This chapter contains a section entitled, “Nine Factors To Address When Applying Church-Growth Principles.” The wise pastor will think his way through these pages.

If you're looking for a trendy book on church growth, look elsewhere. If you want a truthful book on church growth, add this one to your collection.

—Reviewed by Tom Lindberg, D.Min.,  
senior pastor, First Assembly of God,  
Memphis, Tennessee.

## DOING CHURCH: A BIBLICAL GUIDE FOR LEADING MINISTRIES THROUGH CHANGE

Aubrey Malphurs (Kregel Publications, 128 pp., paperback, \$8.99)

“Presently the church isn't doing very well. I suspect that if the typical congregation were to check into the hospital, the physician would place its members on life support.”

Aubrey Malphurs confronts us with a thought-provoking question: “How should the church conduct its ministry?” He believes the answer to this question is simple: The church should conduct its ministry according to the teaching in Scripture. But what do we do or not do? The answer lies in how you interpret the Bible. *Doing Church* instructs you on how to handle Scripture properly and to discover the biblical way for conducting church ministry.



The first portion of this book discusses why many churches view ministry differently. He deals with principles of interpretation. The second section presents the need for a consistent hermeneutic. “Must we find our church practices in the Bible?” “Must

the church follow the descriptive ministry practices in the Bible, as well as those mandated in Scripture?” “Must all churches everywhere always follow the practices as well as the principles of the Early Church?” (Pentecostals would not agree totally with the author in this area of what is pattern and principle.)

This book challenges us to look at the essentials and nonessentials of the faith and why we do church the way we do.

—Reviewed by Mike Carl, senior pastor,  
Shores Fellowship Church, Ocean  
Shores, Washington.

## FAILING FORWARD

John C. Maxwell (Thomas Nelson, 208 pp., hardback, \$19.99)

The question in life isn't whether or not you will fail. Everyone makes mistakes and everyone fails. The important question are, “How will you respond to failure? What will you learn from your mistakes?” This outstanding book helps you fail forward.

This is not a simple how-to book. It's packed with well-researched stories that grab your heart and fill your mind. Just a few of the many stories include: The inspiring story of risk-taking “Millie” (Amelia Earhart); the flood





# book reviews

that ruined Greg Horn's store; the prime minister of Singapore, Lee Kuan Yew, and the country's tremendous struggle with its newly found independence; learning to "get over yourself"—a brilliant idea that came to screenwriter Patrick Sheane Duncan while stuck in a traffic jam, resulting in *Mr. Holland's Opus*; and my favorite, Dave Anderson, who "made more mistakes, suffered more adversity, overcame more problems, and experienced more failure than most people you'll ever meet. But he has also achieved more."

*Failing Forward* contains 15 steps that provide a plan to make progress through any of life's challenges. More than a survival guide, it helps you change from the inside out.

—Reviewed by Dan Reiland, church consultant, INJOY Ministries, Atlanta, Georgia.

## ACTS

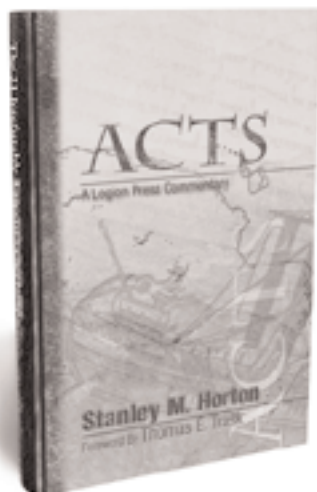
Stanley M. Horton (Springfield: Logion Press, 464 pp., hardcover, \$32.99)

In his commentary on the Book of Acts, Horton lives up to his reputation as dean of Assemblies of God theologians. He writes from an unashamedly conservative, evangelical, and thoroughly Pentecostal perspective. As he covers the Book of Acts verse by verse, his explanations are clear and concise. Scholar, clergy, and laity can benefit from his exposition. When dealing with critical and doctrinal matters, he summarizes the competing positions in a way that neither trivializes them nor confuses the reader with unnecessary details.

Extensive footnotes give additional information and provide citations for further reading without making the text overly tedious. Study questions at the

end of each section provide a source for class discussion, ideas for test questions, or simply reviews for the student.

Horton spends considerably more time on passages critical to Pentecostal distinctives than do non-Pentecostal commentators. Throughout the volume, however, he constantly interacts



with the theories of non-Pentecostal authors. Those whose primary focus is on ascertaining the intent of the biblical author will delight in the methodology employed by Horton: his greatest concern is to allow Luke to speak.

For scholars, pastors, evangelists, Sunday school teachers, and informed laypersons, this book is a must. The improvements and additions in this new commentary make it required reading and an important reference tool for Pentecostal leaders at every level.

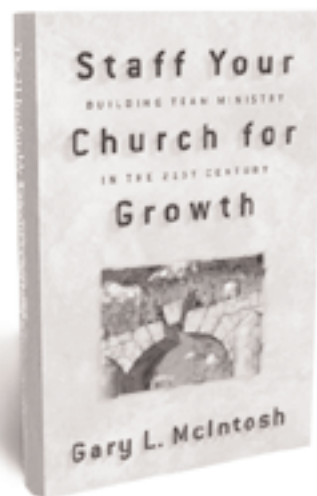
—Reviewed by W.E. Nunnally, Ph.D., professor of early Judaism and Christian origins, chair, Division of Biblical Education, Central Bible College, Springfield, Missouri.

