



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

PRACTICAL MINISTRY

Volume VII



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Dear Student

Welcome to Faith Bible College

*Our Vision is to Empower, Edify & Equip the Body of Christ in
The Word of Truth, So that we can be Leaders of Today
& Teachers for Tomorrow.*

*"Leaders are those whose aroma lingers long after they have completed
the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function
& that Function pulls you to its Position
& the Position determines your Title"*

*Blessings & Graceful Studying
Professor Ronnie Moodley*

Ministry Development

Ministry Development -- Objectives



I. INTRODUCTION.

- A. **What Do We Mean by "Ministry Development"?**
- B. **The Contents of this Course.**

Objective: to establish the nature and format of the course.

II. PREPARING FOR MINISTRY DEVELOPMENT.

- A. **Attitude for Development.**
- B. **Vision and Development.**
- C. **Change and Ministry Development.**
- D. **Conflict and Ministry Development.**

Objective: to consider various attitudes and perspectives from which we can prepare ourselves for ministry development and be motivated to engage in it.

III. SETTING THE CLIMATE FOR MINISTRY DEVELOPMENT.

- A. **The Team Approach to Ministry.**
- B. **Delegation of Responsibility and Authority.**

Objective: to advocate team ministry as an appropriate structure for creating an atmosphere where development can occur, and to explain the importance and process of delegation in order to develop ministry.

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IV. IMPLEMENTING MINISTRY DEVELOPMENT.

- A. **Identifying Leaders.**
- B. **Developing Leaders.**
- C. **Equipping and Mobilizing Leaders.**

Objective: to provide practical training in how to identify and develop leaders, and effective ways in which to equip and mobilize them.

V. STRUCTURES FOR MINISTRY DEVELOPMENT.

- A. **Small Groups.**
- B. **Structures for Assimilation.**

Objective: to advocate small groups as an appropriate and effective structure for ministry development, and to emphasize the importance of having a process in place for assimilation.

VI. CONCLUSION.

- A. **The Need for Evangelism.**
- B. **The Desire for Growth.**
- C. **Resources for Ministry Development.**

Objective: to conclude with some final points that are critical to consider and include in ministry development, and to provide information on how to acquire further resources on the topic.

Ministry Development

MINISTRY DEVELOPMENT: SYLLABUS

Class Schedule -- 10 hour Course

CLASS #1: I. Introduction; II. Preparing for Ministry Development - A. Attitude for Development, B. Vision and Development, C. Change and Ministry Development.

CLASS #2: II. Preparing for Ministry Development (cont.);
III. Setting the Climate for Ministry Development -

CLASS #3: III. Setting the Climate for Ministry Development (cont.); IV. Implementing Ministry Development -
A. Identifying Leaders.

CLASS #4: IV. Implementing Ministry Development (cont.).

CLASS #5: V. Structures for Ministry Development;
VI. Conclusion.

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Assignments

This course requires a written project. The student's final grade will come from the evaluation of one (1) of the options below:

Option #1

Develop a "Ministry Opportunity Handbook" for your church that includes at least 30 "positions" organized in alphabetical order according to at least five general ministry areas (for example, Children's Ministry, Worship Ministry, Sunday School, Evangelism, Home Groups, Missions, etc...). Each position should be described according to the format provided for at the end of this course.

Option #2

Develop a plan for a VHS meeting associated with an actual or hypothetical ministry. Provide a general one page outline describing how the meeting will be conducted and what will be included. Provide a 4-6 page report of the actual contents of what will be said during the "Vision" and "Skill" portions of the meeting.

Ministry Development

MINISTRY DEVELOPMENT - Course Outline

I. INTRODUCTION.

A. **What Do We Mean by "Ministry Development"?**

1. A young seminary graduate appeared to be arguing with his wife outside the front door of the church which he recently began pastoring. His wife was heard to say, "Fine! You can practice baptizing me one more time, but when it comes to funerals you're going to have to figure it out on your



own."

2. How does one develop ministry skills? How does one develop ministry skills in others? How does one develop a broader base of ministry? How does one mobilize further ministry within an already existing ministry?

B. **The Contents of this Course.**

1. Although the principles found in this course will be able to be applied to personal ministry development, the more direct purpose of the course is to provide training in how to develop an existing ministry through developing the ministers around you. Thus, it is a course designed to promote ministry mobilization within an existing ministry.

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2. The course will include four major sections:
 - a. Preparing for Ministry Development.
 - b. Setting the Climate for Ministry Development.
 - c. Implementing Ministry Development.
 - d. Structures for Ministry Development.



II. PREPARING FOR MINISTRY DEVELOPMENT.

A. **Attitude for Development** (ministries should be developed).

1. Indeed, it is God's will for ministry to expand. It is God who "makes things grow." Study 1 Cor 3:6-9.



- a. God is sovereign in growing a ministry.
 - b. At the same time, His people must participate and cooperate.
2. Study Mt 16:18.



- a. Ministry development is certain - **I WILL** build my church.
- b. Ministry development is progressive - I will **BUILD** my church.
- c. Ministry development is relational - I will build **MY CHURCH**.



Ministry Development

B. Vision and Development.

1. Definition and description of vision.



- a. Vision is by nature a statement of faith that is both idealistic and ambitious.
- b. At the same time it is appropriate for the times and meets a unique need.
- c. Vision implies action. T.E. Lawrence has been quoted as saying:

"All men dream, but not equally. Those who dream by night in the dusty recesses of their minds awake to find that it was vanity; but the dreamers of day are dangerous men, that they may act their dreams with open eyes to make it possible."

- d. "A vision is a realistic, credible, attractive future for your organization...vision always deals with the future."¹

2. Uses of vision. Vision should:

- a. attract commitment and energize people.
- b. create a sense of meaning and significance in the lives of those involved.
- c. establish a standard of excellence.
- d. bridge the present and the future.
- e. clarify purpose and direction.
- f. promote a sense of focus.
- g. inspire enthusiasm and encourage commitment.

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3. Establishing vision.

a. Vision for ministry is planted in someone by God. It can be further defined as that person begins to gather appropriate information. For example, someone with a vision to plant a church in a certain community might go door to door and ask the following questions:

- 1) Are you an active member of a nearby church?
- 2) What do you think is the greatest need in this community?
- 3) Why do you think most people do not attend church?
- 4) If you were looking for a church in this area, what kinds of things would you look for?
- 5) As a member of this community, what advice would you give me as a Pastor of a new church?

b. Ministries that already exist but have a need to establish vision more clearly may ask themselves:

- 1) What is the nature of our ministry?
 - a) What is our mission?
 - b) What is our value to society?
 - c) What is our unique position or distinctive style?
 - d) What does it take for us to succeed?
- 2) How does our ministry operate?
 - a) What are our values?
 - b) What are our weaknesses?

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c) What is our strategy?

- 3) Promote class discussion by asking students to consider a ministry in which they are involved and fill in the following statement: "My ministry intends to make enormous progress over the next _____ years by



C. Change and Ministry Development.

1. When we consider vision we must also consider change. One author writes:

"Leaders must be people of vision, externally as spokesperson and direction setter and internally as coach and change agent."²

2. When change is necessary to achieve ministry development, a leader should consider three phases of change:
- Endings - How can we allow old things to end naturally and gracefully?
 - Neutral ground - How can we promote an atmosphere of allowing people to claim ownership of the new direction?
 - New beginnings - How can we promote action?
3. The following general process should be followed:
- Define the issue.
 - Get the facts.
 - Consider the alternatives.
 - Make the decision.
 - Act on the decision.

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4. The following suggestions may be considered:
 - a. Pray and fast for insight and clarity.
 - b. Develop a diagnosis. Describe the ministry as it exists now and what it should look like in the future.
 - c. Develop a process of building momentum. Start with a list of simple actions that are easily accomplished.
 - d. Focus on persuading those in the ministry who influence others.
 - e. Be patient. Understand that exploration and commitment phases within the process of change are often preceded by denial and resistance phases.

D. **Conflict and Ministry Development.**

1. Since change is inevitable in ministry development and conflict always accompanies change, so too conflict is inevitable in ministry development. It has been said that "the pioneers are the guys with arrows in their backs."
2. The question is not whether or not conflict will exist, but how you will handle the conflict. In general, failure can often be seen to be associated with an inability to get along with people.
3. Use the following list of suggestions to promote discussion concerning how to handle conflict.



- a. Minister in the context of shared leadership. Do not be a lone ranger. Avoid allowing the issue to be directed solely at yourself.
- b. Use spiritual weapons. Study 2 Cor 10:3-5.



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What are spiritual weapons?

- c. Place people above programs. Remember, your goal is not to defend yourself but to build up people.
- d. Respect other points of view. Be willing to learn something. Listen for truth in the midst of error.
- e. Seek to understand before being understood.
- f. Do not involve yourself in trying to judge motives.
- g. Confront in a gentle way (see Gal 6:1-5).



- 4. Some people need to be handled more carefully. You may even need to "turn away from them." Study Rom 16:17 and Tit 3:10,11. These people may be referred to as "antagonists."
 - a. Ten indicators. Antagonists tend to:
 - 1) have a history of not staying involved in ministries for significant periods of time.
 - 2) currently have major problems with other people and situations in their lives.
 - 3) try to collect evidence against you as if they are building a court case.
 - 4) be extremely independent.
 - 5) refer to anonymous others who support their position.
 - 6) have a negative self concept.
 - 7) have an excessive need for praise and attention.
 - 8) be extremely inflexible.
 - 9) have an authoritarian and aggressive type of personality.

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- 10) be paranoid of people, in general.
- b. How to handle antagonists.
 - 1) Act professionally. Be business-like in your interaction.
 - 2) Be patient. Do not react in anger.
 - 3) Be extremely conscious of accuracy in all you say. Count every word.
 - 4) Keep interaction to a minimum.
- c. How to protect yourself against antagonists.
 - 1) Create a broad base of responsibility in the ministry. Do not set yourself up as the sole authority.
 - 2) Establish clear policies. Follow them.
 - 3) Create clear job descriptions for staff and lay leaders.
 - 4) Understand and implement biblical processes of discipline.
 - 5) Do not confront or be confronted without others there to support and witness what occurs.

III. SETTING THE CLIMATE FOR MINISTRY DEVELOPMENT.

A. The Team Approach to Ministry.



1. The nature of teams.
 - a. A team is made up of two or more people who need each other in order to accomplish a

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common purpose.

- b. Group Exercise -- Break into groups of three or four and allow each individual a few minutes to describe the best experience they ever had as part of a team. Record the characteristics that made each experience so worthwhile. Which ones are common to



several?

- c. Promote class discussion concerning what makes a team successful by using the lists of characteristics reported by each group and by referring to the following list of common characteristics of successful teams: shared purpose, common vision, common spirit or philosophy, trust/respect for each other, able to have fun together, celebration of unity within diversity, each person is clearly needed, credit is incidental, prayer together, high-level of commitment, accountability, appropriate division of labor, open relationships, dynamic and spontaneous problem solving.



2. General team dynamics (before going over these points, study Eph 4:11-13 and promote discussion).



- a. Team members must trust each other and respect each other's abilities.
- b. Team members must be willing to be accountable to each other without being in competition with each other.
- c. Team members must promote unity and act as one unit while not discouraging individual

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activity.

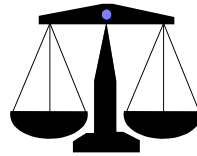
- d. Team leadership should be more "facilitating" in style:
 - 1) The facilitator is more of a "coach" than a "boss".
 - 2) The facilitator provides a sense of initiative and structure. Direction is provided by pointing to tasks at hand.
 - 3) The facilitator focuses on the team as a whole unit before focusing on individual members.



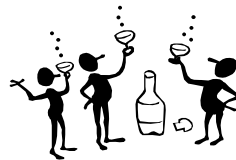
3. Team activities.
 - a. Initial activities.
 - 1) Define the mission (purpose and objectives).
 - 2) Recruit the members.
 - 3) Define group responsibilities, facilitator responsibilities, and individual member responsibilities.
 - b. Task oriented activities.
 - 1) Setting objectives.
 - 2) Planning and scheduling.
 - 3) Follow through and implementation.
 - 4) Evaluation.
 - c. Relationship oriented activities.
 - 1) Mutual encouragement.

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- 2) Accountability.
- 3) Vision refinement.
- d. Closing activities.
 - 1) Celebration of completed goals.
 - 2) Reflection and documentation pointed toward future efficiency and effectiveness.
4. Building teams.
 - a. Create an open climate of ministry that clearly encourages a diversity of gifts, interests, and personalities.
 - b. Match people up with their interests and abilities. Focus on effective ways to link people with appropriate tasks.
 - c. Engage in clear communication as to the nature of a task and what is expected. Seek to make available clear job descriptions (lead the class in discussion concerning how to do this).
 - d. Ensure that responsibility and authority are consistent with each other.



- e. Create an atmosphere of vulnerability and trust. Be open with and accepting of each other.
- f. Celebrate successes together. Bear burdens together. Have fun together. Work hard together.



- g. Develop a sense of shared ownership of the

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vision. Encourage others to communicate their passion. Engage in storytelling.

5. Team formats.

a. VHS format.



- 1) V = Vision casting. Time is spent in the beginning of each meeting introducing, reinforcing, clarifying, and developing vision. This phase of the team meeting should most often be led by the facilitator and should be used to inform and inspire. Use the following list to promote discussion as to the types of things that might be said/done during this phase of the meeting: releasing, prompting, promoting, declaring, building confidence, storytelling, defining, clarifying, motivating, encouraging, empowering, commissioning, stimulating.



- 2) H = Huddle. Time is spent in groups in order to plan, report, and evaluate. This phase of the team meeting should be used to organize the activities of the team and further develop team relationships. Use the following list to promote discussion as to the types of things that might be said/done during this phase of the meeting: reporting, celebrating, problem solving, planning, anticipating, exhorting, sharing, praying.

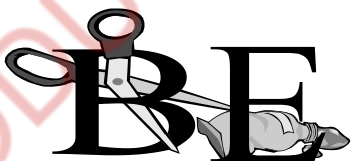
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- 3) S = Skill. Time is spent training members. This phase of the team meeting should be used to equip members to be more able to accomplish their tasks. Leaders should decide on training topics after asking their members, "How can I help/equip you to do your ministry better?" Use the following list to promote discussion as to the types of topics that might be addressed during this phase of the meeting: developing listening skills, how to manage conflict, how to recruit and motivate people, how to identify people's gifts, how to plan and run a meeting, understanding group dynamics, how to respond to crisis situations, how to develop a Bible study, how to recruit and train an apprentice.



- b. BETA format.



- 1) BE = Building through Encouraging. This phase of the meeting is analogous to the "V" of VHS, with more of an emphasis on support rather than vision.

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- 2) T = Training. This phase of the meeting is analogous to the "S" of VHS.



- 3) A = Accountability. This phase of the meeting is analogous to the "H" of VHS, with more of an emphasis on reporting than planning.

B. Delegation of Responsibility and Authority.

1. General principles.

- a. In order to create an atmosphere for ministry development, an atmosphere of delegation must be in place. People must understand that room is made for development and that their initiative to get involved will not be ignored or quenched (promote discussion as to how this atmosphere might be promoted).



- b. Delegation includes responsibility and authority. People must know what is expected and must also be empowered to do it. They must understand their obligation, but must

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also have the opportunity to fulfill it.

- c. Delegation should be based on a system that weighs decisions.



2. Decision levels.

- a. Level 1 decisions -- major decisions that will impact your whole organization and will be implemented over the next two to five years that normally take one to six months to decide.
- b. Level 2 decisions -- decisions regarding key objectives used to accomplish level one plans that will be implemented this year and that normally take one to six weeks to decide.
- c. Level 3 decisions -- decisions regarding monthly activities that represent the normal operations of the organization and that normally take one to six days to decide.
- d. Level 4 decisions -- decisions regarding incidental, weekly activities that normally take one to six hours to decide.
- e. Level 5 decisions -- decisions regarding incidental, daily activities that normally take one to six minutes to decide.

3. Delegation according to levels.

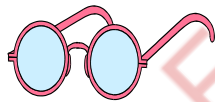


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- a. Level one and two decisions should not be delegated. Lack of direct leadership on these levels causes confusion.
- b. Level four and five decisions must be delegated. Excessive direct leadership on these levels causes confusion.
- c. Level three decisions should be delegated more and more as "normal operations" becomes increasingly apparent to all involved and as the administrative tools and information become clearly established. The more advanced (mature) the organization is in this area, the more available it is to create an atmosphere of delegation.

IV. IMPLEMENTING MINISTRY DEVELOPMENT.

A. **Identifying Leaders.**



1. Ministry development begins with the ability to identify potential leaders. Use the following list to discuss various aspects of criteria for identifying leaders.



- a. Look for those who have a heart for God (consider 1 Sam 13:14). Identify those who have a high degree of spiritual sensitivity and who are clearly motivated to seek God.

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- b. Look for those who have an ability to influence others.
 - c. Look for those who have a servant's heart.
 - d. Look for those who display a willingness to grow and to learn. Identify those who have a teachable spirit and are willing to submit to others.
 - e. Look for those who display a significant level of self-discipline and self-management.
 - f. Look for those who have a passion for the growth of the Kingdom of God. Identify those who have a pure desire to see God glorified.
2. Once a potential leader has been identified, you should begin to "test the waters." Meet with that person on an informal basis and begin to speak about the things of God and serving Him. Observe how the person responds. A true potential leader will respond eagerly to the idea of being involved in ministry, and will engage zealously in conversation about the things of God.
 3. Those who respond with eagerness and zeal should be offered entry level ministry opportunities. This will give you an opportunity to evaluate their sincerity and ability.
 - a. Discuss various types of ministry opportunities that could be offered.
 - b. Discuss ways in which sincerity and ability can be evaluated.



4. Once a potential leader has been identified,

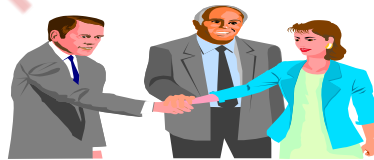
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tested, and evaluated, a more formal step can be taken in moving the person toward leadership. An actual apprentice type of arrangement could be agreed upon, and the potential leader could begin the process of developing as a leader.