## STAFF YOUR CHURCH FOR GROWTH

Gary L. McIntosh (Baker Book House, 204 pp., paperback, \$11.99)

Gary McIntosh, founder and president of the McIntosh Church Growth Network, shares with readers his vast experience in the field of church staff relations. The author states a growing number of churches in the 21st century have added or are considering adding to their current staff. McIntosh gives senior pastors and church leadership insight and guidelines to incorporate within their search process for an effective and compatible church staff member.

This book features such topics as: models for team ministry, keys to productive team ministry, guidance for determining when to add staff, techniques for effective interviews, nurturing a healthy staff, and steps to managing staff conflict. An added bonus is McIntosh's use of charts, graphs, illustrations, and anecdotes throughout the book. He has the ability to move the reader beyond theory to practical application of his material.



It's obvious that McIntosh's 17 years of dealing with church staffs throughout America has been condensed into this highly readable and insightful book. If you are a pastor or church leader in the process of adding to your

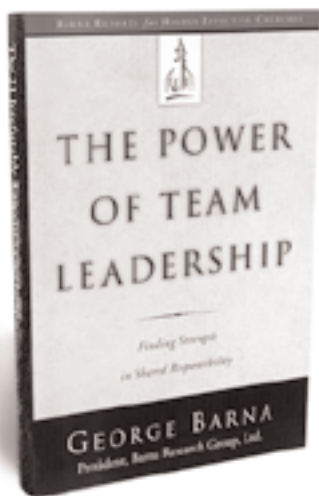
staff, this book would be an excellent resource for you to have in your library.

—Reviewed by Kent D. Anderson,  
senior pastor, Assembly of God, Saint  
Charles, Illinois.

### THE POWER OF TEAM LEADERSHIP: FINDING STRENGTH IN SHARED RESPONSIBILITY

George Barna (Waterbrook Press, 212 pp.,  
hardcover, \$19.95)

Readers of Barna's books have been inspired by the strategic and tactical issues impacting church ministry. This latest book describes a realistic and



doable model of leadership based on biblical leaders such as Moses, Nehemiah, and Jesus. The premise of the book is: "Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision."

*The Power of Team Leadership* begins with presentation of the problem, then to a brief introduction to the solution—team leadership. Arguments for and against team leadership are submitted for consideration. Barna then describes the process of developing teams of leaders and the transitions a church and

pastor must follow in adapting this model to their ministry. Clear examples are provided throughout the book along with lists of action steps in implementing team leadership in the church. Chapter ten provides an inoculation for difficulties leaders may encounter in developing teams. The final chapter provides a tool to assess the environment of the church to determine if team leadership is a viable option.

This book is theoretically solid and consistent with contemporary theory regarding leadership. It applies team leadership principles to a church setting and presents them in a way that leaders will easily grasp the concepts and develop them for use in church ministry. Pastors will do well to consider ideas presented in this book.

—Reviewed by Jeff Fulks, Ph.D., chair,  
Department of Behavioral Sciences,  
Evangel University, Springfield, Missouri.

### LISTENING TO THE SPIRIT IN THE TEXT

Gordon D. Fee (Wm. B. Eerdmans  
Publishing Co., 180 pp., paperback, \$12)

*Listening to the Spirit in the Text* is a collection of 12 essays written by the author. Part One, "The Text and the Life in the Spirit," includes seven essays, ranging from "Exegesis and Spirituality" to "The Bishop [Spong of the Episcopal Church] and the Bible." Part Two, "The Text and the Life of the Church," covers topics dealing with private and corporate worship, church leadership, church order, and the church's global mission.

The author states the essays have two things in common: They reflect his personal interest in the role of the Spirit in Paul's writings; they were not written for specialists in New Testament studies or for the



professional clergy, but for a much broader audience. Fee very capably achieves both objectives.

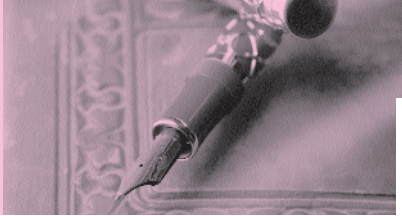
In the first instance, one sees not only Fee, the New Testament scholar, but also Fee, the devoted Christian, passionately concerned about relating Scripture to life. Second, the reader will notice the absence of technical terminology. The author engages the reader's mind and heart in a style much different from *The First Epistle to the Corinthians* and *God's Empowering Presence*. But the essays are not lacking in content.

*Life in the Spirit* will bring the reader to a deepening appreciation of the role of the Spirit in the biblical text.

—Reviewed by Anthony D. Palma, Th.D.,  
former professor of New Testament  
and theology, Assemblies of  
God Theological Seminary,  
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

## HELPING CHRISTIANS PREPARE A WILL

God commands those who are rich to put their hope in Him, not in their wealth, and to be generous and willing to share. Christians are generous. They understand tithing and give freely in offerings during their lifetime. But what happens with their assets after they have gone to heaven? Without a will, it may be hard to carry out their Christian intentions. But how does one get a will? Help is available.

Recognizing that people need help preparing their wills, the Assemblies of God Foundation established a Testamentary Services Department. Christians who desire to bless their church, their district, or other ministries when they die can have their will prepared at no cost.

Having a will is good stewardship. The Testamentary Services Department is helping people understand biblical principles "so that they may take hold of the life that is truly life" (1 Timothy 6:19, NIV).

Christian representatives who have been trained and certified to serve you provide this vital stewardship service through your district office. Your district office will also make available information on expanded stewardship training opportunities for Christians who are called to this ministry, or you may contact the Assemblies of God Testamentary Services Department at 1-866-621-1783.

## MBA EXPANDS LIFE INSURANCE OFFERINGS

Ministers Benefit Association, in cooperation with Minnesota Life, now offers affordable and expanded life insurance coverage. Credentialed Assemblies of God Ministers or lay employees of an Assemblies of God affiliated ministry are eligible to participate.

Our Millennium Policy provides an exceptional package of features for as much as 40 percent less. Key standard features of unique importance to our Fellowship include Waiver of Premium (in the event you should become disabled), Accelerated Death Benefit (should you be diagnosed with a terminal illness), \$10,000 Accidental Death & Dismemberment, Overseas Coverage, and Convenient Payments via monthly bank drafts. Policy amounts are available up to \$500,000 for employees and spouses. Child coverage of \$5,000 is a standard option. To make sure your family and loved ones have the life insurance protection they need, call MBA at 1-800-447-0446. One of our insurance representatives will prepare a proposal especially for you.

## APRIL IS DISASTER RELIEF MONTH

A new Disaster Relief brochure is available from the Benevolences Department. This brochure explains the Disaster Relief Ministry and how churches can partner in domestic, disaster-relief efforts.

To order a quantity of the brochure for your congregation, call the Benevolences Department at 1-417-862-2781, ext. 2182, or E-mail your order to: [benevolences@ag.org](mailto:benevolences@ag.org).

You may visit the Disaster Relief Web site at: [www.disasterrelief.ag.org](http://www.disasterrelief.ag.org).

## MEMORIAL SUNDAY, MAY 26, IS AGED MINISTERS ASSISTANCE DAY

Memorial Day is set aside in our nation to remember our deceased loved ones. AMA Day, held on Memorial Sunday, is designated to remember in a tangible way the needs of our pioneer preachers who are still with us.

Some 500 retired missionaries, pastors, and evangelists are currently on the AMA rolls. These choice servants

have given a lifetime of ministry to the Lord and to the Assemblies of God. Now it's our turn to assist them.

To receive free AMA Day bulletin inserts for your church, call the Benevolences Department at 1-417-862-2781, ext. 2182, or E-mail your order to: [benevolences@ag.org](mailto:benevolences@ag.org).

You may visit the AMA Web site at: [www.ama.ag.org](http://www.ama.ag.org).

## NEW ANTI-ABORTION BROCHURE AVAILABLE

A powerful brochure titled, *Abortion Stops A Life Worth Living*, is sure to have a profound impact on anyone who reads it, especially those contemplating abortion. A must read for every teen and every parent of teens in your church.

To order these free brochures produced by Highlands Child Placement Services, call the Benevolences Department at 1-417-862-2781, ext. 2182, or E-mail your order to: [www.benevolences@ag.org](mailto:www.benevolences@ag.org).

You may browse Highlands' Web site at: [www.highlands.ag.org](http://www.highlands.ag.org).

## NATIONAL YOUTH SCHOLARSHIP PROGRAM WINNERS ANNOUNCED

Recipients of the 2001 J. Robert Ashcroft National Youth Scholarship Program have been selected by the Christian Higher Education and Youth Departments of the Assemblies of God. Participants were judged on academics, extracurricular involvement, Christian service, Christian life, financial need, essay, and references.

First place, a scholarship for \$2,500, went to Eli Espinoza of Crystal City, Tex. Son of Bernardino and Doris Espinoza, Eli graduated first in a class of 99 students. Throughout his high school career, Eli excelled in academics, winning several awards, including the United States National Mathematics

Award, the United States Achievement Academy's All-American Scholar Award, and nomination to *Who's Who Among American High Schools*. For three consecutive years, he served as president of the National Honor Society. In addition, Eli has been involved in the Wintergarden Area Youth Choir, golf, basketball, and a host of community activities and church-related ministries.

The second place scholarship for \$1,500 was awarded to Joshua Harrison. Joshua is the son of Ron and Jackie Harrison of Ft. Collins, Colo. Throughout his high school career, Joshua received academic honors and awards, including the Kodak Young Leader Award, U.S. Achievement Academy National Honors, and membership in the National Honor Society. In addition, he maintained a perfect 4.0 grade point average while a member of the student council and varsity soccer team, and he served as the coeditor of the school yearbook. He has also been a very active member of his local church, serving in several ministry capacities.