B. Developing Leaders.

1. General Strategies.

- a. Slow, deliberate apprentice strategy -- to be used when there is very little previous leadership experience and/or when the developing leader desires to move more slowly.
- b. Fast, focused "in-training" strategy -- leaders with some previous experience have leadership modeled to them as they meet together within appropriate ministry contexts.



- c. Quick, short-term workshop strategy -- leaders who have significant previous experience and who desire to begin as soon as possible can engage in orientation workshops designed to prepare the leader for the specific task and to promote a sense of structure and organization.
- d. Assignment then information strategy -- this strategy puts more of a focus on supervision and relationship than on orientation and teaching, but requires a developing leader to display a willingness to be flexible, spontaneous, and initiating.
 - 1) The developing leader first commits to a specific assignment (e.g., recruit and care for a small group of 6-8 people).
 - 2) Consulting, coaching, training, problem solving can be done in process. As

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issues arise, the supervisor offers training that is based on the context and nature of the issue. Information follows the assignment and its implementation.

- e. In general, training can occur with the following process: describe the skill, model the skill, observe the skill being done, offer feedback (constructive criticism).

2. Areas of development.

- a. In general, people want leaders to be credible both in character and abilities. Surveys have shown that honesty, competence, and ability to inspire are the most desired and expected traits that people want in their leaders.³
- b. Leadership development should include an emphasis on the importance of words. Gossip, slander, lying, deceit, criticism, murmuring, boasting, and exaggeration are some of the areas that must be avoided.



- c. Leadership development should include an emphasis on the importance of three basic areas of conduct (read 2 Timothy 2).
 - 1) **Work ethic** -- leaders must be internally motivated and self-disciplined (consider 2 Tim 2:15).
 - 2) **Women** -- men must be very careful of how they conduct themselves with women (consider 2 Tim 2:22).
 - 3) **Wealth** -- leaders must not be consumed by the things of this world (consider 2 Tim 2:3,4).



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d. Leadership development should include an emphasis on establishing various attitudes that can become methods to avoid personal problems.

1) Avoid rationalizing sin -- build into yourself an attitude that considers the ramifications of sin before being tempted. The reality of potential consequences can be a deterrent. Remember, habits are controlling.

2) Avoid superficiality in relationships -- build depth into your relationships to the point that you will not want to disappoint others.

3) Avoid being irresponsible -- practice integrity, reliability, and accountability.

4) Avoid being a "workaholic" -- establish hobbies that are relaxing, fun, and enjoyable and that remove you from the environment of responsibility and stress. As much as possible, involve your family.



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- e. Leadership development should include an emphasis on opening an "IRA" account.



- 1) "I" = Integrity -- the ability to begin something. Holy initiative is motivated by a sense of holy authority which is realized by being a servant (consider 1 Tim 3:13).



- 2) "R" = Reliability -- the ability to follow through on things. Holy reliability is a by-product of living life according to Col 3:23.



- a) A leader must want to be reliable. He must be motivated by an absolute refusal to compromise his own integrity (consider Mt 5:37).
- b) A leader must have the ability to be reliable which necessitates an ability to manage his own life well.

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- 3) "A" = Accountability -- willingness to be responsible before others for your actions. The idea of accountability assumes that both initiative and reliability are being practiced. Also, it necessitates a team mentality.

C. **Equipping and Mobilizing Leaders.**

1. General principles.

- a. In President Ronald Reagan's office was a plaque that read:

"It's amazing how much you can get done if you don't care who gets the credit."

In order to equip and mobilize others, your desire to see others doing ministry must outweigh your need to be recognized yourself. Equippers and mobilizers are ones whose fulfillment comes from releasing others into ministry.

- b. Do not begin ministries without ministers. Form must follow function. Thus, focusing on establishing leaders not committees.
- c. When equipping leaders, remember the basic needs of people: identity/security; meaning/purpose; love/relationship.
- d. Structure and organize according to relationships, not mere pragmatism. For example, when organizing home groups allow people to come together because of their relationships with each other, not simply because of where they live in proximity to each other.
- e. Try to be involved in what God is doing. Instead of coercing people to get involved in something that you propose, look to encourage people to get involved in what concerns them.

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Look for real spiritual burdens in the lives of potential leaders and encourage them toward a response to that burden.

- f. Avoid the type of organization that has such a developed hierarchy that it stalls progress. People become discouraged and frustrated when there is a structure that results in having to involve too many others in order to get the simplest things accomplished. Provide as much supervision as is necessary, but no more!
- g. Promote the idea of doing ministry in teams. Stress apprenticeship as the normal method of getting launched into ministry.

2. Specific principles.

- a. Develop a communication system for making people aware of needs that need to be addressed.



- b. Abolish the phrase, "We've never done it that way before."
- c. Provide teaching designed to discover and apply spiritual gifts. In general, ask people to consider three points:
 - 1) What do you like to do?
 - 2) What are you good at doing?
 - 3) What do others say you are good at doing?
- d. Continuously apply the principle of successful management that can be described by the following statement: **DEFINE THE NEEDS YOU HAVE AND THE RESOURCES THAT ARE AVAILABLE AND THEN MATCH THEM TOGETHER IN APPROPRIATE WAYS.**



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- 1) Study Eph 4:11,12. Notice how those who are gifted in the church are called to "equip" the saints so that they can do the work of the ministry. To "equip" can mean to "place two parts together in a way that strengthens the whole."



- 2) Those who are gifted (resources) must be matched up in effective ways with those who need to be trained (needs).
- 3) For example, some studies have shown that, as an average, 10% of the members of a church operate in the gift of evangelist (resources). These people need to be identified and matched up with new converts who may have the least ability to know how to evangelize, but often have the most zeal for evangelism and the largest networks of unsaved friends who need to be evangelized (needs).

e. Avoid the phrase, "We have never done things in that way before." Develop an atmosphere that is open to and encourages innovation.

V. STRUCTURES FOR MINISTRY DEVELOPMENT.

A. **Small Groups.**



1. More and more ministries are finding that in order

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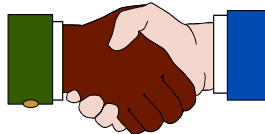
to grow the church, you must "grow the church smaller." Small groups provide realistic opportunities for:

- a. fellowship.
 - b. pastoral care.
 - c. involvement in ministry.
 - d. leadership development.
2. Use the above list to promote discussion of specific ways in which small groups are effective structures for ministry development.



B. Structures for Assimilation.

1. Create a climate that welcomes visitors. Discuss how the following activities help create this climate in a church.
 - a. Greeters.
 - b. Information desk.
 - c. Welcome packet offered to visitors (information concerning the church and request for their address and phone number).
 - d. Visitors reception after services.
 - e. The importance of a personal greeting from the Pastor (s).



2. Establish a process for contacting visitors.
 - a. Letters (formal and informal).

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- b. Phone calls.



- c. Home visitation.

- 3. Provide opportunities for newcomers to be involved in activities outside church services.

- a. Newcomers reception at the Pastor's home.

- b. Church social activities.

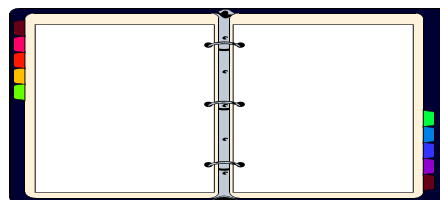
- 4. Develop an actual process for newcomers to begin getting involved in church activities and ministry.

- a. Regularly provide a newcomers/membership class designed to orient a person in the history, culture, vision, etc... of the church.

- b. Regularly provide a "gifts class" designed to help people understand and become aware of their gifts.



- c. Design and make available (in association with the above mentioned classes) a "Ministry Opportunity Handbook" that includes (in alphabetical order according to general ministry areas) descriptions of available ministries in the church. The following is an example of how one entry might appear:



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| | |
|-------------------------------|---|
| General Ministry Area: | Children's Ministries |
| Position: | Children's Choir Coordinator |
| Skills/Gifts Needed: | Ability to work with children; admin., exhortation; musical ability. |
| Responsibilities: | planning music; directing choir; planning times and places to practice and perform; maintain communication with church leaders. |
| Time Commitment: | One hour each week for practice and/or performance; Two hours each week for preparation and admin. |
| Contact Person: | Minister of Music. |

VI. CONCLUSION.

A. **The Need for Evangelism.**

1. Ministry development assumes that more and more people are coming into the church.



2. In order for that to occur there needs to be a focus placed on "network evangelism" (individuals evangelize within their own networks of relationships).
 - a. One survey showed that 47% of those initially attracted to the Gospel message were attracted directly through an individual they knew. Another survey showed that 86% of those brought into the church came via friends and relatives.⁴
 - b. It should be taught to your members that the chief characteristics of those used by God to bring others to Christ are caring and loving.

B. **The Desire for Growth.**

1. Ministry development assumes that there is a growth mentality in the church.
2. Win Arn, a respected authority on church growth,

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offers the following ratios that are necessary for growth and indicative of a growth mentality.⁵

- a. Friendship ratio -- 1:7 (a new convert should have 7 friends in the church within 6 months).
- b. Role/Task ratio -- 60:100 (60 roles or tasks are available for every 100 members).
- c. Inward to Outward Task ratio -- 3:1 (for every 3 tasks done within the church, there is 1 task done outside the church).
- d. New Group ratio -- 1:3 (1 out of every 5 groups in the church should have started within the past 2 years).
- e. Group ratio -- 7:100 (7 groups exist in the church for every 100 members).
- f. Board ratio -- 1:5 (1 of 5 board members joined the church within the past 2 years).
- g. Staff ratio -- 1:150 (1 full-time staff person for every 150 members).
- h. Visitor ratio -- 3:10 (3 of every 10 local visitors should be actively involved within 1 year).
- i. Great Commission Focus ratio -- 3:5 (3 of every 5 elected officers have a personal interest in worldwide evangelism).



C. Resources for Ministry Development.

1. For "The Church Planting Workbook" and "The Church Planter's Checklist" write to:

Charles E. Fuller Institute in Pasadena, California (also Church Resource Ministries in Fullerton, CA).
2. The "Mobilizing Laity for Ministry Kit" is available from:

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Institute for American Church Growth
709 E. Colorado Blvd. Suite 150
Pasadena, CA 91101

3. Other resources available from:

Meta-Church Project
1-800-MAP-META
1-800-289-6129 (fax)

and

Center for Development of Leadership for Ministry
P.O. Box 5407
Diamond Bar, CA 91765-5407

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ENDNOTES

¹Burt Nanus, Visionary Leadership (San Francisco: Jossey-Bass Publishers, 1992), p.8.

²Ibid, p. 13.

³John Miller, Outgrowing the Ingrown Church (Grand Rapids, MI: Zondervan Publishing House, 1986), p.149.

⁴C.Peter Wagner Church Growth State of the Art (Wheaton, Ill: Tyndale Publishing House, 1989), pp.53,73.

⁵Ibid.

Ministry Development

PRODUCT OF FAITH BIBLE COLLEGE

Ministry Revitalization

Ministry Revitalization -- Objectives



I. INTRODUCTION.

- A. The Tendency of Fallen Man.
- B. Signs and Symptoms of Stagnation and Decline.
- C. Purpose and Contents of this Course.

Objective: to establish the need, importance and format of the course.

II. A PERSPECTIVE FOR MINISTRY REVITALIZATION.

- A. Introduction.
- B. Organizational Subordination Explained.
- C. Organizational Subordination Illustrated.
- D. Organizational Subordination Applied.
- E. Conclusion.

Objective: to establish a perspective from which to work toward revitalization by explaining, illustrating, and applying the idea of organizational subordination (form follows function/substance).

III. A CASE STUDY OF A POTENTIAL SITUATION OF MINISTRY REVITALIZATION: THE CHARISMATIC MOVEMENT WITH DEPTH.

- A. Introduction.
- B. Explanation of the Key to Balance.
- C. Illustrations of the Key to Balance.
- D. Application of the Key to Balance.

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E. Conclusion.

Objective: to promote theological balance as a requirement for revitalization by challenging students toward a focus on the Cross, and to apply the use of that type of balance to an actual, potential situation of revitalization.

IV. BACK TO THE BASICS: TWO AREAS OF MINISTRY REVITALIZATION.

A. Introduction.

B. Worship.

C. Leadership Development.

Objective: to emphasize the importance in revitalization of putting first things first by pointing to two basic areas of concern that must be considered when revitalization is needed.

V. GENERAL POINTS AND PRINCIPLES INVOLVED IN MINISTRY REVITALIZATION.

A. General Points.

B. General Principles.

Objective: to equip one to be able to better move toward revitalization by conveying information and insights about it, as well as actual practical avenues toward it.

VI. CONCLUSION.

A. Revitalization is Biblical.

B. Signs and Symptoms of Revitalized Ministries.

Objective: to conclude with biblical points and to encourage and challenge students to consider a picture of revitalization.

Ministry Revitalization

MINISTRY REVITALIZATION: SYLLABUS

Class Schedule -- 10 hour Course

CLASS #1: I. Introduction; II. A Perspective for Ministry Revitalization - A. Introduction, B. Organizational Subordination Explained.

CLASS #2: II. A Perspective for Ministry Revitalization (cont.).

CLASS #3: III. A Case Study of a Potential Situation of Ministry Revitalization: The Charismatic Movement with Depth.

CLASS #4: IV. Back to the Basics: Two Areas of Ministry Revitalization; V. General Points and Principles Involved in Ministry Revitalization- A. General Points.

CLASS #5: V. General Points and Principles Involved in Ministry Revitalization (cont.); VI. Conclusion.

Ministry Revitalization

Assignments

This course requires a written project. The student's final grade will come from the evaluation of a strategy paper described below:

Assignment #1

The student will do a 1200-1500 word strategy paper (5-6 typed pages) designed to promote revitalization in a ministry (either current, past, or hypothetical). The paper should include the following sections:

1. A prayer support plan for revitalization that includes yourself, ministry leaders, and members.
2. A plan to revitalize the preaching/teaching aspect of the ministry.
3. A plan to expand leadership development within the ministry?

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MINISTRY REVITALIZATION - Course Outline

I. INTRODUCTION.

A. **The Tendency of Fallen Man.**

1. Someone once said:

"Give a renewal movement 100 years and it will be equally as institutionalized as that which it originally intended to renew."

2. Indeed, even a cursory study of Church history will reveal the tragedy of this truth. This is not, however, a principle of the Kingdom of God. We do not have to fall into institutionalism. How do we maintain renewal? How can we revitalize our ministries and our lives?

B. **Signs and Symptoms of Stagnation and Decline.**

1. A lack of prayer.
2. Becoming more and more introverted (less and less outreach).
3. A fear and hostility toward change.
4. Traditionalism (traditions are the living faith of the dead; traditionalism is the dead faith of the living).
5. An insistence upon living in the past (everything was "better" a long time ago).
6. A lack of qualified leadership.
7. A predominance of negativity.
8. An emphasis on the structure of the ministry (organization) instead of on the ministry itself.

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C. Purpose and Contents of this Course.

1. The purpose of this course is to provide concepts and procedures that will enhance one's ability to engage in ministry revitalization.
2. The course includes four major sections which have the following titles.
 - a. A Perspective for Ministry Revitalization.
 - b. A Case Study of a Potential Situation of Ministry Revitalization: The Charismatic Movement with Depth.
 - c. Back to the Basics: Two Areas of Ministry Revitalization.
 - d. General Points and Principles Involved in Ministry Revitalization.



II. A PERSPECTIVE FOR MINISTRY REVITALIZATION.

A. Introduction.

1. Why does God spend so much time in the Old Testament explaining and establishing the sacrificial system only to say in various other places in the Old Testament that He does not want it?



- a. Read and discuss the implications of Hos 6:6 with respect to the above question.
- b. Read and discuss the implications of Ps 40:6-8 with respect to the above question.
- c. Read and discuss the implications of Ps 51:16,17 with respect to the above question.

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2. It is not that God does not want his people to make the sacrifices that He Himself has commanded them to make (see Leviticus 1-5). It is, however, that God sees those sacrifices (containers) as useless unless the appropriate heart attitude (contents) accompanies them.



- a. Containers without contents are useless. Religious actions without sincere attitudes are worthless. Form without substance is futility and leads to death.



- 1) Read and discuss the implications of 1 Sam 15:22 with respect to the above statement.
- 2) Read and discuss the implications of Mal 1:10 with respect to the above



statement.

- b. Containers with contents are useful. Religious actions with sincere attitudes have worth. Form with substance is worthwhile and leads to life.

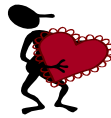


- 1) Read and discuss the implications of Mt 23:23 with respect to the above statement.
- 2) Read and discuss the implications of Mt

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5:17 with respect to the above statement.

3. The answer to the apparent contradiction posed by our initial question revolves around the fact that God requires forms to be accompanied by appropriate substances. He requires the sacrificial system to be accompanied by appropriate attitudes. Yes, He desires that His people engage in the sacrificial system. However, it must be entered into not as a mere form, but with the proper heart attitudes that would accompany such a form.



4. Thus, the proper perspective for ministerial revitalization is to insist that form follows function; that is, that the ministerial structure follows the ministry itself. In this section of the course we will seek to:
 - a. Explain the principle of "organizational subordination."
 - b. Illustrate the principle of "organizational subordination."
 - c. Apply the principle of "organizational subordination."

B. **Organizational Subordination Explained.**

1. A metaphor.



- a. A basketball coach decided on a certain system of offense and defense he would use in the upcoming season. In making this decision he did not consider what kind of players he would have on his team. He simply decided on the system and assumed the players would fit into it. Unfortunately, the type of players that made the team that year did not fit into that particular system of play. The team consisted of an abundance of short players who were excellent outside shooters. The coach's "system" required an abundance of taller, inside players. The coach refused to

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change his pre-determined system of play. The players could not fit into the system, and the team lost every game they played.

- b. The same type of thing occurs in ministry when we put the ministerial structure ahead of the ministers and ministry itself. We determine what the organization will look like and we try to force the ministry into it. When we refuse to allow the ministry to dictate what the structure will look like, we begin to become institutionalized in our thinking and our ministries begin to die! The key to revitalization is to allow the ministry (contents) to dictate what the structure (form) will look like.

2. Building organisms instead of organizations.



- a. The opposite of revitalization is institutionalization. The opposite of an organism is an organization. God is forming the **BODY** of Christ, not the organization of Christ (consider Heb 10:5).



- b. When the system, organization, or structure of a ministry begins to dictate who the ministers are and what the ministry does, then institutionalism begins to be established. It is like putting "the cart before the horse." Nothing moves! Superficiality replaces reality when ministry structure dictates actual ministry.



- 1) Which one depends on the other? Which is subordinate to the other?

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- a) For example, does the order of your Sunday morning service dictate what the Holy Spirit can and cannot do? This would result in institutionalism since the actual ministry is dependent upon and subordinate to the structure.



- b) Or does the movement of the Holy Spirit within the service dictate the order of it? This would result in revitalization since the structure is dependent upon and subordinate to the actual ministry.
- c) How might you apply these principles in order to revitalize your devotional times with God?



- 2) Which one remains even if the other ceases to exist?

- a) For example, do you continue praying through a prayer list in your devotional times with God even after those prayers have become ritualistically repetitive? This would result in institutionalism since the structure would remain even though the actual content would cease to exist.

- b) Or does your prayer time with God remain even though a different format is used? This would result in revitalization since the actual content of ministry would remain

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even though the structure would cease to exist (be changed).

3. Form must follow (be subordinate to) substance.
 - a. Man's tendency is to focus on the appearance instead of the substance. Our sin nature leads us toward being satisfied with the form while it is willing to allow the contents to be secondary (consider the implications of 1 Sam 16:7).



- b. However, for revitalization to take place in our lives and ministries, form must follow substance. That is, the actual ministry itself must dictate the ministerial structure, not vice versa. Structure is a tool to enhance ministry, not a dictator of that ministry. The organization is not supreme, but only exists to benefit the ministry itself. This is called "organizational subordination." The organization (and its structure) is dependent upon and formed according to the ministry being done by God through His ministers.

C. **Organizational Subordination Illustrated.**

1. Non-superficial (the form is subordinate to the function) Bible study -- read 1 Pt 2:2.



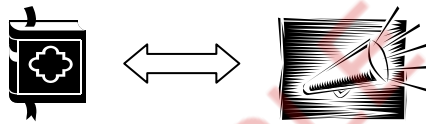
- a. An illustration of organizational subordination is seen in Bible study methods. Inductive study seeks to discover what the Bible says (content). A secondary goal is to organize those principles into doctrines (organization). The "organization" of study is subordinate to the actual study itself.

- 1) This maintains a freshness and integrity in Bible study. When we begin to study the Bible simply to defend our

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doctrines, then study becomes stale and full of hidden agendas.

- 2) Revitalized Bible study is that which is motivated by a desire to discover truth; that is, a desire to allow the Bible to speak for itself (inductive perspective). It is Bible study that makes the organizational aspects of study subordinate to the content aspects of study.



- b. Deductive study seeks to use the Bible to prove a pre-determined and organized point (organization). A secondary goal is to discover what the Bible says (content). The "content" of study is subordinate to that which is already organized in one's mind.

- 1) This results in a staleness and makes the student of the Bible vulnerable to hidden agendas. When we begin to study the Bible simply to discover what it says, then study becomes fresh and integral again.

- 2) Institutionalized Bible study is that which is motivated by a desire to defend or prove one's position simply for the sake of defending or proving it; that is, a willingness to use the Bible for its own organized purposes (deductive perspective). It is Bible study that makes the content aspects of study subordinate to the organizational aspects of study.

2. Non-superficial (the form is subordinate to the function) leadership -- read Mt 20:25-28.



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- a. Another illustration of organizational subordination is seen in leadership issues. Biblical leadership seeks to serve (content). A result of this service is authority (organization). The organization of leadership is subordinate to the content of leadership. This maintains a freshness and integrity in leadership. When we begin to lead simply to display or establish our authority, then leadership becomes stale and full of hidden agendas. Revitalized leadership is that which is motivated by a desire to serve. It is leadership that makes its organizational aspects subordinate to its content aspects.



- b. Institutionalized or worldly leadership seeks to display and establish authority (organization). When authority is recognized, then service may occur (content). The content of leadership is subordinate to the organization of leadership. This results in a staleness and makes the leader vulnerable to hidden agendas. When we begin to lead simply in service to others, then leadership becomes fresh and integral again. Institutionalized or worldly leadership is that which is motivated by a desire to display or establish authority simply for the sake of having authority. It is leadership that makes its content aspects subordinate to its organizational aspects.
3. Non-superficial (the form is subordinate to the function) lifestyle -- read Lk 16:13.



- a. According to Lk 16:13, why can a servant not serve two masters? How is this an issue of

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one thing being subordinate to another?

- b. Discuss how God and mammon can be used to illustrate the idea of organizational subordination. Does God dictate how you use money? Or does money dictate what you do with God? Which one is subordinate to the other in your life? With respect to lifestyle, how can you begin to experience revitalization?



D. Organizational Subordination Applied.

1. Revitalization is experienced in ministry by applying the concept of organizational subordination; that is, making sure that the form of ministry follows the function of ministry.
2. One of the most profound ways to apply this concept to your ministry is to focus on the process of **REPRODUCTION**. In reproduction there is life; there is revitalization.



3. In Eph 4:12 we see that ministers are to "equip" or "perfect" the saints. The context shows that the idea is that of reproduction. Christ reproduces Himself in ministers (through giving gifts), and those gifted ministers are to reproduce themselves in the saints (through equipping them). Other New Testament uses of the same Greek word, **katartismos** (typically translated as perfect, complete, or equip), are set in the context of reproduction.



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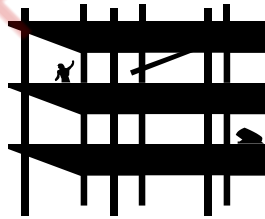
- a. 2 Cor 13:9,11 -- "perfect" is in the context of (see v.5) Christ in you (reproduction).
- b. Lk 6:40 -- "fully trained" (completed or perfected) implies the idea that the teacher reproduces himself in the student.
- c. Mt 4:21 -- "mend" (**katartizo**) describes the idea of putting something together again (reproduction).
- d. Mt 21:16 -- "prepared" (equip one to be able to) praise describes the idea of getting someone ready to do something (reproduce oneself so that another can do it).
- e. Heb 13:20,21 -- "equip" is set in the context of Christ in us (reproduction).



4. One of the great Scriptures concerning reproduction is 2 Tim 2:2. This verse speaks of entrusting (committing, depositing) to others what has been given to you. Other New Testament uses of the same Greek word, **paratitheemi** (typically translated as entrust, commend, or commit), are set in the context of reproduction. The idea of giving over and releasing control is central to the meaning, and thus, risk is involved.
 - a. 1 Pet 4:19 -- "entrust" describes the idea of releasing control based on a trust in God (risk is involved).
 - b. Acts 20:32 -- "commend" describes the idea of releasing control based on a trust in God (risk is involved, see vv.29-30).
5. Reproducing (which is life/revitalization), letting go of, and releasing others in ministry (Eph 4:12 and 2 Tim 2:2) is alien to the mentality of an organization. It can only be done by an organism. It is alien to a situation in which the structure of ministry dictates what can and can not be done in ministry. It can only be done when what is done in ministry dictates how things are structured.

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- a. Organizations can not do it because they must control in order to build their own kingdoms. Controlling others is alien to reproducing, letting go of, and releasing others. Building the "company", "denomination", or "organization" is alien to reproducing yourself and releasing others in ministry because the "organization" is the master (opposite of organizational subordination). It dictates the ministry (form does not follow function). Beware of worldly wisdom that justifies kingdom building (organization building simply for the sake of the organization) by arguing for order and accountability. Remember that Godly order and accountability does not control (oppress) others, but seeks to reproduce others. It seeks to build ministry, not organizations.



- b. Organisms can do it because the ministry (Christ in us) is master and the structure is servant. It is there to serve the ministry not to build itself up. When the structure is kept in its place as a servant of the ministry (organizational subordination), then ministers are free to reproduce themselves and release others into ministry. The ministry is what is being built, not the organization. Beware of worldly wisdom that comes against this perspective by arguing that there is too much risk involved and not enough order. A perspective of "too much risk" is often indicative of a lack of faith, and a perspective of "not enough order" is often indicative of a desire to control.

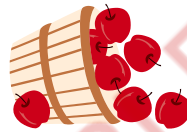
E. Conclusion.

1. Why does God spend so much time in the Old

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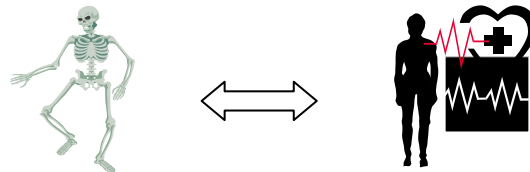
Testament explaining and establishing the sacrificial system only to say in various other places in the Old Testament that He does not want it? Answer this question by using Mt 23:23.

- a. Our perspective for ministry revitalization must be balanced (otherwise it is just a rebellious extreme). God did not want to negate what he commanded (the sacrificial system). He just wanted to show that it was useless (as a mold or structure) without the contents. The apples must be put into the mold or else you have an empty pie.



- b. In Mt 23:23 we see that God does not throw away the mold. He just puts it in proper perspective. Without the contents (which dictate what the mold is) the mold is dead (institutionalized). With the contents, the mold is revitalized. In ministry, one should not throw away the mold (the structure or organization), but one must keep it in perspective (organizational subordination).

- c. As renewal movements put ministry and organization back in perspective they must not negate the organization. Order, organizing, and structure are very biblical. There must be order and structure, but it must be dictated by ministry. It must result from ministry. When ministry results from structure it is superficial, institutional, and dead. When structure results from ministry it is real and alive.



2. Conclude this section by challenging students to apply these principles to various areas of ministry.

- a. For example, how might this perspective for ministry revitalization affect the Church's

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missions movement worldwide?

- 1) How does kingdom building in missions impair ministry to the nations?
- 2) How are missions structures and strategies determined? Are they based on real needs? Or are they based on the need for the denomination/organization to be built up?
- 3) What are the casualties of reproducing and releasing ministry on the mission field? Consider the principle found in Jn 3:30.



- b. How might this perspective for ministry revitalization affect the direction of the modern day "Charismatic movement"?



III. A CASE STUDY OF A POTENTIAL SITUATION OF MINISTRY REVITALIZATION: THE CHARISMATIC MOVEMENT WITH DEPTH.

A. **Introduction.**

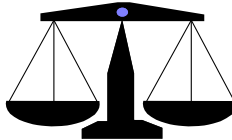
1. What is the Charismatic movement? It is a Christian movement sparked by the Holy Spirit over the past 40 years that places an emphasis on the use of the gifts of the Spirit in the church. It has been marked by various strengths, such as a focus on God's ability to heal, the need for a personal and intimate relationship with God, and a zeal for world evangelization. Unfortunately, it has also been marked by weaknesses and excess, such as a vulnerability toward materialism, and a warped understanding of health, wealth, faith, and worship.

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2. Many have said that the Charismatic movement is coming to an end. I don't think it is so much coming to an end as it is moving forward, maturing, and deepening. Indeed, it is time that it leaves behind its man-made superficiality (emphases on surface/external issues), and moves forward in its God sourced reality (emphases on deeper/internal issues). To become revitalized, it must become the Charismatic movement **WITH DEPTH.**



3. In order to make this transition, it is not necessary to move from one extreme to another. It is necessary to move into balance. Ministry revitalization is not found in extremes, but in balance.



4. **The key to Christian balance is discerning, accepting, and applying the difference between the METHOD and RESULT of the Gospel; that is, between the CROSS and the RESURRECTION.**

B. Explanation of the key to balance.

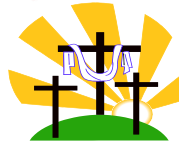


1. The cross and the resurrection represent death and life. They are certainly not mutually exclusive. Indeed, the cross and the resurrection are inseparable. Nevertheless, they are two very different aspects of the same event. One is the method and one is the result. The cross (death to self) represents how Christians should live. The

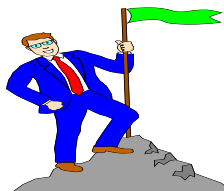
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resurrection (victory in Christ) represents the results of that particular method of living. The key to balance, and thus revitalization, is to recognize and implement the distinction between the two.

2. One way of not implementing this distinction is to treat the resurrection as if it were the method of Christian living.
 - a. **HOW** do you live out the Christian life? By living victoriously? No, by taking up your cross!
 - b. When we treat the resurrection as if it were the method, then we fall into a shallow, superficial, and frivolous form of Christianity. For revitalization to occur, there needs to be a fresh sense of the cross as the method of the Gospel. There needs to be a transition from superficiality to reality (depth and substance).



3. Another way of not implementing the distinction is to treat the cross as if it were the result of Christian living.
 - a. What is the **RESULT** of living the Christian life? Death? No, it is victory in Christ!
 - b. When we treat the cross as if it were the result, then we fall into a false, lifeless, and defeated form of Christianity. For revitalization to occur, there needs to be a fresh sense of the resurrection as the result of the Gospel. There needs to be a transition from superficiality to reality (depth and substance).



4. Fallen man tends to react to extremes. Often times, he reacts to one extreme by becoming

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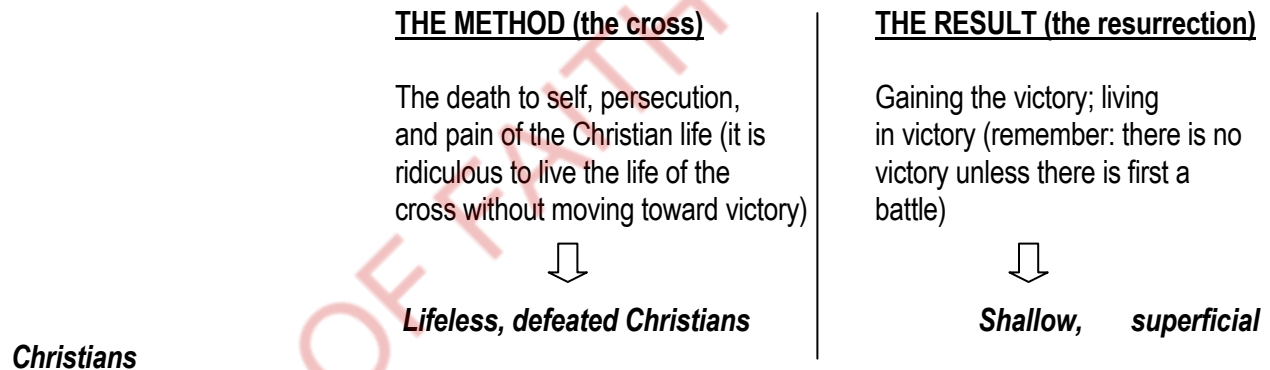
extremely wrong in the opposite direction. God calls us not to react to men, but to respond to Him. Let method be method and let result be result. Let the cross be the method of the gospel and let the resurrection be the result.

a. The result (resurrection) is the motivation for the method (the cross). Consider Heb 12:2 and Jn 13:1-5 with respect to this point.



b. The method (the cross) is the substance, meaning, or satisfaction of the result (the resurrection). Consider Phil 2:5-11 with respect to this point.

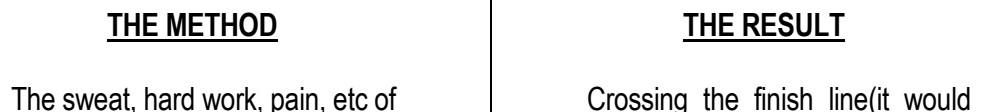
5. Use the following diagram to summarize the previous points.



C. Illustrations of the key to balance.



1. Use the following diagram to illustrate the principle of the key to balance as it relates to the life of a long distance runner.



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be
the

training and running the race (it would be ridiculous for a runner to continually run without ever crossing a finish line)

ridiculous for a runner to simply practice by constantly crossing finish line)



Lifeless, defeated runner

Shallow, superficial runner

2. Theologically, we could illustrate this principle with a general statement about salvation; that is, **IT IS FREE, BUT IT IS COSTLY.**

a. It is free because it has to be. We have nothing to give in order to earn, deserve or obtain it (consider Jer 10:23; 2 Cor 3:5; 1 Cor 4:7; Jn 3:27; Ps 127:1; Jn 15:5).



b. It is costly because we try to hang on to that which is not our own; that is, it is costly to our flesh. In a sense, then, we have nothing to give, yet we must give everything we have (consider 1 Cor 6:19-20).

c. Use the following diagram to illustrate the key to balance (the differentiation between method and result) as it relates to the doctrine of salvation.

THE RESULT IS FREE

THE METHOD IS COSTLY

| | |
|-----------------------|-------------------|
| SUNDAY | MT 16:21 |
| RESURRECTION | ROM 6:5 |
| GAIN | MT 16:25 |
| GET | LK 6:38 |
| LIVE (BEAR FRUIT) | JN 12:24 |
| POWER | 2 COR 12:9 |
| FIRST/GREATEST/LEADER | MK 9:35; LK 22:26 |

| |
|--------------------|
| FRIDAY |
| CROSS |
| LOSE |
| GIVE |
| DIE |
| WEAKNESS |
| LAST/LEAST/SERVANT |

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| | | |
|----------------------|------------|-------------------------|
| EXALTATION (LIFT UP) | PHIL 2:7,9 | KENOSIS (LAY DOWN) |
| FILLED | ACTS 1:8 | EMPTIED |
| FOLLOWERS | MT 16:24 | DENY SELF/TAKE UP CROSS |

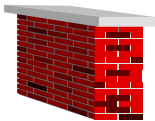
D. Application of the key to balance.

1. So should those in the Charismatic movement stop focusing on "power" and "being filled with the Spirit"? May it never be! However, for revitalization to come to that movement it must mature and understand that its initial focus must be on the METHOD. Indeed, weakness precedes power and emptying oneself precedes being filled. When power and being filled are seen as results of weakness and the emptying of oneself of self, then revitalization will come and we will see the Charismatic movement with depth!
2. Yes, it will include healing. However, it will be with much more of a focus on the method; that is, a pure desire to glorify God (Jn 9:3;11:4), a sincere sense of compassion (Mt 14:14), and a humble willingness to confess sin (Jms 5:16).



3. Yes, it will include dynamic praise and worship. However, the focus will not simply be on an event of worship, but on a lifestyle of worship.
4. Yes, it will include a focus on faith, but with an understanding of the nature and object of faith.

a. There are obstacles to faith.