Third place, a \$1,000 scholarship, went to Michelle Christensen of Flushing, Mich. Michelle, daughter of William and JoAnne Christensen, graduated fifth in her class of 313 students. During her time at Flushing High School, she carried a 4.0 grade point average and became recognized as an All-American Scholar. She was named to the National Honor Society and received the United States National Mathematics Award. While excelling in academics, she maintained membership in the marching band, concert band, pep band, wind ensemble, and orchestra.

Michelle has been a very active member of her church, participating in the church orchestra and youth-related ministries.

The J. Robert Ashcroft National Youth Scholarship Program is sponsored annually by the Christian Higher Education and Youth Departments. Scholarships are awarded to high school seniors who attend Assemblies of God churches (or are dependents of Assemblies of God missionaries) and who plan to attend an

endorsed college of the Assemblies of God after graduation. Applications are available from district youth directors after November 3 and are accepted from January 1 to March 31 each year at the district youth director's office.

### COMMISSION ON CHAPLAINS SETS DATES FOR MEETING WITH CHAPLAIN CANDIDATES

The Commission on Chaplains has set May 16, 17, 2002, and Nov. 21, 22, 2002, as the dates for meeting with chaplain candidates. Candidates wanting to meet with the Commission in May must submit their application packet and request to meet with the Commission by Mar. 18, 2002. Candidates meeting in November must submit their application packet and request to meet with the Commission by September 16, 2002. The Commission on Chaplains is the approving and endorsing agency for Assemblies of God applicants for institutional, occupational, and military chaplaincy programs.

### QUESTIONS AND ANSWERS ABOUT THE HOLY SPIRIT GUIDEBOOK AVAILABLE

The purpose and character of the Holy Spirit incites a flurry of questions: Where did modern Pentecostalism begin? Why should a person seek the infilling of the Spirit? What if a believer is disappointed with his or her Spirit baptism? How can a person hear the voice of the Spirit? Poignant questions demand straight-forward answers.

For the Christian who needs a deeper understanding of the Holy Spirit, this resourceful guidebook provides those answers to these and many other probing questions. Written in plain language, these selected articles from the *Pentecostal Evangel* thoroughly explore the fascinating nature and work of the Holy Spirit. Spiritual leaders such as C.M. Ward, G. Raymond Carlson, and George O. Wood unveil the significance of Pentecost and the Azusa Street revival, unlock how the Holy Spirit impacts individual lives, and demonstrate the practicality of the Pentecostal lifestyle.

An easy-to-read format and universal

relevancy makes this instructive manual an appealing resource for all ages of ministry, including Sunday school classes, youth groups, and Bible studies.

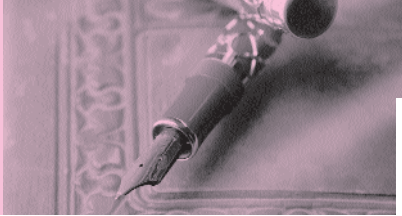
To order, call 1-800-641-4310 and order item #02-3032. The cost is \$6.99.

### THE HOLY SPIRIT: A PENTECOSTAL PERSPECTIVE BY ANTHONY D. PALMA

This intensely researched study of the person and work of the Holy Spirit insightfully delves through Scripture, melding theology with experience. The result of a lifetime of study, *The Holy Spirit: A Pentecostal Perspective* is a rare scholastic work examining the Third Person of the Trinity from a distinctly Pentecostal viewpoint.

Three major areas of study provide a

Statement of Ownership, Management, and Circulation		For the year ended December 31, 2001	
1. Publication Title: <b>Pentecostal Evangel</b>		2. Issue Date for Circulation Data Below: <b>December 31, 2001</b>	
3. Issue Frequency: <b>Weekly</b>		4. Number of Issues Published Annually: <b>52</b>	
5. Annual Subscription Price: <b>\$6.99</b>		6. Annual Circulation: <b>37,800</b>	
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# news & resources

thorough understanding of the person and work of the Holy Spirit. They include a presentation of commonly held theological beliefs regarding the Holy Spirit, an in-depth exploration of the much-debated Pentecostal teaching on the baptism in the Holy Spirit, and a discussion of the nature of spiritual gifts and whether the extraordinary gifts were withdrawn after the first century.

Serious Bible students will be rewarded by this study as it immerses them into a provoking and inspirational exposition of Holy Spirit theology. To order, call 1-800-641-4310 and order item #02-3034. The cost is \$26.99.

## HOME MISSIONS CANDIDATE ORIENTATION FOR 2002

Every year, the Assemblies of God Home Missions endeavors to reach more people with the gospel. This requires the effort and commitment of skilled laborers for the harvest. With the help of home missionaries, churches, and laypeople, the message is reaching thousands of people throughout America.

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**"Were you serious when you said your study time was a priority?"**

The result? A renewed and vibrant passion in our churches for home missions.

If God has placed a passion on your heart to reach the lost and a call to missions, becoming a home missionary may be the answer. This year, Home Missions Candidate Orientations will be held Mar. 17–20, 2002, and Sept. 15–18, 2002, in Springfield, Mo.

Men, women, or couples interested in learning more about becoming a nationally appointed home missionary or attending one of the orientations should contact the Assemblies of God Home Missions at 417-862-2781, ext. 3266, or visit the Home Missions Web site: [www.HomeMissions.ag.org](http://www.HomeMissions.ag.org).