- 1) Mt 15:23 -- others who do not understand you.
- 2) Lk 5:18,19 -- difficult circumstances.

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- 3) Mk 5:35 -- spiritual warfare.
- 4) Jn 9:24 -- not the religiously acceptable thing.



b. There are tests associated with faith.

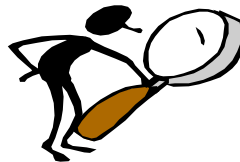
- 1) Jn 11:3-6 -- delays.
- 2) Josh 6:3; Judg 7:7; 1 Kgs 17:9 -- requirements that are difficult to understand.



- 3) A great man of faith, George Muller, once said:

"God wants to increase the faith of His children. However, many times his people do not want more faith because there is a great price to pay. There are tests and trials before the victory and there are delays before the end. We need to be willing to receive them from the hand of God. It is God's way of increasing our faith. This is the experience of the life of faith: trials, obstacles, difficulties, and at times defeats. God uses all of them as the food of faith."¹

c. Faith puts a focus on Jesus (the contents), not on ourselves (the vessels).



- 1) Some theologies say that confession of sin is a denial of faith. Some extreme forms of prosperity theology, victory theology, and positive CONFESSON theology do not allow for confession of sins. They say that it would be a negative confession. They say to

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confess sin is to negate who we are by faith. They say to look to the victory and away from the defeat.

- 2) These theologies focus so much on victory in the life of the believer that they seem to forget who the VICTORIOUS ONE is. It is Jesus in us. It is not us in us.
- 3) To confess sin is not to deny faith because our faith is not in ourselves.

E. Conclusion.

- 1. Use the following diagram to summarize the idea of the key to Christian balance (and, thus, ministry revitalization).

Galatians 2:20

| | |
|----------------------------|---------------------------|
| RESULT | METHOD |
| But Christ who lives in me | It's no longer I who live |



I am dead...My life is over...I am no longer alive

***This is the Charismatic movement with depth...the result is power/victory/resurrection
...the method is the cross/death/selflessness***

- 2. Review the connection between death to self ("witness" = *marturion* in Greek from which we get our word, "martyr") and "power" as it is seen in Acts 1:8. Conclude with a discussion of how this connection may describe a revitalized Charismatic movement; that is, a Charismatic movement with depth.



IV. BACK TO THE BASICS: TWO AREAS OF MINISTRY REVITALIZATION.

A. Introduction.

- 1. In order to Revitalize a ministry it may simply be necessary to get back to the basics. Stagnation can be the result of not putting first things first.

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2. Two foundational areas to especially consider in ministry revitalization are:
 - a. Worship (including prayer, preaching, and the worship service).
 - b. Leadership development.

B. Worship.

1. Prayer.

- a. Ministry without prayer is like a car without gasoline. It stops running. For revitalization to come to a stagnated ministry, fresh offerings of prayer must be organized and realized. It is the prayers of the saints that will become the fuel God uses to "get the engine started".



- b. A ministry wide prayer plan should incorporate leaders and members. It should include individual, small group, and corporate prayer. It should also include the "prayer before the prayer" that will focus on asking for the burden of prayer to be placed upon all members of the ministry (without an answer to this initial prayer, the whole plan will be mere theory).

2. Preaching.

- a. Study 1 Cor 1:18-25 and 2:1-5.



- 1) Preaching is a primary calling. Ministry revitalization includes a fresh focus on preaching the word of God. More time must be allotted to study and preparation.

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- 2) Preaching must put a fresh focus on the cross. The cross must be the focal point of the message.
 - 3) Trust and reliance must be placed in the power of the content of the Gospel message and the Person of Jesus Christ. There must be a fresh sense of expectation and dependence placed upon the presence and activity of the Holy Spirit.
 - b. The preacher must rededicate himself to holiness. The Man IS the Message. If people do not respect the preacher, they will not listen to what he says.
3. The worship service.
- a. Read Jn 4:23. God desires that we worship in spirit and in truth. The worship service must be acceptable to God and effective for those who attend. There should be an atmosphere of reverence and enthusiasm. The leaders must focus on God while they remain sensitive to how to best facilitate an atmosphere that promotes in others a desire to focus on God.
 - b. All that occurs in the service should be designed to exalt Jesus and to encourage His body.



C. Leadership development.

1. The key to leadership development is to have the right strategy for growth. That strategy is to reproduce (multiply) yourself.
2. Three key variables to look for when deciding who to spend time with:

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- a. Character - consider 1 Tim 3:2-7.



- b. Conduct - consider how the person is perceived by others.
- c. Competency - consider the abilities and fruit of the individual.
3. Leaders should take on an "apprentice mentality". As much as possible, leaders should try to bring someone with them when they do ministry. First, the individual should simply watch. Next, he should assist the leader in doing the ministry. Finally, he should do the ministry himself.

V. GENERAL POINTS AND PRINCIPLES INVOLVED IN MINISTRY REVITALIZATION.

A. **General Points (concepts, information, insights).**

1. Ministries which are in need of revitalization will often have what we might describe as a "survival" mentality (primary goal is to maintain, not to grow). Vision is non-existent and, of course, without vision the people perish (literally "fade away", Proverbs 29:18).



- a. One common root cause or motivation for this mentality is when leaders become hirelings.



- b. Another common root cause or motivation for this mentality is when leaders begin to try to control the ministry and the people in a stifling way. An unhealthy desire to control others is often rooted in insecurity. When leaders are not secure in who they are in Christ, they will tend to try to control

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those around them instead of trying to reproduce themselves in others. This results in a lack of multiplication of ministry, and thus, a lack of growth (stagnation).

2. The most foundational solution to the problem of a lack of life in a ministry is to readmit the lifegiver. Thus, our view of Christ and His church, our personal relationships with Him, and our motives for seeking Him become the critical issues. A fresh focus on the life of spirituality must precede revitalization.
 - a. A lack of mission/witness (spiritual work) is ultimately a lack of trust/faith in the reality of the effectual presence of Christ (spirituality). Indeed we GO because (note the connector "therefore" in Mt 28:18) He has all authority.



- b. Revitalization must be associated with the filling of the Spirit which must be associated with power for witness/mission (consider the progression of Acts 1:8).
3. It is true that our churches are dead, to some degree, because of the predictability of our meetings. There is no risk and, therefore, no change.
4. Revitalization is the result of a fresh hunger and thirst for the glory of God to be extended and expanded. It begins when God's people insist on presenting Him in such a way as to make Him more impressive to others. It is fueled by a desire for God's reputation and honor to be magnified.



5. A major reason for the growth of institutionalism within a ministry is the inability to let go of the past. This fact must be considered when moving toward revitalization.
6. Aubrey Malphurs² proposes that change occurs when:
$$A + B + C > D$$

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- a. "A" = a significant dissatisfaction with the status quo.
- b. "B" = an awareness of an alternative which would be a better situation.
- c. "C" = knowledge of the first step(s) to take in implementing the better situation.
- d. "D" = costs involved in making the change (time, money, comfort, etc).

B. General Principles (practice, solutions).

1. If there is one word that might characterize a formula for revitalization it is the word "genuine". This includes the genuine (real, actual) presence of God, genuine fellowship, genuine outreach, and genuine (transparent) leaders. To summarize, it includes the promotion of the real presence of God amongst us (spiritual), the reality of the concept of the "body" of Christ and family of God (functional), and the real outworking or response to these two realities; that is, service and outreach (missiological).

- a. Ministries become institutionalized ("dead") because of unbelief. Theory does not make the jump to practice and, thus, proves its emptiness (Jms 2:17).



- b. Do we believe that God is really there? Do we believe that the guy on the other end of the pew is really our brother and part of our own ability to function fully? Do we really believe we are the light of the world and the salt of the earth? These questions must be asked and we must face them honestly if we are to experience revitalization.

2. A practical principle for ministry revitalization is the "remnant principle". Leaders who desire to move their ministries toward revitalization must understand that a remnant always exists. It is the leader's job to identify and recruit the

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significant few who will embrace change and make it happen. Here, we are not referring to those who are rebels for the sake of rebellion but those who want and are ready for positive, spiritual change.

- a. They are not always the most obvious members, but can be identified when fresh vision is put forth clearly and with boldness. They will be the ones who enthusiastically support the vision.
 - b. There is always a "remnant". Indeed, fresh life implies (necessitates) the existence of those with fresh life in them!
3. Utilizing information gathered from 30 churches which experienced revitalization, George Barna provides a helpful report on the dynamics of revitalization.³
- a. Barna's research shows that it takes three to four years (average) for a church to "turn around" (experience revitalization).
 - b. The most basic requirement found in turn around churches is that a new Pastor bond strongly with the congregation (build trust) through sharing life with the people.



- c. Research findings suggest that a new Pastor move quickly to make some low risk changes in order to build momentum for change.
 - 1) This may be more possible in a smaller, declining church. In a larger, plateaued church a new Pastor may need to advance more patiently.
 - 2) A larger, plateaued church may need to adopt the strategy of church planting.
- d. According to Barna's research, equipping and mobilization of laity is a key to revitalization.

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- e. Revitalization necessitates a Pastor who is a leader, not simply a manager. He must produce vision, model spirituality, create and implement clear strategy, and love the people.
 - f. Revitalization necessitates a congregation which is open to change, has a desire to grow both quantitatively and qualitatively, and has a hunger for spirituality.
4. The "who" of church revitalization is more important than the "how". The key is the leader(s) who spearheads the change. The change agent must be a visionary, problem solver type of person who can motivate and persuade people, and who is willing to take risks. In general, "people oriented" leaders make better change agents.
 5. Another key to change is changed values (what is important; why we do things the way we do; etc). A leader who wants to promote revitalization must understand the ministry's current philosophy of ministry, discern its weak points, and promote changes in philosophy.
 6. One of the most efficient ways to gain insight into the problems of a stagnant ministry is to contact those who have recently left that ministry. If leaders are willing to listen, they can often gain invaluable understanding simply by knowing why people are leaving.



VI. CONCLUSION.

A. **Revitalization is Biblical.**

1. The Lord's Supper, for example, is a God-ordained means of revitalization as believers recommit

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themselves to the Lord (consider the implications of 1 Cor 11:24-26).



2. One of Paul's purposes on his second missionary journey was revitalization (consider Acts 15:36,40-41 and Acts 16:5).

B. Signs and Symptoms of Revitalized Ministries.

1. We began the course with a list of signs and symptoms of stagnation and decline. As we conclude, let us consider the following list of signs and symptoms of revitalized ministries.
 - a. An atmosphere of expectancy & enthusiasm.
 - b. Vital prayer ministry.
 - b. Multiplication of leaders.
 - c. Mobilization of lay ministry.
 - d. Effective outreach.
 - e. Powerful preaching.
 - f. Intimate and available fellowship.



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ENDNOTES

¹Michael P. Green, Ed., Illustrations for Biblical Preaching (Grand Rapids, MI: Baker Book House, 1989), pp. 134-135.

²Aubrey Malphurs, Pouring New Wine Into Old Wineskins (Grand Rapids, MI: Baker Books, 1993), p. 136.

³George Barna, Turn Around Churches (Ventura, CA: Regal Books, 1993)

Ministry Vision & Planning

Ministry Vision & Planning -- Objectives



I. INTRODUCTION.

- A. **The Need to Look to the Future.**
- B. **The Importance and Contents of this Course.**

Objective: to establish the need, importance and format of the course.

II. MINISTRY AND VISION.

- A. **Introduction.**
- B. **God's Vision Statement.**
- C. **The Lordship of Christ Over His Church.**
- D. **A Warning Concerning Vision - Avoid the Ishmael Syndrome!**
- E. **Practical Points Concerning Vision.**

Objective: to establish a model and principles that can be used in developing vision, and to become aware of warnings and practical principles that will make the vision development process more efficient.

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III. MINISTRY PLANNING.

- A. Introduction.
- B. General System of Planning.
- C. Specific Principles Involved.
- D. Specific Tools Involved.

Objective: to provide a student with actual formats, principles and tools to use in the planning process that will equip the student to do better planning through awareness, understanding, and actual in-class practice.

IV. CONCLUSION.

Objective: to further impart understanding and ability in the planning process through "lab" sessions in class.

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MINISTRY VISION & PLANNING: SYLLABUS

Class Schedule -- 20 hour Course

CLASS #1: I. Introduction; II. Ministry and Vision -
A. Introduction, B. God's Vision Statement,
C. The Lordship of Christ Over His Church.

CLASS #2: II. Ministry and Vision (cont.); III. Ministry
Planning - A. Introduction.

CLASS #3: III. Ministry Planning - B. General System of
Planning.

CLASS #4: III. Ministry Planning - C. Specific Principles
Involved in Planning, D. Specific Tools Involved in
Planning.

CLASS #5: III. Ministry Planning - D. Specific Tools
Involved in Planning (cont.); IV. Conclusion.

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Assignments

This course requires a written project. The student's final grade will come from the evaluation of the assignment described below:

Assignment #1

The student will do a 1500-2000 word paper that will use the components found within the "General System of Planning" to develop a planning tool for an actual or hypothetical ministry. Actual ministries used can be ones you currently are involved in, have been involved in, or simply know about. Hypothetical ministries used can be ones that you have a vision for starting in the future or ones that you simply make up. The paper should have nine sections to include:

- 1) Vision Statement
- 2) Mission Statement
- 3) Purpose Statement
- 4) Strategy Statement
- 5) Philosophy Statement
- 6) Objectives (5-7)
- 7) Goals or Action Steps (7-10 for each of the 5-7 objectives)
- 8) Distinctives
- 9) Motto or Verse

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MINISTRY VISION & PLANNING - Course Outline

I. INTRODUCTION.

A. **The Need to Look to the Future.**

1. It has been said that there are two different types of people.
 - a. Some look at the way things are and are satisfied with asking the question, "Why?"



- b. Others look at the way things might be and insist on the question, "Why not?"
2. In ministry it is important to respect, learn from, and use the past. However, we can not allow the past to keep us from looking ahead. Indeed, change is inevitable. Those who do not anticipate it, plan for it, and mobilize toward it will eventually be overtaken by it. It might be said that there are only two things that never change: first, Jesus Christ who is the same today, yesterday, and forever; second, the fact that there will always be change.
3. A classic example of this reality is illustrated in the following urgent letter dated January 31, 1829:¹

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To President Jackson:

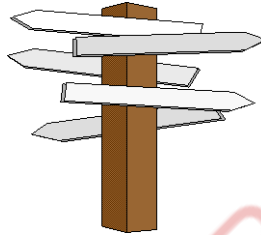
The canal system of this country is being threatened by the spread of a new form of transportation known as "railroads." The federal government must preserve the canals for the following reasons:

- One. If canal boats are supplanted by "railroads," serious unemployment will result. Captains, cooks, drivers, hostlers, repairmen and lock tenders will be left without means of livelihood, not to mention the numerous farmers now employed in growing hay for the horses.*
- Two. Boat builders would suffer and trowline, whip and harness makers would be left destitute.*
- Three. Canal boats are absolutely essential to the defense of the United States. In the event of the expected trouble with England, the Erie Canal would be the only means by which we could ever move the supplies so vital to waging modern war. As you well know, Mr. President, "railroad" carriages are pulled at the enormous speed of fifteen miles per hour by "engines" which, in addition to endangering life and limb of passengers, roar and snort their way through the countryside, setting fire to crops, scaring the livestock and frightening women and children. The Almighty certainly never intended that people*

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B. The Importance and Contents of this Course.

1. Living without God's plan for our life is like writing an autobiography with a pen that has no ink. It is purposeless. So too, ministry can be purposeless without specific direction from God. Ministry vision and planning are critical aspects of our response to that direction.



- a. Ministry vision is the ideological response to a God-directed future. It includes the content and expression of divine direction. It provides the motivation and sense of significance necessary as we move toward the future.
 - b. Ministry planning is the managerial response to a God-directed future. It includes goals, vision, strategy, philosophy, and objectives. It provides a framework in which to manage ourselves as we move toward the future.
2. This course will focus on the issues of ministry vision and planning. The following serves as a general outline representing the flow of the contents of the course.



- a. Ministry Vision.
 - (1) Introduction.
 - (2) God's vision statement.
 - (3) The Lordship of Christ over His Church.
 - (4) A warning concerning vision - Avoid the Ishmael syndrome!
 - (5) Practical points concerning vision.

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- b. Ministry Planning.
 - (1) Introduction.
 - (2) General system of planning.
 - (3) Specific principles involved.
 - (4) Specific tools involved.

II. MINISTRY AND VISION.

A. **Introduction.**



1. It was July 4, 1952 when Florence Chadwick, the first woman to swim the English Channel in both directions, entered the water off of Catalina Island in an attempt to be the first woman to swim the 21 mile strait between the island and the California coast. The water temperature instantly numbed the body and the fog was so thick that Chadwick could barely see the boats that were accompanying her. After 15 hours, the swimmer decided to give up. Her trainer urged her on from the boat reminding her that the shore had to be close. Nevertheless, Chadwick stopped swimming. Later, she realized that she was within 750 yards from the beach when she stopped. She knew that if the fog had not been so bad she would have been able to see her destination and would not have stopped.
2. Vision is so important in ministry. If we do not see where we are going then we will get discouraged and give up.
 - a. Consider Prov 29:18. Indeed, without a vision the people "perish" (or "fade away").



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- b. Consider Heb 12:2. Jesus was able to endure the cross. How? Because of the "joy set before Him." Because of the **VISION**.

B. God's Vision Statement.

1. Someone once said:

"Vision that looks inward becomes duty. Vision that looks outward becomes aspiration. Vision that looks upward becomes faith."

Vision that comes from God and points back to Him is critical to have in ministry. In general, we can learn a lot about divine vision by studying God's own "vision statement." The contents of Jn 3:16 can be seen in this way and can produce for us a model for all divine vision.



- a. It is motivated by love ("**For** God so **loved** the world...").
- b. Its action is to give ("...that He **gave**...").
- c. It is located in and points to Jesus ("...His only begotten **Son**, that whoever believes in **Him**...").
- d. Its result is redemptive ("...should not perish, but have eternal life.").

2. Divine vision is motivated by love.

- a. Quantity - this love is great (Eph 2:4,5).
- b. Extent - it is infinite (Eph 3:18,19).
- c. Quality - it is unchangeable (Hos 3:1).
- d. Direction - it is toward the world (1 Tim 2:4).