## 2002 LFTL THEME

Light for the Lost wants you to "Catch the Vision, Touch the World" this year through evangelism literature. LFTL's 2002 theme continues a series exhorting the church to join LFTL in accomplishing the vision of bringing the gospel to every culture in its own language.

A number of eye-catching theme

materials are available to promote Light for the Lost in your church. LFTL's 2002 promotional brochure gives a brief summary of LFTL's ministry and opportunities for giving. It also includes tear-off forms that can be used to make a faith promise or to become a councilman. Also available is a bulletin insert, featuring exciting testimonies of how God is using evangelism literature.

If you are planning to hold a LFTL banquet at your church, check out LFTL's "Table Talk" brochure, banquet poster, and place mat, all revised with the new theme art. Join LFTL in touching the world with a vision for the lost.

## LFTL DAY MAY 5, 2002

May 5, 2002, is LFTL Day, an opportunity to encourage your church to touch the world with evangelism literature. Start making your plans now to celebrate this special Sunday. LFTL has a variety of resources available for churches, including a promotional brochure, bulletin insert, promotional videos, and testimonies about evangelism literature. To receive an order form, call 1-800-641-4310, and ask for item #728-050. Visit LFTL's Web site: [www.lftl.ag.org](http://www.lftl.ag.org), where you can order resources online for your service, and find a wealth of information about LFTL's history. Explore this important resource as you prepare for your LFTL Sunday service.

## BYLINE ON NATIONAL TV

*ByLine*, the Assemblies of God's newest TV program, is a 1-minute, weekday commentary that provides a spiritual touch to current events. *ByLine* is hosted by Dan Betzer, senior pastor of First Assembly of God, Fort Myers, Fla. Every Monday through Thursday, *ByLine* is presented from the Media Ministries studio, where the host addresses an array of amusing perspectives that

connect with the gospel. Each Friday, *ByLine* is presented from Israel.

*ByLine* has gained rapid success as major Christian networks began telecasting the series in January 2001. *ByLine* can be seen on several Christian networks including: Trinity Broadcasting Network; The Church Channel; Cornerstone Television Network; FamilyNet; Christian Television Network; Daystar Network; Good Life Broadcasting; The Miracle Channel—Canada; RBN (The Good News Network)—Brazil.

*ByLine* can be viewed on the Media Ministries Web site at [www.byline.org](http://www.byline.org).

Pastors can obtain airtime from local cable and television stations and use *ByLine* to assist them in directing viewers to their church for evangelism and discipleship. For further information on how to receive a *ByLine* media kit, contact: Media Ministries, P.O. Box 70, Springfield, MO 65801, phone: 417-869-8829, E-mail: [mediaministries@ag.org](mailto:mediaministries@ag.org)

### REVIVALTIME SERMONS RETURN TO THE AIRWAVES

The sermons of C.M. Ward, deceased speaker of *Revivaltime*, hit the radio airwaves once again—first in Springfield, Mo., where the original *Revivaltime* broadcasts were produced. Radio stations across the nation are now broadcasting the nostalgic Ward sermons and songs by the *Revivaltime* choir. During each program, host Dan Betzer, who followed Ward as speaker for *Revivaltime*, interviews members of the original radio program.

"For 42 years, *Revivaltime* was heard across America and around the world each week on hundreds of radio stations," states Betzer. "When it left the air in August 1995, it was still the fourth-rated half-hour Christian radio program, according to the National Religious Broadcasters Association. In all those years, we never repeated a program—every week was new and fresh. *Revivaltime Classics* will bring back many of those cherished memories to our faithful listeners."

*Revivaltime Classics* was developed because of ongoing requests from

individuals, churches, and radio stations to rebroadcast the old *Revivaltime* broadcasts. A survey response from laymen and pastors alike concluded that reruns of *Revivaltime* sermons would be welcomed by people ages 25 and up.

"If you love to reminisce, this is the place to be over the next few moments," Betzer states during the initial program as he shares about the "voice" for the Assemblies of God, C.M. Ward, and his 25-year history. "Millions loved to hear him speak."

For information about airing *Revivaltime Classics* in your community contact: Media Ministries, P.O. Box 70, Springfield, MO 65801, phone: 417-869-8829, or E-mail: [mediaministries@ag.org](mailto:mediaministries@ag.org).

### FREE ENHANCED CHURCH DIRECTORY LISTING AT WWW.AG.ORG.

Assemblies of God churches can now customize their online church directory listing at the General Council's official Web site, [www.ag.org](http://www.ag.org), at no cost. Customizable features include an image of the church or congregation, a greeting or message, and links to the church's Web site and E-mail address.

Churches can access their listing to make additions or changes at any time using their GPH account number and an assigned password. To register, go to <http://ag.org/top/churchdirectory/index.cfm>.

The online church directory automatically lists the physical address and phone number of every Assemblies of God church in the U.S. It allows Internet users to search the directory by name, city, state, zip code, area code, or district and is the only online directory updated on a regular basis from the General Council's official list of churches. The directory also lists Assemblies of God colleges, universities, institutions, and districts.

### PENTECOST SUNDAY SIMULCAST TRANSMISSION

On Sunday, May 19, 2002, a special Pentecost Sunday service will be transmitted from James River Assembly of God, Springfield, Mo. Transmission will

be on Dish Network Business TV using two satellites: Echostar III at 61.5 degrees West, and Echostar 1 at 148 degrees West. Those in the Eastern and Central time zones should tune to channel 9622. Those in the Mountain and Pacific time zones should tune to channel 9621. The times for this broadcast are as follows: 6 p.m. EST; 5 p.m. CST; 7 p.m. MST; 6 p.m. PST.

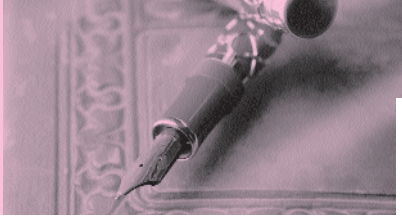
For more information about the Dish Network systems, visit the Assemblies of God Web site, [www.ag.org](http://www.ag.org), and click on the Penecost Sunday logo. Specific satellite questions may be directed to Fresh Air Media: 530-888-7676.

### EVANGELIO PENTECOSTAL CIRCULATION REACHES NEW HIGH

Paid circulation of *Evangelio Pentecostal*, the Spanish-language version of the *Pentecostal Evangel*, reached 16,000 copies by late summer 2001. Approximately 500 U.S. churches in at least 43 states, the District of Columbia, and Puerto Rico are bundle subscribers to the quarterly *Evangelio Pentecostal*.

Many of the churches subscribing to *Evangelio Pentecostal* are English-language congregations with Spanish-speaking adherents and neighbors. Thus, scores of churches throughout the United States now subscribe to both the *Pentecostal Evangel* and *Evangelio Pentecostal*. Texas has the largest representation with more than 60 churches receiving *Evangelio Pentecostal*.

*Evangelio Pentecostal* has been offered on a subscription basis to churches and individuals since early 2000. Prior to that, the publication was only sold in bulk quantities. Efraim Espinoza, *Evangelio Pentecostal* coordinator, is pleased with the response from pastors who provide the publication to their congregations. "The rapid growth of *Evangelio Pentecostal* is a reflection of the need for Spanish resources in our Fellowship to help our churches reach the growing Hispanic segment of our population," says Espinoza, who originated *Evangelio Pentecostal* as an evangelism tool in 1995. "In the first 8 months of 2001, the paid circulation of



# news & resources

*Evangelio Pentecostal* grew to 16,000.”

U.S.-based churches not receiving *Evangelio Pentecostal* can get a trial bundle free. Order a trial bundle of 25 free copies by calling *Pentecostal Evangel* Promotions Coordinator Ron Kopczick at (417) 862-2781, extension 4107, or by E-mailing [rkopczick@ag.org](mailto:rkopczick@ag.org). The trial offer is available until July 31, 2002.

## **PENTECOSTAL EVANGEL VISITORS EDITION HITS TARGET**

The latest *Pentecostal Evangel* Visitors Edition has hit its target, according to pastors and leaders. Within 30 days of its printing last August, more than 40,000 undated copies had been ordered by churches to use in guest packets, new membership classes, and community outreaches. The quantity is supplemental to the dated copies of the Visitors Edition sent to subscribing churches as

their regular September 23, 2001, issue.

At 64 pages, this largest *Pentecostal Evangel* ever published highlights more than two dozen Assemblies of God national ministries and departments. The issue includes a welcome from General Superintendent Thomas E. Trask, an explanation of what to expect in an Assemblies of God church, the Fellowship's statement of faith, plus background and statistical information.

As with previous Visitors Editions, a large overrun was printed. However, due to the strong initial response, it's uncertain how long copies from the 350,000-print run will remain available.

This special issue can be ordered by calling GPH Customer Services at 1-800-641-4310 and requesting item #69-7138. The Visitors Edition costs 35 cents per copy when a minimum quantity of 50 is ordered.

## **KEY BEARERS APPEAL BEGINS SEVENTH YEAR OF OUTREACH**

Seven years ago the incarcerated in penitentiaries and jails across the United States had to rely on leftover *Pentecostal Evangels* for vital spiritual nutrition. With each *Evangel* mailing, any remaining copies were shipped to as many prisons as possible. But there was no guarantee that there would be leftover *Evangels*.

Wanting to provide the publication and its spiritual teaching to America's inmates on a consistent basis, *Pentecostal Evangel* Editor Hal Donaldson met with Light for the Lost Director Benny Ferguson. Out of that meeting, Key Bearers was born. Via the Key Bearers program, LFTL would help the *Evangel* raise funds to sponsor bundle and individual subscriptions for the incarcerated.

In March, the 2002 Key Bearers campaign officially will begin raising funds for the program's seventh year. During Key Bearers' short history, thousands of donors have provided nearly \$600,000 that has underwritten the cost of more than 2.8 million copies of the *Pentecostal Evangel* and the Spanish-language *Evangelio Pentecostal*. Approximately \$250,000 was contributed to Key Bearers in the past 2 years.