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3. Divine vision's action is to give.
 - a. Extent - it holds nothing back (Rom 8:32).
 - b. Quality - it is costly/your best (Ps 49:8).
 - c. Quantity - it includes giving yourself (Jn 10:30).



4. Divine vision is located in and points to Jesus.
 - a. Quantity - it begins and ends in Jesus (Eph 2:10).
 - b. Quality - it is focused on and directed toward Jesus (Eph 1:10).
 - c. Extent - it has Jesus as its only option (Jn 14:6).



5. Divine vision's result is redemptive.
 - a. Quantity - it realizes the inevitability of death for sinful man and offers the hope of the free gift of life (Rom 6:23).
 - b. Quality - it turns death into life (Rom 5:17; 1 Cor 15:22).



6. In concluding this study, discussion should be encouraged.



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- a. Illustrations and applications of each point may be introduced.
- b. Ask students: "How can Jn 3:16 be a model for vision in your ministry?"



- c. Take time to read Jer 29:11 and pray for students that God would give them vision.

C. **The Lordship of Christ Over His Church.**

1. The understanding of and submission to the Lordship of Christ over His Church is a prerequisite to a proper handling of divine vision. It protects us from turning vision into an idol. It protects us from putting our faith in the vision instead of in the One who gave that vision. Within all divine vision for ministry, we must remember that it is Christ who promotes the church, provides for the church, protects, keeps and maintains the church, perfects the church, and will return for the church.



2. He **PROMOTES** the church.
 - a. Why? Because He must. There is no other choice because there is no other one who is able (thus, He is Lord!). The church is His chosen vessel (steward) to accomplish His mission of redemption (Col 1:25-29). As a vessel, it must depend on its potter (2 Cor 3:1-6).



- b. How? By the power of the Spirit (Acts 1:8; Jn 16:7,8; 2 Cor 3:3,6; Acts 13:2,3).

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3. He **PROVIDES** for the church.
- a. Why? Because He must. There is no other choice because there is no other one who is able (Jn 15:5; 1 Cor 4:7; Jn 3:27).



- b. How? By the power of the Spirit (Zech 4:6).

4. He **PROTECTS, KEEPS, AND MAINTAINS** the church.
- a. Why? Because He must. There is no other choice because there is no other one who is able (Job 34:14,15; Jer 10:23; Ps 127:1; 1 Pt 5:10)



- b. How? By the power of the Spirit (1 Cor 6:19; Gal 5:16; Acts 9:31).

5. He **PERFECTS** the church.
- a. Why? Because He must. There is no other choice because there is not other one who is able (Eph 5:27; Phil 1:6).



- b. How? By the power of the Spirit (Eph 5:26 with Jn 7:37-39, Jn 4:10,14, and Ezek 36:25-27).

6. He **RETURNS** for the church.
- a. Why? Because He must. As the bridegroom He is the only one who is able to come and get the bride; that is, the church (Mt 25:10).
- b. How? By the power of the Spirit (Mt 13:26).

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7. In concluding this study, discussion should be encouraged.



- a. Why is Jesus Lord of the church (Eph 4:7-13)? As the Lord He is responsible to build the church (Mt 16:16,18) because as the Head He is the only One who can supply the body (Eph 1:22,23).



- b. How does Jesus operate as Lord of the church? By the power of the Spirit. The power of the Spirit is naturally and necessarily linked to the Lordship of Christ (1 Cor 12:3,7-11).
- c. How does this understanding of the Lordship of Christ over His church affect vision for ministry? How does it protect us from making vision an idol or from viewing vision in an inappropriate way?

D. A Warning Concerning Vision - Avoid the Ishmael Syndrome!

1. Introduction.

- a. What is the Ishmael syndrome?

(1) Perhaps the best way to describe the Ishmael syndrome is to convey the words of a Christian from Africa as he prepared to return to his country after a visit to the United States:

"It's amazing what you people can accomplish without the Holy Spirit."

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- (2) Read Gen 15:1-4 and 16:1-3. Like Abraham, Christians take it upon themselves to create their own "Ishmaels." When we can not trust God and the power of the Holy Spirit, we sometimes try to do things in our own power. We create our own vision that results in our own problems.



- (3) A willingness to use "vision" to create our own destinies must be avoided. We can be useless to God in various ways:

- (a) We can simply be apathetic toward God. That would be like having a car that is useless because there is no gas.



- (b) We can also resist or grieve God. That might be compared to having a car but always driving "on empty" so as to constantly be running out of gas.



- (c) Perhaps most dangerous, however, is to replace God with self - to have a focus and reliance upon man's power and efforts. This could be compared to having a car that you try to drive on some self-made, cheap concoction that temporarily

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works but eventually destroys the engine (this way of "uselessness" is most descriptive of the Ishmael Syndrome).

- b. In order to avoid the Ishmael syndrome (vision that is built on self-reliance) we will consider two points of protection:
 - (1) Remember who we are - humility.
 - (2) Remember who God is - Authority.
- 2. Remember who we are - humility (read and discuss the implications of verses like Jn 15:5 and Ps 127:1).



- a. Insist on prayer and other facilitators of God's intervention (means of grace).



- (1) There is what we might call an "attitude of avoidance" with respect to the Ishmael syndrome; that is, the mentality that comes from realizing our desperate need for God. We begin to insist that it must be God who "builds the house." Thus, we begin to put our energies toward creating availability for the Creator instead of toward becoming the Creator. We begin to emphasize activities like praying, fasting, searching God's Word, and consistently seeking His face and acknowledging Him in all our ways.
- (2) Consider how Nehemiah is an example of one with this attitude (Neh 1:4). Although he was the cupbearer to the king and might have relied on his



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position, he sought God and showed an attitude that insisted on reliance upon God.

b. Do not judge or blame others.

- (1) There is what we might call an "assurance of avoidance" with respect to the Ishmael syndrome. When we do ministry in our own power, problems will eventually arise. If we blame others we will not see the real problem and we will not turn to God.
- (2) Consider how Adam and Eve can be used to illustrate this point (Gen 3:12,13). Each blamed the other. Thus, neither one could see that the problem was rooted in their own self-will and



reliance.

c. Although we do not like to admit it, we usually know when we are working in our own power. We realize we are not praying about the situation and that we are blaming others for problems (which only disguises the real problem which often times is our self-reliance). How about you? Are you praying about a problem situation? Are you blaming others? Are you humble enough to stop relying on yourself? Is the vision your vision or God's vision?

3. Remember who God is - Authority.

a. Be jealously devoted to God's Word. Base your life and actions on His Word. Make it your authority base. This was Abraham's problem. He did not base his actions on God's word to him. Instead he took matters into his own hands as if it were necessary to help God accomplish His word. He relied on himself to accomplish the vision (refer again to Genesis 15 and 16).



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b. Avoid other authority structures. In the English language, these are often identified by words that end in "ism" (for example, materialism, pragmatism, relativism).

(1) Read 1 Sam 13:11. How did Saul fall to the Ishmael syndrome through his reliance upon pragmatism?



(2) In Gen 16:2 we see how the original Ishmael syndrome developed because of Abraham's trust in materialism; that is, his inability to believe that the spiritual (power of God) could solve a physical problem.

c. Some aspects of the modern day church growth movement can be vulnerable to relying on other authority structures. Pragmatism is the authority structure that says "whatever works is right." When such a focus is put on "success" and "progress", pragmatism can infect God's holy authority structure.

(1) We can get so good at "what works" (pragmatism) that we can create man-made success that will be very superficial. For example, we can provide people with so many worldly comforts and incentives to come to church that we are willing to forfeit the "content" of church in favor of simply gaining numbers in a building.

Come to Church today for 50% off
your tithe



(2) In order to draw people to a church, there might be an advertisement placed in a newspaper that offers a coupon for 50% off your tithe for your first year of membership! The explanation of one who might place such an advertisement would be, "Well, it works! It gets

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people here. That is the only thing that matters."

- (3) The problem, of course, with falling to the Ishmael syndrome is that although it may seem to work, the situation always has future consequences. We must be careful. We must be filled with the Spirit, not necessarily with human expertise. We must rely on God and His word, not simply on our perception of "what works." (prompt class discussion in order to consider other examples of falling to the Ishmael syndrome in ministry).



3. Conclusion.

- a. Indeed, we have various ways in which we humans try to accomplish things by ourselves. With philosophy we try to think our way toward accomplishment. With science we try to invent our way toward accomplishment. With industry we try to work our way toward accomplishment. None of these are necessarily bad things. However, when they are not submitted to the authority of God they can create Ishmaels. Indeed, even vision that is from God Himself can become an Ishmael if we rely on our own power and efforts to accomplish it.
- b. Divine vision that leads to holy planning and mobilization is essential in ministry. However, do not fall to the Ishmael syndrome. Be sure to remain directed toward Jesus. Rely upon Him. Focus on ways to facilitate His activity in accomplishing the vision. Avoid all other authority structures. Remember, it is not an honor to have someone say to you, "It is amazing what you can accomplish without the Holy Spirit" (challenge students to consider that ultimately life may be described as **THE**

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CONSTANT QUEST OF GOD TO SHOW US THAT IT IS NOT ABOUT US, BUT ALL ABOUT HIM (discuss the implications of Eph 1:9-10,22-23).

E. Practical Points Concerning Vision.

1. Properties of a good vision.
 - a. It sets a standard of excellence and reflects high ideals.
 - b. It clarifies purpose and direction.
 - c. It inspires enthusiasm and encourages commitment.
 - d. It is well articulated and easily understood.
 - e. It reflects the uniqueness of the ministry.
 - f. It is ambitious yet not overwhelming.
 - g. The right vision attracts commitment and energizes people. It creates a sense of purpose and meaning in the lives of people. It establishes a standard of excellence while it serves as a bridge between the present and the future.



2. Questions to ask concerning vision.
 - a. Does the ministry have a clearly stated vision? If so, what is it?
 - b. If the organization continues its present path, where will it be heading over the next decade? How good would such a direction be?

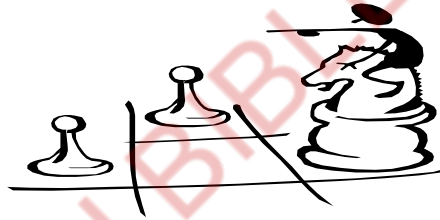


3. Do the key people in the organization know

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where the organization is headed and agree on the direction?

- d. Do the structures, processes, personnel, incentives and information systems support the current direction of the organization?
- e. Of all the possible directions we could take over the next five to ten years, which ones offer the greatest promise of dramatically improving our ministry and the people it impacts?



- f. How can we develop or expand on the vision which already exists?
 - (1) Learn everything you can about your ministry and similar ministries.
 - (2) Include in the process key representatives of different parts of the ministry.
 - (3) Keep an open mind. In prayer, try to arrive at the place of neutrality. That is, try to let go of all personal agendas and focus on understanding God's agenda.
 - (4) Do not be a slave to the "do not reinvent the wheel" mentality. While it is true that we should work efficiently in the body of Christ, it is also clear that there is nothing new under the sun, and that God has His own purposes for working similar aspects of ministry through different people. A vision does not have to include activities that have never been done before.
 - (5) If you are new to the ministry, do not

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scorn the previous leadership or its vision.

III. MINISTRY PLANNING.

A. **Introduction.**

1. As we have seen in the previous section, man can pollute what God is doing when he relies on self. Although the practice of planning can be biblical and be consistent with reliance upon God (consider, for example, Prov 6:6-8 and Jer 29:11 as well as verses like Prov 16:9 and 19:21), planning can simply be another way to rely on self. When that is the case, planning is futile (consider, for example, Mal 1:4 and Gen 11:4-9).

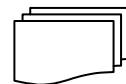


2. Napoleon learned this lesson. Before being defeated at the Battle of Waterloo, Napoleon's response to the question of whether or not God was on the side of France would have probably been something like, "God is on the side that has the most guns and the best plans." However, after Waterloo, Napoleon quoted the words of Thomas a Kempis: "Man proposes; God disposes."

3. In ministry, the balance is that we do not rely on planning but that we do plan to the best of our ability. One sure way to hit the goal every time is to never have one. This too, is not helpful.



4. In this section of the course we will consider three aspects of planning:



- a. General system of planning (to include individual components of planning).

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- b. Specific principles involved in planning.
- c. Specific tools involved in planning.

B. General System of Planning.

1. The system and its parts.

a. A variety of terms make up what we might call a system of planning. These terms can be understood in different ways and placed in the flow of the system (relative to each other) in different ways. However, in general, the following list of terms and their definitions can be referred to in forming a system of planning:

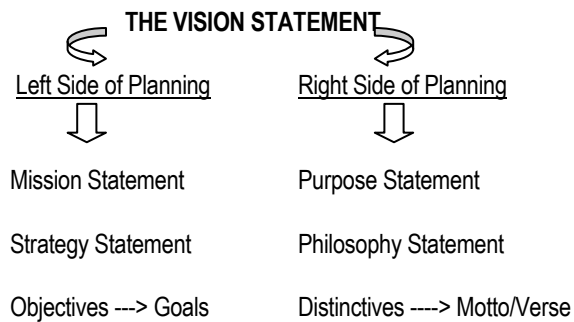
- (1) Vision statement - a statement describing what you seek to be or what you will look like.
- (2) Mission statement - a broad statement describing what you do.
- (3) Purpose statement - a statement that answers why you do something.
- (4) Strategy statement - a broad statement concerning how you go about doing something.
- (5) Philosophy statement - a statement that defends or supports your actions.
- (6) Objectives - points that focus on specific desired outcomes.
- (7) Goals or action steps - actual tactics of the objectives; that is, the specific steps of action taken to satisfy each objective.



- (8) Distinctives - aspects of who you are and what you do that make you distinct or unique.

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- (9) Motto or verse - a catchy, single phrase statement or verse that captures the essence of what you do.
- b. The following is a visual layout of a possible way in which to view the flow of the concepts/terms. It should be noted that everything flows out of the vision statement. Thus, the vision is the "driver." Everything in the planning process can be traced back to the vision. In a very practical sense, all concepts of planning are dependent upon the vision. Discuss why this understanding is important to the process of ministerial planning. How might this one understanding protect us from the Ishmael syndrome? Also, discuss how the terms naturally form two separate groups of concepts ("Left Side" of planning and "Right Side" of planning). How do these two sides of planning affect each other.



- c. Use the following chart to review these ideas and to further explain each component.

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| CONCEPT/TERM | DEFINITION/DESCRIPTION | EXAMPLE |
|------------------------------|--|--|
| Vision Statement | A statement describing what you seek to be...what you will look like. This statement succinctly communicates the essence of what moves/influences/motivates you to do what you do. It is emotional in the sense that it is a statement of hope...it is spiritual in the sense that it is a statement of what you believe God has shown you will come to pass...it is useful in the sense that it is a statement that clearly communicates where you believe you are heading...it is practical in the sense that it is a statement of what you believe reality should/will be at some time in the future. | A parent may have a vision of a child growing up to be all that God has created him/her to be. |
| Mission Statement | A broad statement describing what you will do. As a response to the vision that drives you forward, the mission is the general action that you will take to realize the vision. It is consistent with the vision in the same sense that actions should be consistent with hope...you do something (mission) because you want something to be a certain way (vision). | To create an atmosphere in the home in which the child will be encouraged to seek God for direction in life. |
| Purpose Statement | A statement that answers why you do something...implicitly included is a sense of direction. The vision explains why you do something in terms of motivation...the purpose explains why you do something in terms of direction. The mission explains what you will do. The purpose explains why you do it. | As one who has been given a stewardship by God to raise children in the way of the Lord, I purpose to help my child understand what God has called him/her to do in life. |
| Strategy Statement | A broad statement concerning how you will go about doing something. It includes reference to actual methodology and communicates broad ways of operation. | Through discussion, prayer (both individual and together), and reading the bible, I plan to consistently refer to the idea that God has a specific plan for the life of my child. |
| Philosophy Statement | A statement that defends or supports your actions. It is conceptual/theological in nature and establishes the sense of a rationale for doing something. It serves to communicate how your actions are based on your values and beliefs. | I believe that it is the responsibility of a parent to lead a child to God. I also believe that what God has for a person is the best thing for that person, and that God has a definite and distinct plan for each person's life. I also value the positive influence a parent can have on shaping the way a child looks at life. |
| Objectives | Points that focus on specific desired outcomes. The mission statement is the broad description of action. The objectives are the specific areas of actions that will lead to specific outcomes that individually are consistent with the mission and collectively represent a way to evaluate the operation of the mission. | 1) to establish and maintain a daily prayer time together to pray about my child's future. 2) to establish a weekly time in which we can talk about God's direction for my child's life. |
| Goals or action steps | The actual tactics of the objectives...the specific steps of action taken to satisfy each objective. | 1) Agree with my child on a time to pray together. 2) Kneel down, fold hands, and speak to God. 3) Agree with my child on a day and time to go to MacDonald's together to share a bag of fries and talk. 4) Drive to MacDonald's, buy fries, sit down, start talking about the future. |
| Distinctives | Aspects of who you are and what you do that make you distinct or unique...those things that define who you are by highlighting what makes you different | Our family is distinct in that we motivate our children to be full of life by impressing upon them the importance of doing what God wants them to do, instead of by motivating them via encouraging them to seek after whatever they want. |
| Motto/Verse | A catchy, single phrase statement that captures the essence of what you do/A verse that captures the essence of what you do. | "Motivating my child to want to be whatever God made him/her to be"/Eph 2:10 |

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2. The following is a partial example of a planning system and its parts as used by the missions committee of a local church in the United States. Use the example to increase understanding of planning and to promote discussion in class.



Vision Statement - To see a missions informed, concerned, and personally active congregation that chooses to financially and prayerfully support missionaries who are personally known to them and who clearly display a philosophy and strategy of doing missions that focuses on equipping indigenous ministers to impact their own people and area of the world.

Mission Statement - To facilitate missions involvement in our congregation through education, as well as through exposure to and support of missionaries who have a vision to bring the gospel to the unreached and/or a vision to directly equip indigenous ministers to do that work themselves.

Purpose Statement - To have a direct and measurable impact on the ultimate goal of bringing the gospel to all nations.

Strategy Statement - Through the use of the pulpit, classrooms and various in-house communication tools we plan to consistently and systematically develop a vision at our church for reaching the nations that will prepare for our personal involvement with certain missionaries who we select, support, and visit because of our natural and actual relationship with them and because of the consistency of their vision with our vision.

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Philosophy Statement - We believe that the church does not simply have a missions program but is on a mission. We believe that each believer must be challenged to be personally involved in the ultimate goal of bringing the gospel to all nations. We also believe that much of that involvement will be developed and affected by a strong, personal relationship with ones who are actually on the field who display in philosophy and strategy a clear unity of vision with the people of this church. We believe that philosophy and strategy must revolve around words like reproduction, multiplication, and releasing.

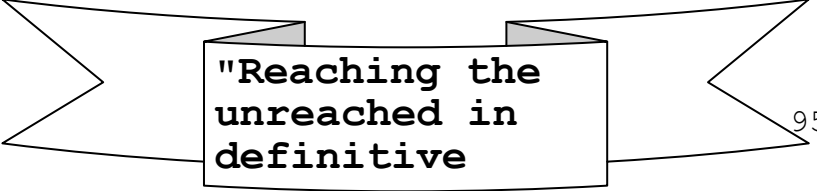
- Objectives Statements** -
- 1) to create a regular preaching schedule that educates and motivates the congregation toward missions.
 - 2) to offer a 10 week Missions Sunday School class at various times of the year.
 - 3) to establish at least five other communication mechanisms that regularly create missions awareness.
 - 4) to establish a criteria for selecting missionaries to support.
 - 5) to host at least three missionaries each year who would spend a week at the church.
 - 6) to conduct a yearly missions conference.
 - 7) to visit at least one missionary each year to support his work on the field and to bring back personal reports of his work.

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- Goals Statements (obj. #1)** -
- 1) meet with the Senior Pastor to agree on and plan a schedule for Sunday morning messages (when, who).
 - 2) develop a systematic series of sermons that educates and motivates the congregation toward the stated vision for missions.
 - 3) promote the series of messages in the bulletin.
 - 4) various other details needing attention in order to complete objective #1.

Distinctives Statement - We seek to be a congregation which is intimately involved in missions...not simply a congregation which can show a certain level of involvement in missions. We are distinct in that we know the missionaries we support and what they are doing. We are actually involved with them in a personal way because our relationship developed naturally and is built on shared vision, strategy and philosophy. We are clearly aware of and believe in what they are doing, and we are motivated to continue the relationship because of measurable results/fruit that comes from their ministries. We are distinct because we focus on supporting work that directly involves reaching the unreached and/or work that indirectly reaches the unreached via equipping and releasing indigenous leaders to do the work.

Missions Motto/Verse - "Reaching the unreached in definitive ways" - Mt 24:14



**"Reaching the
unreached in
definitive**

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3. After laying out the general system of planning, it will, at some point, become necessary to be more specific with respect to planning for individual objectives. One of the objectives above, for example, was that the local church would have an annual missions conference. Below are planning tools that were used to accomplish that objective. Notice that the first tool specifies tasks, times, and people needed to accomplish the objective. The second planning tool is designed to help someone "track" or manage the process. Use the examples below to explain these planning processes and to promote discussion in class. Why is it important to be so specific in planning? Why is it important to have things written out in such a specific way and in such



detail?

SCHEDULE AND TASK SHEET: 1995 GTC MISSIONS CONFERENCE

| DATE | ACTIVITY/TASK | RESPONSIBILITIES |
|-------------------------|--|--|
| Before conference | Posters of our missionaries made | Vjeko S. - research and get posters made |
| Sat. 9/30 | Decorations: flags, posters, artifacts | Steve W. - gather together all necessary items (artifacts from Dr. McDearmid/Pastor John, etc) |
| Sat. 9/30 | Set up tables/VCR in foyer | John M. - home missions tables, LTI table, DYM table, GTC missionaries table, missions book table, Jamaica table, Dewey Huston table, and TV/VCR |
| Sat. 9/30 | GTC missionaries table is set/Jamaica table is set | Martha D. - photo album (use last year's) and addresses on GTC table, accumulate things for Jamaica table (talk to Harry and Ron) |
| Sun. 10/1 a.m. services | Missions conference program handed out to congregation | Richard K. and Vjeko S. - use last year edition as basic model |
| Sun. 10/1 | Bulletin insert reporting what Faith promises went | John M. - financial update linked with each missionary |

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| DATE | ACTIVITY/TASK | RESPONSIBILITIES |
|----------------------------|--|---|
| a.m. services | toward last year | supported |
| Sun. 10/1 a.m. services | Faith promise letter previously sent to congregation and cards now collected in offering | John M. - draft letter and design faith promise card and send to each member (as from Pastor Q.) |
| Sun. 10/1 a.m. services | Children enter sanctuary with flags and sing an appropriate song and then say "Jesus loves you" in various (7) languages | Dawn K. - prepare and practice with children |
| Sun. 10/1 a.m. services | Choir sings 1 song as preview of mini-concert the following Sunday | Ben P. - prepares and practices using A/G yearly theme and songs (John gets tape, music notes, etc... from DFM) |
| Sun. 10/1 a.m. | Slide presentation with commentary of 3-5 of our missionaries | Richard K. - prepares, organizes and runs it |
| Sun. 10/1 a.m. | Dewey Huston main speaker; wife Connie in S.S. class | Martha D. - final confirmation; accommodations/food/honorarium |
| Sun. 10/1 a.m. | Book table sales and oversee foyer | Harry R. - take money for books; keep eye on TV and tables |
| Sun. 10/1 p.m. service | Jamaica video and presentation - 15 mins. | Rob M. - coordinate showing the video and the presentation |
| Sun. 10/1 p.m. | Jamaica room upstairs with some finger foods/drinks | Ron R. - coordinate event (George Beck might build something; Dave MacDonald might help with food) |
| Sun. 10/1 p.m. | Dr. McDearmid speaks | John M. - coordinate with Andrew, honorarium |
| Wed. 10/4 p.m. service | Cam Wilson speaks | John M. - coordinate with Cam, honorarium |
| Wed. 10/4 | Prayer Concert: 10/40 Window | John M. - coordinate |
| Sun. 10/8 a.m. services | Pastor Qualls speaks | John M. - remind Pastor, coordinate service |
| Sun. 10/8 a.m. | Choir will do 20 minute missions program | Ben P. - see above (A/G missions theme video/music) |
| Sun. 10/8 p.m. service | Children's missions activity night in fellowship hall | Dawn K. - plan and coordinate (use A/G theme books) |
| Sun. 10/8 p.m. | Youth Missions report/presentation | Eric L. - coordinate |
| Sun. 10/8 p.m. | Eric speaks | John M. - remind Eric, do Faith Promise final tally |
| Sun. 10/8 | Clean up | Missions Committee |

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| DATE | ACTIVITY/TASK | RESPONSIBILITIES |
|------|---------------|------------------|
| p.m. | | |

ACTION/MANAGEMENT SHEET: 1995 GTC MISSIONS CONFERENCE

| DATE | ACTION/MANAGEMENT STEP |
|------|---|
| 8/6 | Agree on and finalize task sheet and translate agreed upon assignments into individual task sheets (to be mailed out that week) |
| 8/6 | Give Vjeko pictures of missionaries for making of posters (those pictures will also probably be needed for slides) |
| 8/7 | Send letters to all who might have a table at conference: all our missions; Cam Wilson; Dewey Huston |
| 8/7 | Talk to Dr. McDearmid at picnic; call Dewey Huston and Cam Wilson to confirm and organize |
| 8/9 | Ask Dawn K. to prepare children's parade and activity night |
| 8/9 | Clear with Ben that all is in order for choir presentation |
| 8/9 | Clear with Pastor and Eric that all is set with their parts |
| 9/6 | Show Steve W. the flags and posters we have; go over plan for missions conference with committee and make final decisions and make final confirmations of everyone's responsibilities |
| 9/6 | Finalize with all applicable people in staff meeting concerning their responsibilities in conference |
| 9/6 | Finalize with Pastor Qualls how he wants to do church wide mailing about conference and o.k. edited letter from him; do mass mailing |
| 9/6 | Begin GTC ads (pulpit announce, bulletin blurb, bulletin insert) |
| 9/27 | Finalize with committee all plans for conference; check-up and final prep. |
| 9/27 | Go over in staff meeting order of events for the week and order of services with appropriate people |
| 9/27 | Reserve TV/VCR for missions conference week |
| 9/27 | Coordinate with Charlotte for honorarium check for Dewey Huston, Cam Wilson, Dr. McDearmid |
| 9/27 | Organize with office what needs to be put in bulletin/missions program: faith/prayer promise cards; bulletin insert (1994 summary) |
| 10/2 | Prepare prayer concert plan and run necessary photocopies |

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4. Planning lab done in class - lead the class in a planning process of a hypothetical ministry situation. The instructor should provide the "vision statement" and then lead the class through the process of laying out a general system of planning (including all parts discussed above). If time allows, the lab could include the development of a "Schedule and Task Sheet" as well as an "Action/Management Sheet" for one or more of the proposed objectives.



C. **Specific Principles Involved in Planning.**

1. Three major factors need to be considered when planning for ministry success: historical factors, external factors, and internal factors. Internal factors represent the most critical aspects or criteria within planning.
 - a. Historical factors are those points of information that are already known.
 - (1) Who has been involved in the ministry in the past? Who has influenced the ministry? How did the ministry begin? What has been successful in the past? What has not been

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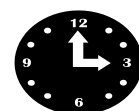
successful? When have certain things occurred? What has been typically associated with certain aspects of the ministry in the past? What type of people have been involved? How has the ministry grown in the past?

- (2) It is true that in order to be able to know where you are heading it is essential to know where you have come from. Planning that ignores historical experiences, culture, and trends is not wise planning.
- (3) Discuss ways in which historical factors might affect plans for a missions conference in a local church.



- b. External factors are those issues or realities that are true of your surroundings (outside of the ministry) that potentially affect the ministry. What are the demographics of the people who live in your area? What are other ministries in your area already doing? What is not being done? How do other ministries interact with each other? What types of schedules do people have?

- (1) For example, a Bible Institute in Guatemala might plan to hold classes from 2:00 p.m. to 6:00 p.m. since part time jobs would normally include morning or evening hours.



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- (2) A Bible Institute in the United States might plan to hold classes from 6:30 p.m. to 10:30 p.m. since people work during the days.
- (3) Discuss ways in which external factors might affect the way in which a ministry is promoted.



c. Internal factors include the realities and dynamics that occur within a ministry. Who works in the ministry? What are their capacities and giftings? What facilities and equipment does the ministry have to work with? What dynamics exist between people involved in the ministry? What expectations do people already have of the ministry? Who are the people you minister to?

- (1) As you plan for new aspects of ministry it would be critical to consider the abilities of those currently in leadership? How might this factor affect your plans?
- (2) If you were planning the schedule for the upcoming school year at a Bible Institute, how would the following information affect your planning?

| TIME SLOT OF COURSE | AVERAGE # OF STUDENTS | RANK |
|------------------------|-----------------------|------|
| Monday 6:30-10:30 p.m. | 16.0 | 2 |
| Tuesday 6:30-8:30 p.m. | 18.5 | 1 |

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| | | |
|-------------------------------|------|---|
| Tuesday 8:30-10:30 p.m. | 14.3 | 3 |
| Thursday 6:30-10:30 p.m. | 8.3 | 5 |
| Saturday 8:30-10:30 a.m. | 10.4 | 4 |
| Saturday 10:30 a.m.-2:30 p.m. | 6.4 | 6 |

2. Future projections are useful tools for ministry planning. They can communicate direction, emphasis, and goals while serving as targets for people to rally around.
 - a. Try to set reasonable, yet challenging goals. Seek to make realistic projections while not selling yourself short with respect to what God is able to accomplish.
 - b. It can be helpful to make projections according to "five year plans." Place most of your focus on the next year, some focus on the next three years, and lesser consideration to years four and five. This is especially appropriate for younger ministries (those in existence for five years or less).



3. The principle of "sequence."
 - a. A plan is more for the order of things not so much for the timing.
 - b. A plan is more for the order of things not so much for the quantity.
 - c. A plan is made to guide and assist, not to enslave.

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D. Specific Tools Involved in Planning.

1. Introduction.

- a. Surveys and focus groups can be used as powerful tools in planning. Planning, to a large degree, is based on information. Tools such as surveys and focus groups can provide abundant and pertinent information (before we specifically consider these two tools, we will consider some issues surrounding their use).
- b. There is often a gap of understanding between pastors or ministry leaders and people or adherents. Leaders do not know their people as they should and people do not know their leaders as they could.



- (1) Tools like surveys and focus groups can help close the gap. In order to take advantage of such tools, a certain attitude must be in place. Leaders must think of themselves as inquirers instead of advocates. There must be an attitude that results in putting a high value on what others think. Leaders become

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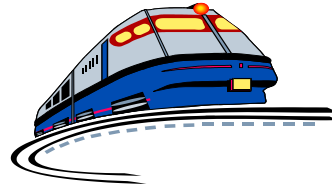
the ones who ask the questions. A general rule for success is to seek first to understand before seeking to be understood². Inquire even when you think you already know the answers. This will better enable you to communicate what you do know.

- (2) To a certain degree, in order for a leader to know what the ministry is and will be, that leader needs to know who his people are and what they need. The leader needs effective ways to inquire of his people and those who might someday be his people. Leaders need to be in the inquiry mode.



2. The importance of the "inquiry mode."

- a. Do we reflect on and evaluate our mission? Or are we just maintaining the ministry by accomplishing the most immediate things before us? One frustrated ministry leader complained, "Sometimes I feel like I only have enough time to quickly lay the next track in front of the train!"

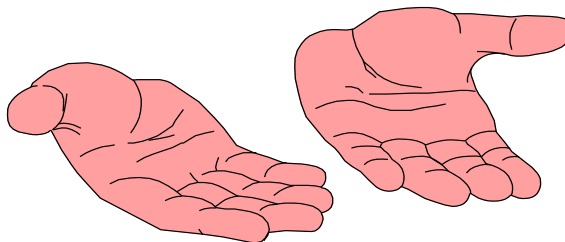


- (1) The inquiry mode facilitates reflection and evaluation because it allows and encourages questions.



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- (2) Discuss ways in which the inquiry mode might help a ministry leader to avoid the "next track" syndrome.
- b. Making time for creative thinking is critical in ministry. This thinking should be creative yet practical; that is, creative within reality -- within the context at hand. This includes the ability to "connect the dots" for others (connect the present to the future) and to develop and communicate the whole plan. This is often accomplished within the inquiry mode. It is accomplished within the attitude of finding out and using the strengths of others -- focusing on what they can/will do, not what they can not/will not do.
- (1) Do not be afraid of the inquiry mode simply because you feel like it will force you to act on every piece of input offered by others. The inquiry mode simply provides you with relevant resources that promote creativity.



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- (a) Sometimes the inquiry mode is feared because it is assumed it will lead to compromise. For example, after inquiring it may be realized that there are significant changes in the priority values of a new generation. This certainly becomes an issue of accommodation. How much will we accommodate? How much will we contextualize our ministry and adapt to the priorities of others? It becomes an issue of discerning between method and content. What must remain (content) and what can be adapted (method)? The core of who you are and what you do is not up for debate. Issues outside of the core are available for debate; that is, flexibility.
- (b) Discuss situations in which the inquiry mode may result in questions of accommodation. How can you use information gained without compromising?

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(2) Discuss ways in which the inquiry mode might promote creativity in ministry planning.

c. Teamwork is essential in ministry. The body of Christ is designed to work together since each part, to some degree, depends on the others. The inquiry mode helps accomplish an atmosphere of teamwork as it seeks to involve everyone and utilize each specific part.

(1) Discuss ways in which the inquiry mode creates an atmosphere of teamwork.



(2) Discuss ways in which the inquiry mode can result in the utilization of each specific person in the ministry.

d. Effective communication is also a key ingredient to successful ministry. No message guarantees its own meaning. Meaning is based on what people perceive the content of the message to mean based on various other factors such as history, culture, perspective, etc.... Again, an inquiry mode is helpful. It gives a communicator the perspective of assuming that people do not understand what a word, concept, or idea means.



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- (1) Indeed, effective communicators do not make too many assumptions. At the same time, they utilize audience analysis to try to ascertain what common understandings do exist. The goal in communication is to be efficient while still being effective. Where meaning is clear due to the existence of common understandings, the efficient communicator will assume more of an "advocacy mode." Where meaning may be unclear due to an abundance of other factors that may distort the message, the effective communicator will assume more of an "inquiry mode."
- (2) Discuss hypothetical situations in which a communicator should assume more of an advocacy mode or more of an inquiry mode.



- e. The ability to respond to and manage change is another critical resource in ministry. Without an awareness of the reality of change, ministry can become irrelevant.

- (1) Use the following chart to offer an example of a planning

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tool that could be used to respond to and manage change. Challenge the class to offer examples under the column "New Reality" that are pertinent to their ministries. Then try to fill in the "Implication" and "Response" columns.

| NEW REALITY | IMPLICATION | RESPONSE |
|----------------------------|-------------|----------|
| Change in family structure | | |
| Change in | | |

(2) An inquiry mode can protect a ministry from that type of "suicide" by facilitating a way in which the ministry can be alerted to the reality of change.

(3) Discuss ways in which an inquiry mode can keep a ministry from becoming irrelevant?



3. Principles of change.

a. Change requires stability. The pace at which change takes place can be a source of stability. Those who institute the change can be a source of stability. Placing an initial focus on "why the change is necessary" instead of on "what the change is" can be a source of stability.

(1) Discuss reasons why change requires stability.



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- (2) Discuss hypothetical situations in which the above sources of stability could be used to successfully implement change.
- b. Change is rarely the choice of the majority. Change will usually be led by a minimal amount of people.
- c. For the most part, change can not be decreed. It does not occur from the outside-in, but from the inside-out. People must see that the benefits of change are better than the benefits of staying the same.
 - (1) A general rule is that full significant change takes at least five years (one problem is that the average pastor stays only three years at a church). If you push too hard on a system the system WILL push back.
 - (2) Discuss ways in which a leader might facilitate change from the inside-out instead of simply announcing change from the outside-in.