Every dollar donated to Key Bearers provides at least four copies of either the *Pentecostal Evangel* or *Evangelio Pentecostal* to inmates in more than 500 U.S. prisons and jails. Several prisoners typically share a single copy of the *Evangel*. Just a dollar per week can sponsor more than 200 copies in a given year.

Pastors needing more information on getting their churches or individual members enlisted as Key Bearers, should contact Light for the Lost by calling 1-800-988-0292 or via E-mail: [lfll@ag.org](mailto:lfll@ag.org).

### ROYAL RANGERS LEADERSHIP TRAINING

Royal Rangers is making major changes in its leadership training material and weekly curriculum. Leadership training tips will be in the weekly planning guide to help train new commanders.

Ranger Basics is a 7- to 8-hour training seminar, accompanied by a student workbook. No homework and outside work is required to finish the seminar. All work is completed at the seminar.

National council members and district staff from around the United States who attend the Royal Rangers National Council in March 2002 will become certified in the new program. These leaders will return to their districts to conduct leadership transition and Ranger Basics modules in seminars, all-commanders conferences, and other settings.

The training will give existing commanders and new commanders the fast-track training they need to conduct a successful outpost meeting. The Ranger Basics module and weekly curriculum will serve as the primary training tools.

Leaders are encouraged to continue their training in the Leadership Training Academy. Here they can earn the Leaders Medal of Achievement and take additional training modules geared for their specific Rangers group.

National Training Camps will also be updated to reflect the new changes. NTCs will continue to be a life-changing experience. Many who attend receive a call to lifelong ministry to "Reach, Teach, and Keep Boys for Christ."

For more information about the Royal Rangers training program, call 417-862-2781, ext. 4179, or visit the Royal Rangers Web site: [www.royal-rangers.ag.org](http://www.royal-rangers.ag.org).

### ROAD TRIP—A DISCIPLESHIP PROCESS

*Road Trip* is the newest discipleship resource from National Youth Ministries. Discipleship is more than just a program; it is a lifelong process. This three-book series will take teens on a journey through the basics of Pentecostal Christianity by developing what they need to eat and discovering how to serve. Each book is a 4-week series. The books are available in leader and student editions. They can be purchased individually: (leader part 1, #731-633; part 2, #731-634; part 3,

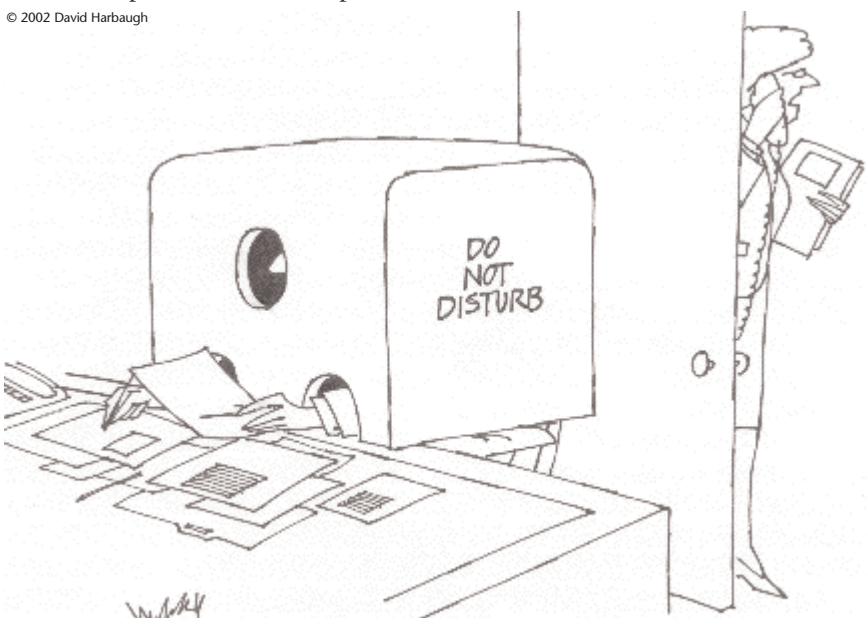
#731-635; student part 1, #731-637; part 2, #731-638; part 3, #731-639) or in a set of three (leader set, #731-641; student set, #731-642). The ultimate combo—all six books—is #731-643. Call 1-800-641-4210 to order these items.

### DISTRICT FESTIVALS IN FULL SWING

This past year, district Fine Arts Festivals across America grew by leaps and bounds. This year promises to be no different. From Female Vocal Solo to Rap, more students are honing and using their God-given talents for His glory. If your young people are not active in Fine Arts, this is an excellent opportunity to get them involved—not only at the district and national levels, but in your local church as well. Most Festival information is listed in the 2002 Rules Booklet. If your district information is not listed, please check with your district's Festival coordinator or your district youth department. For your free copy of the 2002 Rules Booklet, call 1-800-641-4310 and ask for item #731-404.