- d. In a change environment, people will feel awkward, ill-at-ease and self conscious. People initially focus on what they have to give up. There will be a focused concern about retaining enough resources to continue to accomplish the current tasks. If a leader takes the pressure off, the people will avoid the changes and revert back to their old behavior patterns. At the same time, people can only

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handle so much change, and there are various levels of readiness for change in different individuals. Beyond all these problems, people tend to feel alone in the midst of change even if everyone else is going through the same change.

- (1) Promote discussion of how students have experienced these problems themselves in change environments.
- (2) Consider each problem and discuss ways in which a leader, knowing these problems exist, might present change to his people.



4. Surveys and focus groups.

a. Asking questions.

- (1) All research begins with one question: What do I need to know and why do I need to know it? All else (who to interview, what specific questions to ask, etc) stems from the need to know. Methodology (interview, survey, focus group, etc...) is based on need.
- (2) Specific questions can be "open ended" (allow for more than a "yes", "no", or other set answer) or "close ended" (require a set answer). Focus groups should be offered mostly open ended questions while written surveys may have more close ended questions.
- (3) Order questions from the

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general to the specific. Move from the general "need to know" (for example, "How can our church grow?") to the specific "need to know" (for example, "Should we move into a building program?").

- b. Surveys can be used to gather specific information. They can be simple. For example, the following card could be passed out in a church service to be filled out by all in attendance. How could it be used to gather information on which to base a decision about what topics to teach on in an upcoming "Practical Bible Study Series" done at the church?

What are the 2 most pressing problems and/or needs you are currently facing?

1.

2.

male female member Under 18
 18-34 35-49 50-59 60+

- c. Surveys can be more complicated. For example, the following survey could be given to a Sunday School class to be filled out anonymously. How could it be used to gather information on which to base a decision concerning whether or not teaching was needed on fasting?

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Anonymous Survey for Members of the Adult Sunday School Class

Please provide us with the following information.

- 1) Have you ever fasted for religious purposes? ___yes ___no
- 2) How many times have you fasted this past year?
 ___none ___1-2 ___3-5 ___6-10 ___11-15 ___over 15
- 3) How long do you normally fast? ___1 meal ___1 day
 ___2 days ___3 days ___more than 3 days
- 4) What is the longest period of time you have ever fasted?
 ___1 meal ___1 day ___2-3 days ___4-5 days
 ___6-7 days ___8-10 days ___11-15 days ___over 15 days

Please place a check under the position that best describes your initial response to the following statements regarding your perception and practice of fasting.

| | SA | A | MA | N | MD | D | SD | | | |
|--|----------------|-------|--------------|-----------|-----------------|-----------|-------------------|-----------|----------|-----------|
| | Strongly Agree | Agree | Mildly Agree | Neutral | Mildly Disagree | Disagree | Strongly Disagree | | | |
| | | | | <u>SA</u> | <u>A</u> | <u>MA</u> | <u>N</u> | <u>MD</u> | <u>D</u> | <u>SD</u> |
| 5) Fasting is an outdated practice. | | | | — | — | — | — | — | — | — |
| 6) Fasting should be a regular practice of a Christian. | | | | — | — | — | — | — | — | — |
| 7) I understand the biblical purposes for fasting. | | | | — | — | — | — | — | — | — |
| 8) Fasting is legalistic. | | | | — | — | — | — | — | — | — |
| 9) Fasting is physically dangerous. | | | | — | — | — | — | — | — | — |
| 10) I know enough about fasting to teach about it. | | | | — | — | — | — | — | — | — |
| 11) I have received a significant amount of teaching on fasting. | | | | — | — | — | — | — | — | — |
| 12) I have done a significant amount of reading on fasting. | | | | — | — | — | — | — | — | — |

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- d. Focus groups can be used to gather information that is useful in accessing how people view certain issues, and to obtain ideas and solutions to problems. Use the following report of the results from actual focus groups to explain how they can be done and how they are useful (**Note: Only a brief excerpt from the "Narrative Account" section is included at the end of the report).



FOCUS GROUP REPORT

Background and Objectives

Background

In February, 1994 I began in my current position at Gateway Tabernacle Church (GTC) as the Associate Pastor. The church has consistently grown over the past nine months. Currently, we have approximately 450 in attendance on Sunday mornings (up from 375 at the beginning of the year). We now have a "positive problem". We are running out of space. Some type of decision must be made. The focus groups have been very practical and have served to provide us with much

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needed information as we begin to ascertain the heartbeat of the congregation regarding possible solutions to our "problem."

Objectives

The main objective of the focus groups was to learn what some of the people of the church are thinking about with regard to our sudden shortage of space. I was especially interested in gaining ideas that might be used as part of a solution to our facility dilemma. A secondary objective was to get feedback from church members regarding the state of the church in general. This report is being submitted to the board of elders and deacons at Gateway Tabernacle for the purpose of assisting in making some very important decisions regarding the future of our church.

Key Findings

- * In general, there was a very positive response regarding the overall state of the church. Everyone in the groups expressed a sense of satisfaction and expectation regarding the way God is moving among us. However, it was obvious that the group comprised of people who had been at the church more than four years had more negative things to say about the church.
- * Especially among those who had been here longer, there seemed to be a frustration concerning the clarity of the vision of the church, and the amount of input the general congregation gives with respect to making decisions. The vision factor also came up in the first group as a point of confusion.
- * In both groups there arose significant discussion concerning an overall dissatisfaction with Wednesday night services. Most agreed that a sense of importance needs to be given back to Wednesday nights through having a more consistent quality ministry offered by the Pastors.
- * All participants agreed that something must be done regarding facilities. There was a variety of suggestions.

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- * The general consensus was that we should move slowly enough to be careful, but once a decision is made we should seek to move quickly to implement it.
- * The possibility of buying the First Baptist facility was met with great enthusiasm by the first group. The group comprised of people who had been here longer were less enthusiastic about it, but clearly stated that it is obvious that it is an option to seriously investigate and consider.

Detailed Findings

I. Introduction

- A. Welcome and explain focus group
- B. Topic: How are we doing and where are we going at GTC?
- C. Discuss set-up, audio taping, ensure anonymity
- D. Ground rules:
 - 1. Speak one at a time and in a clear voice.
 - 2. We want to hear from everyone.
 - 3. You are encouraged to comment on others comments.
 - 4. We are interested in a wide range of opinions and ideas.
 - 5. Feel free to state your opinion strongly.
 - 6. At the same time, respect the opinions of others.
- E. Introduction of participants:
 - 1. Name
 - 2. Length of time attending GTC

II. Participants and Discussion Guide Questions

- A. Two focus groups were conducted on two consecutive Sunday evenings from 6:00-8:00 p.m. using two separate groups of people. The first group included nine participants

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(three men and six women) who have been attending the church less than 18 months. The second group included seven (three men and four women) participants who have been attending the church more than four years.

B. The following is the list of questions that were used in the order they were asked:

1. What do you think God is emphasizing at GTC now?
2. How do you feel about what has been happening at GTC in the last six months?
3. What kind of emphases would you like to see at GTC in the next six months?
4. What is your perception of the adequacy of our physical space?
5. How comfortable (physically) are you when you come to church?
6. What are your feelings about church attendance?
7. Why would you want to see more, less, or the same number of people coming to GTC?
8. What could we do to grow our church numerically?
9. How important is it that visitors feel there is space for them?
10. Do you think a new/expanded facility will help us grow?
11. If you feel we should expand our facilities, how should we do it?
12. If you feel we should expand our facilities, what aspects of expansion should be our priorities?
13. If you feel we should expand our facilities, how should we raise funds?
14. If you feel we should expand our facilities, when should we begin?
15. How do you feel about the possibility of purchasing the current facilities used by 1st Baptist Church?

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III. Narrative account of the first focus group discussion (for the purposes of anonymity, numbers have been assigned to participants instead of using their names).

A. What do you think God is emphasizing at GTC now?

#8 opened the discussion by saying that there seemed to be an emphasis on freedom in the spirit...#5 echoed that by adding the descriptive word "lively". #6 began to focus in a bit more on the idea of "emphasis" by saying that the idea of "making right decisions" seemed to be a recent emphasis...#7 added that there was an emphasis on the "deeper things" put forth in a practical way. #8 then mentioned that there also seemed to be an emphasis on the diversity within the body and a modeling of unity within diversity by the leadership.

B. How do you feel about what has been happening at GTC in the last six months?

#3 expressed a feeling of anticipation because of the diversity of what has been happening in the services: "I never know what will happen". Yet, #8 added, there is a sense of order and excellence in what is done. #9 said that the dominant feeling for her was that of feeling comfortable. #6 expressed how he appreciated that aspect of the church because he does not feel pressured yet knows that there is ministry available for him when he is ready. #4 closed the discussion by emphatically stating that what has been happening promotes the feeling of excitement.

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IV. CONCLUSION.

As time allows at the end of the course the instructor should lead the class in "lab" sessions in which hypothetical planning sessions are conducted. The instructor could also use the class to conduct a focus group designed to gather information with respect to how the course and/or school in which it is offered could be improved.

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ENDNOTES

¹Leith Anderson, Dying For Change (Minneapolis, MN: Bethany House Publishers, 1990), p.169.

²Stephen Covey, The Seven Habits of Highly Effective People (New York: Simon & Schuster, 1989), p.235.

Church Administration

Church Administration -- Objectives



I. INTRODUCTION.

A. **The Need for this Course.**

B. **The Contents of this Course.**

Objective: to establish the nature and format of the course.

II. THEOLOGY OF CHURCH ADMINISTRATION.

A. **Biblical Basis.**

B. **Administration and the Church.**

C. **The Practice of Administration.**

Objective: to establish the basis for administration in the church and offer some basic principles regarding it as we prepare to consider practical examples used within major areas of church activity.

III. MAJOR AREAS OF CHURCH ADMINISTRATION.

A. **Facilities.**

B. **Constitution/By-Laws.**

C. **Church Communications.**

D. **Evangelism/Outreach.**

E. **Personnel.**

F. **Sunday School.**

G. **Specific Ministries.**

H. **Committees.**

I. **Newcomers/Assimilation/Membership.**

Church Administration

- J. **Hospital Visitation.**
- K. **Ushers/Greeters.**
- L. **Small Groups.**
- M. **Worship Services.**
- N. **Finances.**
- O. **Weddings.**
- P. **Funerals.**

Objective: to guide students into a practical understanding and awareness of the processes of administration, to promote awareness and exposure to various areas of church administration, and to prompt a student toward creativity and initiative in matters of administration.

IV. CONCLUSION.

- A. **Some Practical Ideas for Church Administration.**
- B. **Awareness, Creativity, and Initiative.**

Objective: to provide practical ideas as a way to conclude our thinking about church administration and to bring the course into a proper perspective by summarizing its goals.

Church Administration

CHURCH ADMINISTRATION : SYLLABUS

Class Schedule -- 20 hour Course

CLASS #1: I. Introduction; II. Theology of Church Administration.

CLASS #2: III. Major Areas of Church Administration -
A. Facilities; B. Constitution/By-Laws;
C. Church Communications;
D. Evangelism/Outreach; E. Personnel

CLASS #3: III. Major Areas of Church Administration -
F. Sunday School; G. Specific Ministries;
H. Committees;
I. Newcomers/Assimilation/Membership.

CLASS #4: III. Major Areas of Church Administration -
J. Hospital Visitation; K. Ushers/Greeters;
L. Small Groups; M. Worship Services.

CLASS #5: III. Major Areas of Church Administration -
N. Finances; O. Weddings; P. Funerals;
IV. Conclusion.

Church Administration

Assignments

This course requires a written project. The student's final grade will come from the evaluation of the assignment described below:

Course Project

The student will choose four of the major areas covered in the course in order to create and design four separate (one for each of the four chosen major areas) administrative tools (forms, strategy plans, process sheets, planning charts, etc...). Each tool should be accompanied by a one page summary explanation of how the tool would be used (be sure to answer who, what, where, why, when, and how with regard to the use of the administrative tool). Creation of each tool can be based on actual experience/situation (present or past), or can be completely hypothetical. The project should be submitted in the following format:

1. Cover page (see Style Sheet for research papers/projects).
2. Table of Contents (sections noted by major area and the name or title given to its corresponding administrative tool).
3. Major area #1
 - a. Actual Tool.
 - b. One page summary explanation.
4. Major area #2
 - a. Actual Tool.
 - b. One page summary explanation.
5. Major area #3
 - a. Actual Tool.
 - b. One page summary explanation.
6. Major area #4
 - a. Actual Tool.
 - b. One page summary explanation.

Church Administration

CHURCH ADMINISTRATION - Course Outline

I. INTRODUCTION.

A. **The Need for This Course.**

1. Although Pastors typically do not enjoy the administrative aspects of their work, most would admit that administration is necessary and a major portion of their ministry.
2. At the same time, most Pastors would testify to being ill-prepared for administrative tasks. Administration is often learned through trial and error. To some degree, this method of learning is necessary and inevitable. However, for those who will be involved in church administration it can be very helpful to simply be exposed to some basic principles and examples.

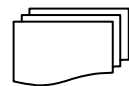
B. **The Contents of This Course.**

1. This is only an introductory level course to church administration. It will not make someone an expert. However, the exposure to various principles, practices, and examples will be a great aid to those already involved in administration and those who may be in the future.



2. The course is divided into the following two major sections with the majority of the focus placed on the second section.

1. Theology of Church Administration.
2. Major Areas of Church Administration



Church Administration

3. Much of the materials under each "major area of church administration" consist of administrative tools that could be used to organize one or more aspects of that area of administration. Often, no other comments or directions are included within the materials except for the tools themselves. The instructor should use the examples of administrative tools in each area to guide students into a practical understanding and awareness of the processes of administration.



II. THEOLOGY OF CHURCH ADMINISTRATION.

A. **Biblical Basis.**

1. Rom 12:6

- a. The gift of "leading" = "proistemi" = rules, takes the lead, to be over, preside over, or superintend = administrate.



- b. This is the motivational gift which means someone will have a motivation toward or an administrative approach to situations in general. Activities associated with this gift of administrative ability are: planning, order, step by step processes, organizing, coordinating people and tasks, etc....



Church Administration

2. 1 Cor 12:28
 - a. The office of administration



- b. This implies calling, character, and confirmation not just inclination or ability.

B. Administration and the Church.

1. Consider how the following theological realities within church life imply the necessity of administration: accountability, the call to order, the dynamics of the idea of the body of Christ, the call to unity.
2. Pastors can be overcome with administration. In order to avoid this type of burnout, delegation of authority must be effectively practiced. Consider Ex 18:17-27 and Num 11:1-30.



- a. The first indication we have in the N.T. Church that administration can overrun Pastors is in Acts 6. The solution was to appoint Stephen (among others) as deacons (literally, servants). The word administration comes from a Latin term which means "to serve". It should be noted that the type of work they did was to coordinate and organize programs or practical activities of the church. Consider Acts 6:1-6 with respect to deriving principles of administration.



Church Administration

- c. They have the ability to define needs/resources & effectively match them together (consider the meaning of "perfect" in Eph 4:12 knowing that the same Greek word is used in Mt 4:21 and translated "mending").



- d. They effectively strive toward efficiency.
- e. They stress planning and pre-determined processes.
- f. They have the ability to delegate effectively.
- g. They are detail oriented in planning and follow-through.
- h. They have the ability to mobilize people by establishing organized structures.
- i. They have the ability to develop clear/organized processes that move to a goal.
- j. They have the ability to motivate people toward completion of goals.

2. One writer reports:

"According to a study of unsuccessful executives in more than two hundred firms conducted by the Laboratory of Psychological Studies for the Stevens Institute of Technology, Hoboken, New Jersey, inability to make decisions is one of the principal reasons that administrators fail."²

- a. I have heard it said that when we make a decision there are similar brain patterns of activity (to a slightly lesser degree) that occur as when one has a nervous breakdown. Perhaps, to some degree, this explains our reluctance to make decisions.

Church Administration

- b. Nevertheless, a key to effective administration is making decisions because administrators must be forward moving. This necessitates being a person of conviction; a person who is proactive.



- 3. Things that will hinder effective administration:

- a. Insecurity in the life of an administrator (may lead to an inability to delegate authority).
- b. Having a low view of others and/or an insistence upon things being done one particular way (may lead to an inability to delegate authority).
- c. Having a bent toward spiritism/mysticism (avoidance of administration due to a misunderstanding that the flow of the Spirit is opposed to organization).



- d. Laziness and a willingness to be satisfied with mediocrity.
- e. An inability to order one's own personal life.
- f. An avoidance of interpersonal interaction with people.

Church Administration

III. MAJOR AREAS OF CHURCH ADMINISTRATION

A. Facilities



Request for Facilities and Services

Name of group/leader _____ of _____ activity
Description _____

Date and time of activity _____ Projected attendance _____

Facilities/Supplies needed (rooms, chairs, tables, sound/visual aids, kitchen needs, etc...)

Nursery/child care needs (number of children by ages)

___ 1 yr. & below ___ 2-5 years ___ 6-12 years

Requested by _____ Date requested _____

ALL DATES MUST RECEIVE FINAL APPROVAL AT THE WEEKLY CALENDAR MEETING ON THURSDAY, PRIOR TO THE DATE OF THE EVENT

Diagram Special Room Arrangement Below

Church Administration



B. Constitution/By-laws



CONSTITUTION AND BY-LAWS

of

XYZ CHURCH

Preamble

The purpose of this church organization shall be:

First: To.....

Second: To.....

To secure this lofty purpose, we agree to be governed, first, by the Holy Scriptures, second by this Constitution and By-Laws.

Constitution

Article I. Name

The name of this church organization shall be _____ of the City of _____, State of _____ (affiliated with _____)

Article II. Prerogatives

Sec. 1. This church shall have the right to govern itself according to the standards of the New Testament Scriptures....

Sec. 2. In connection therewith, or incidental thereto, it shall have the right to....

Church Administration

Article III. Doctrinal Belief

1. **The Scriptures Inspired.**
(appropriate explanation to follow each point)
2. **The One True God.**
3. **Man, His Fall and Redemption.**
4. **The Salvation of Man.**
5. **Etc....**

Article IV. Ordinances

Sec. 1. The ordinance of baptism by immersion in water (Matt. 28:19) shall be....

Sec. 2. The ordinance of the Lord's Supper shall be....