### SUMMER AIM TRIPS

Your youth need mission opportunities. Several national AIM trips are available. To order the 2002 AIM Trip Catalog, call 1-800-641-4310 and request item #732-002. **e**



**"Can you call back? He was at a conference all last week. Now he has to catch up on his paperwork."**





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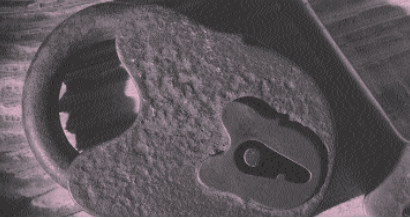
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# in closing

BY PRISCILLA WILSON TAYLOR



## Are You a Leader?

**T**o be a leader is an awesome responsibility and privilege. It can be exciting and fulfilling. But since leaders are human, we may also have times of discouragement when we may wonder if we are only taking a walk.

For me, the term *leader* conjures up someone who is out in front leading the parade, like a drum major leading the band. But there is much more to leading than waving your arms and staying ahead of the crowd.

One definition of a leader is, “a person who guides.” Perhaps in our sports-minded culture, a better term might be coach. A coach adds value to others. Barnabas was Saul’s coach. The Son of Encouragement was so effective in his leadership, Saul became Paul, a leader in the Early Church.

One reward of leadership is seeing those to whom you have ministered mature in their walk with the Lord and become productive in ministry. As with Barnabas and Paul, followers using their God-given abilities may have a greater ministry than their leaders. It is exciting to have a small part in another’s ministry.

Leadership includes setting the pace, but it also includes listening, guiding, inspiring, teaching, and comforting. In the church, leadership involves times of praying for the flock, going after the lost or rebellious ones, and rejoicing when prayer is answered.

The culture and technology of the 21st century has changed the way things are done. As leaders, we are responsible

to lead the Church into this new territory to fulfill the age-old command of Christ—go into all the world and preach the gospel. That means the world across the street, as well as the world across the sea. Our methods may change, but our message and mission must not.

Change is not easy, but it may not be as difficult as you might think. Recently I talked with a group of young women training for church leadership. We discussed how to include women of all ages in Women’s Ministries. Although they were in their early 20s, it was interesting how closely their concerns matched mine. They were looking for genuine spirituality, people who are real, and mentors from whom they could learn.

Leadership that is truly effective is the servant leadership exemplified by Jesus. True, Jesus did crack the whip in the temple; but more often He washed the disciples’ feet, fed the multitudes, healed the sick, and talked to children.

Jesus was a servant leader—but He was not servile. He was obedient and submissive to the will of the Father, but He was always conscious of His mission. He did not over-function. He took on our sins in His death on the cross, but He did not take responsibility for our actions and choices.

Jesus walked, prayed, and gave straightforward advice. But He never checked up on people to be sure they were heeding His counsel, and He didn’t get out-of-sorts when they chose otherwise. His leadership was to establish a

friendship, challenge their damaging behavior, and to leave them alone to decide their response.<sup>1</sup>

Mother Teresa once said, “I try to give to the poor people for love what the rich could get for money. No, I wouldn’t touch a leper for a thousand pounds; yet I willingly cure him for the love of God.”

Do you lead with the love of God? Are people following your leadership because of the anointing of God on your life, because you truly care for those following, or do they follow you because you have the best marching band with the most colorful uniforms?

Only His love will penetrate hearts and change lives. His love in you will help you look past the unlovely appearance of those to whom He has sent you. He will help you see inside the hurting person who desperately needs to hear the message of Christ’s love.

Leader, you have the message of eternal life. You have the responsibility and privilege of leading your congregation to Him. To know Him is life eternal. **e**

*Priscilla Wilson Taylor is Women’s Ministries director for the Northern California-Nevada District of the Assemblies of God, Sacramento, California. She is a licensed minister and a member of the Ministerial Enrichment advisory committee.*

E N D N O T E

1. This paragraph is adapted from Norman Shawchuck’s, *How To Manage Conflict in the Church*, Vol. III. Used with permission.

# Advertising Index

# ADVERTISER	PAGE #	# ADVERTISER	PAGE #	# ADVERTISER	PAGE #
Acrylic Podiums.....	141	<i>Enrichment</i> journal.....	140	Media Ministries.....	87, 136, 137
AG Bible Alliance/Life Publishers.....	53	E.R. Moore Choir Robes.....	140	Miami Missionary Tent Company.....	140
AG National Prayer Center.....	140	Expert Editing.....	140	Ministerial Enrichment.....	140
AG Office of Public Relations.....	67, 137	Global University.....	91, 119	Missionettes .....	97
AG Theological Seminary.....	8, 9	Gospel Publishing House (GPH).....	4, 5, 135	National Youth Ministries.....	17, 139
AGWM Book of Hope .....	111	GuideOne Insurance.....	66	North Central University (NCU).....	16
AGWM Europe .....	49	HonorBound.....	31	<i>Paraclete</i> .....	141
Benevolences.....	105, 129, 134	Light for the Lost.....	25	<i>Pentecostal Evangel</i> .....	77, 137
Christian Higher Education.....	107	Marriage Encounter.....	141	Royal Rangers.....	97, 138
D-CRN.....	140	Marv's Fiberglass.....	140	Southwestern AG University.....	inside front cover
AGHM Chaplaincy.....	135, 138	MasterPlan Stewardship Services.....	43, 134	Sunlight Ministries.....	141
Ethnic Relations.....	24	MBA.....	134, back cover	Tyndale Publishing.....	15