Article V. Relationships

(Government and denomination/affiliation issues)

Article VI. Membership

All persons shall be eligible for membership in this assembly who give evidence of....

Sec. 1. Active Membership: (rights and responsibilities)

Sec. 2. Youth Membership: (rights and responsibilities)

Sec. 3. Inactive Membership: (criteria/definition)

Sec. 4. Honorary Membership: (criteria/definition)

Article VII. Officers

The officers of this church shall be as follows:

Church Administration

Article VIII. Organization

(description of government)

Article IX. Meetings

Sec. 1. Worship Services: (definition/description)

Sec. 2. Regular Business Meetings: (description)

Sec. 3. Special Business Meetings: (description)

Sec. 4. Quorum: (definition)

Sec. 5. Official Board Meetings: (description)

Article X. Finances

(general procedures)

Article XI. Property

Sec. 1. Acquisition: (requirements)

Sec. 2. Dissolution: (requirements)

Article XII. Amendments

(general description of procedures)

Church Administration

By-Laws

Article I. Duties of Officers

(individual descriptions)

Article II. Elections and Vacancies

(procedures and criteria)

Article III. Membership

(criteria and procedures)

Article IV. Departments

(general description)

Article V. Order of Business

(criteria)

Article VI. Amendments

(procedures)

C. Church Communications

1. The following pieces of information could be placed on individual sheets of paper and put up on a bulletin board in the foyer of the church.

Church Administration



WHO TO CONTACT?

Pastoral Staff

Pastor John Doe
Senior Pastor - 414-2599

Etc...

Office Staff

Jane Doe
Secretary - 322-5645

Etc...

Ministry Staff

Harry Brown
Youth Director - 326-4379

Etc...

Ministry Leaders

George Brown
Sunday School - 423-0425

Susan Doe
Missions - 239-8978

Etc...

Deacons & Wives

George & Ann Brown
341-9897

Paul and Beth Doe
349-0096

Etc...

Church Administration

SUNDAY SCHOOL INFORMATION

9:30 a.m. - Child./Teens

Nursery
0-12 months.....Room 105

Little Treasures
13-24 months.....Room 103

Etc...

9:30 a.m. - Adults

Spiritual Action
45+.....Room 102

Young Marrieds
under 35.....Room 104

Etc...

11:00 a.m - Child/Teens

Nursery
0-12 months.....Room 105

Little Treasures
13-24 months.....Room 103

Etc...

11:00 a.m. - Adults

Seniors Class
55+.....Room 212

The Pastor's Class
25+.....Room 205

Etc...

Church Administration

Jane Doe: CHURCH SECRETARY

Jane Doe serves as the Church
Secretary. Jane and her family
began coming to XYZ
Church.....(continue a short
biography)



(insert picture here)

Church Administration

COMING SOON!

TO A NEIGHBORHOOD NEAR YOU



(insert clip art here)

**A HOME GROUP
OF YOUR CHOICE**



(insert clip art here)

KEEP YOUR EYES OPEN FOR INFORMATION IN THIS SECTION OF THE BIG BOARD IN THE NEXT COUPLE OF WEEKS AND.....GET INVOLVED!

Church Administration

MINISTRY OFFERED

The following are ministries that are available to you. If you are interested in responding to these opportunities and/or receiving more information about any of these ministries, please contact Pastor Smith.

IF YOU HAVE A MINISTRY THAT YOU WOULD LIKE TO OFFER THE PEOPLE OF XYZ AND WANT TO INCLUDE IT ON THE BIG BOARD, PLEASE WRITE OUT THE DETAILS ON A CARD (who you are, how to contact you, and what you want to offer) AND GIVE IT TO SOMEONE AT THE INFORMATION DESK OR PLACE IT IN THE OFFERING PLATE. PASTOR SMITH WILL THEN CONTACT YOU FOR MORE INFORMATION.

- 1) *A person is willing to minister to AIDS patients*
- 2) *A person is willing to promote/organize a couples retreat*
- 3) *Etc...*

Church Administration

MINISTRY REQUESTED

The following are ministries that have been requested by others. If you are interested in responding to these needs and/or receiving more information about any of these requests, please contact Pastor Smith.

IF YOU HAVE A NEED THAT YOU WOULD LIKE TO MAKE KNOWN TO THE PEOPLE OF XYZ AND WANT TO INCLUDE IT ON THE BIG BOARD, PLEASE WRITE OUT THE DETAILS ON A CARD (who you are, how to contact you, and what you want to request) AND GIVE IT TO SOMEONE AT THE INFORMATION DESK OR PLACE IT IN THE OFFERING PLATE. PASTOR SMITH WILL THEN CONTACT YOU FOR MORE INFORMATION.

- 1) *A single mom needs help with small repairs around the house*
- 2) *The Church needs helpers for organizing and serving at an occasional Wednesday night fellowship meal.*
- 3) *Etc...*

Church Administration

2. The following administrative tool could be placed at the Information desk and used by desk attendees, ushers, and greeters to obtain necessary information in order to implement their ministry.



INFORMATION DESK: HEADS UP INFO

General information to be aware of this week:

Bulletin information to be aware of this week

Pulpit announcements to be aware of this week

Sign-ups/foyer activity to be aware of this week

Order of Worship Service to be aware of this week

Church Administration

- D. **Evangelism/Outreach** (the following outline could be used by a ministry leader to organize and operate a neighborhood outreach.



EVANGELISM BRIEFS

- I. *I want to promote a "low-key" type of approach.*
- A. *Allow the Lord to open doors. Do not feel like you have to force or create something.*
 - B. *If you knock on 15 doors you may spend one minute each at 12 of the doors (simply offering an invitation to church), and 20 minutes each at three of the doors (witnessing, praying, and/or obtaining a referral for a future Pastoral visitation).*
- II. *I want you to be ready to do four things.*
- A. *Invite the person to church (use flyers).*
 - B. *Offer to pray for anyone in the home who needs prayer.*
 - C. *Be sensitive to people who are willing to talk about God by using a simple witnessing method.*
 - D. *Record the appropriate information if someone would like a Pastoral visit (use "Record of Visit" card).*

Church Administration

III. *The following is a suggested witnessing process:*

- A. *Introduce yourself as (your name) from XYZ Church right down the road next to the park.*
- B. *Explain that we are just out in the neighborhood inviting people to our church service this evening (hand them a flyer that is designed to be an invitation). Then ask "Do you attend a local church regularly?"*
 1. *If there is a hostile or "brush you away" response then you may want to simply thank them for their time and say, "We hope to see you at church sometime...our service times are on your invitation...we have a service at 6 p.m. tonight".*
 2. *If yes, then say "Well great, then you already have services to attend...We just want to make sure those in the neighborhood who do not currently have a church know that they are always welcome to visit XYZ...We're also interested to know what people understand about the gospel message...What do you understand the gospel message to be?"*
 3. *If no, then say "Well, we just want to make sure those in the neighborhood know that they are always welcome to visit XYZ Church...We're also interested to know what people understand about the gospel message...What do you understand the gospel message to be?"*
- C. *Depending on the answer they give to the "gospel question" you may feel led to witness to them via the following one and/or two suggested methods:*
 1. *Use a basic witnessing tool (e.g., "the hand", the "Roman road") if appropriate.*
 2. *Offer your testimony if appropriate. Keep it short (three minutes). Focus on what your life was like before you began to follow Jesus, how God led you to follow Jesus, and what your life is like after deciding to follow Jesus.*

Church Administration

- D. *Depending on the person's response and openness, you may want to ask if anyone in the home needs prayer and offer to pray for them. This offer could be made at various points in the conversation.*
- E. *Depending on the course of the conversation you may want to offer that a Pastor come visit them sometime. If they are agreeable to this, use the "Registration Card" to record appropriate information and tell them that a Pastor from the church will call them next week sometime.*
- F. *Always try to offer an appropriate tract to them before saying good-bye. In appropriate cases, you may want to offer "The Message" Bible portions.*

IV. Short De-briefing Session.

- A. *We will return to the church in time for the beginning of the evening service at 6 p.m.*
- B. *Immediately, following the evening service (at approximately 7:30) we will meet in room 212 to hand in any "Report of Visit" cards, share testimonies/concerns, plan for our next event, and pray. This should take approximately 15-20 minutes.*

Church Administration

E. Personnel



JOB DESCRIPTION

Title:

Associate Pastor

Primary Ministry Objective:

To mobilize and equip both the individual and collective ministries of the church.

General Description of Responsibilities:

- 1) Small Groups and ministries of individuals - maintaining groups, initiating new groups, mobilizing and equipping ministries of individuals, training leaders, equipping leaders, gifts management (matching ministry resources with internal and external needs (60%)
- 2) Church Planting - planning, preparing, raising up leaders...plant one church within 2-3 years (15%)
- 4) Church Administration - as needed (15%)
- 3) Missions and Miscellaneous - missions awareness, outreach involvement, miscellaneous tasks (10%)

Time and Salary:

- 1) At least 40 hours/week
- 2) 30,000 p/year
- 3) Benefits: medical insurance, three weeks vacation yearly.

Church Administration

F. Sunday School



LIST OF NEWCOMERS: REFERENCE TOOL FOR ADULT SUNDAY SCHOOL TEACHERS

The following list represents newcomers that can be called and invited to your Sunday School class. Every month the list will be updated and passed out to each adult Sunday School class teacher. You are not required to call any of these people. The list is provided as a reference for those who want to extend an invitation. Please remember, we are not in competition with each other. You should not try to "sell" your class over any other class, but should encourage the newcomer to choose a Sunday School class while offering an invitation and information concerning your class. If you find that the newcomer(s) are already involved in a class, please do not try to recruit them to your class. Simply encourage them to continue to attend their class and use the phone call to offer another welcome to the church.

Current list's date: May 15

Next list's date: July 3

| INITIAL VISIT | NAME | GENERAL INFORMATION | PHONE |
|---------------|------------------|--|----------|
| 2/20/97 | Bob & Mary Brown | Used to attend XYZ; recently moved back to area | 474-0518 |
| 2/20/97 | Bill & Sue Smith | Have four children (ages 3-13); live in neighborhood | 498-4054 |
| 2/21/97 | Mary Wagner | Single; 23 yr.old college student | 523-2533 |

Church Administration

G. Specific Ministries (Men's, Women's, etc...)



MEN'S MINISTRY RESOURCES AND IDEAS

- 1) *You can do your own research in local book stores and/or Regent University Library looking for such authors as Jack Hayford, Ed Cole, Gene Getz, Gordan Macdonald, John White, Ken Blue, Richard Foster, James Dobson, Larry Burkett, Charles Stanley, Chuck Swindoll, literature from "The Gathering/USA" literature published by Nelson (a national movement for the spiritual empowerment of Christian men.*
- 2) *Specific suggested books (see photocopy):*
 - a) *The Man in the Mirror: Solving the 24 problems men face --by Patrick M. Morley*
 - b) *Making of a Man -- by Richard Exley*
 - c) *Moving Beyond Belief -- by "The Gathering"*
 - d) *The Hidden Value of a Man -- by Gary Smalley and John Trent*
 - e) *The Masculine Journey -- by Robert Hicks*
- 3) *Specific suggested topics to consider:*
 - a) *Making time for your family; creative fun time with your family; being the priest of your home*
 - b) *Financial principles*
 - c) *Marriage issues; the role of headship*
 - d) *The problem of the sex urge and how to deal with it; overcoming lust*

Church Administration

- e) *Witnessing in the workplace; being a light at work*

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Church Administration

H. Committees.

1. Duties of committees.
 - a. Meet regularly to conduct business, training, sharing, and prayer.
 - b. Establish specific and suitable goals/plans.
 - c. Implement program via attendance, support, encouragement, and prayer.
 - d. Evaluate and adjust as implementation is occurring.
 - e. Develop a budget and monitor expenditures.
 - f. Make recommendations to the board regarding non-budgeted programs.
 - g. Recruit others to be on the committee as needed.
2. The following are representative samples of a service an administrator could provide for committee leaders that is designed to communicate potential people resources (for the leader to recruit if/when needed).



Church Administration

INFORMATION TO COMMITTEE CHAIRMAN (alphabetical) CONCERNING POTENTIAL PEOPLE RESOURCES

Choir/Worship band - Bob Davies

Brown, Jeff - plays instruments/wants to be in worship band

Brown, Polly - wants to be in choir

445-8304

Information received from 11:00 a.m. service, 11/19/96

Information passed to Bob Davies 11/24/96

Nursing Home Ministry - Bob Doe

Dixon, Sam - willing to help in any way on Wednesday nights

451-8974

Information received from his home group leader, Bill Smith, 1/3/97

Information passed on to Bob Doe 1/9/97

Church Administration

I. Newcomers/Assimilation/Membership

1. The following list describes a general plan used to welcome visitors and begin to assimilate newcomers.



ASSIMILATION PLAN FOR NEWCOMERS: XYZ

- 1) **Visitors reception after the 11:00 am Sunday morning service** -Each Sunday two deacons will coordinate a brief (10 minutes) reception in the fellowship hall. Cookies and juice will be served, a small packet of information will be distributed, deacons and staff in attendance will be introduced, and visitors will be made to feel welcome. Pastor Smith will act as the M.C.
- 2) **First Impressions** - Visitors receive welcome cards the day after their visit.
- 3) **Pastoral letters** - Visitors receive welcome/information letters from Pastor Smith and children's ministers (if applicable) within days of their visit.
- 4) **Pastoral phone call** - Visitors receive a phone call from Pastor Brown sometime during the week of their visit. Information concerning the newcomers class and home groups is given at this time.
- 5) **Newcomers class** - Visitors are invited to attend the newcomers class on Sunday mornings.
- 6) **Home Groups** - Visitors are informed about home groups. If there is interest, Pastor John will direct them to a specific home group.
- 7) **Newcomers Fellowship** - A special night of fellowship with the Senior Pastor, other staff, and the deacons will be offered to all newcomers. It will be held at Dave and Barbara MacDoe's house once every two months.

Church Administration

2. Visitor's follow-up letter from a Pastor.



October 4, 1994

Ms. Joy Robinson
8600 Mysty Avenue
Norfolk, VA 23505

Dear Joy:

Greetings in the name of our Lord and Savior, Jesus Christ!

As the Assistant Pastor here at XYZ Church, I would like to invite you to worship with us this Sunday. I am glad that you are eager to find a church home and would ask you to consider XYZ Church. Our worship services are at 9:30 and 11:00 A.M.

Regardless of which church you may eventually attend, I want to encourage you to seek God earnestly and to get involved with a Bible believing body of believers. We will be happy to have you join us in worship sometime, and desire to serve you in whatever ways we can.

Bless you as you seek Him,

Fred Brown
Assistant Pastor

FB/sr
Enclosure

Church Administration

3. A specific outline for membership classes.



MEMBERSHIP CLASS: XYZ CHURCH

I. Session #1: General Orientation (1 hour)

- A. Welcome
- B. Teacher introduction
- C. Participants introduce themselves one at a time (put on name tags at this time)
 1. Where are you from? Where do you live now?
 2. What do you do?
 3. How long have you been at XYZ?
 4. What drew you to XYZ?
- D. Introduce course (the following is a general outline of the course that may be deviated from at the discretion of the instructor).
 1. Session #1: General Orientation
 - a. Introductions
 - b. History of XYZ
 - c. Denominational background
 - d. Introduction of staff

Church Administration

2. *Session #2: The Church*
 - a. *What is the Church? Why does it exist?*
 - b. *What is XYZ Church? Why does it exist?*
 - c. *Denominational doctrine*
3. *Session #3: The Body of Christ*
 - a. *Personality types*
 - b. *Functional gifts (Romans 12)*
 - c. *XYZ ministries*
 - d. *XYZ home groups*
4. *Session #4: Membership Preparation*
 - a. *What makes XYZ special?*
 - b. *Lifestyles of the Born Again I*
 - c. *Lifestyles of the Born Again II*
5. *Session #5: Wrap-up*
 - a. *Tour*
 - b. *Our membership commitments*
 - c. *General reference and membership*

Church Administration

4. A typical membership application.



MEMBERSHIP APPLICATION

Recognizing that the function of the church is to glorify God in adoration and sacrificial service, and to be God's missionary to the world, bearing witness to God's redeeming grace in Jesus Christ.

I come to join a local expressions of the church which is the body of those on whom the call of God rests to witness the grace and truth of God.

I believe, as Peter, that Jesus is the Christ, the son of the living God.

I unreservedly and with abandon commit my life and destiny to Christ, promising to give Him a practical priority in all the affairs of my life. I will seek first the Kingdom of God and His Righteousness.

I commit myself, regardless of the expenditures of time, energy and money to become an informed, mature Christian.

I believe that God is the total owner of my life and resources. I give God the throne in relation to the material aspects of my life. God is the owner, I am the owner. Because God is a lavish giver, I, too, shall be a lavish and cheerful in my regular gifts.

I will seek to be Christ-like in all relations with my fellowman, with other nations, groups, classes, and races.

I will seek to bring every phase of my life under the Lordship of Christ.

When I move from this place, I will join some other expression of the Christian church.

Name _____ Phone _____

Address _____
City/State/Zip _____

Signature _____ Date _____

Church Administration

5. Possible plans for newcomers/membership assimilation.



Scenario #1

- 1) *Newcomers class runs 5 weeks (Sunday morn.) - April 10-May 8*
- 2) *Initial membership class on Wednesday night, May 11 (required for those who want to become members but did not take the Newcomers class or are not transferring membership).*
- 3) *Final membership class on Wednesday night, May 18 (required for all who want to become members including those who were in the Newcomers class, those who were in the initial membership class, and those who are transferring membership).*

Note: A person can become a member in one of 3 ways:

- a) *Attending the Newcomers class and the final membership class (5 Sundays with Pastor Barnes and 1 Wednesday night with Pastor Brown and/or Pastor Smith)*
- b) *Attending both membership classes (2 Wednesday nights with Pastor Brown and/or Pastor Smith)*
- c) *Attending the final membership class (1 Wednesday night with Pastor Brown and/or Pastor Smith...this option would apply to transfers only)*

Note: The process would go from April 10-May 18 and begin again on June 20:

- a) *April 10-May 8 (Newcomers class)*
- b) *May 11 (initial membership class)*
- c) *May 18 (final membership class)*
- d) *June 20 (process begins again)*

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Scenario #2

- 1) *Newcomers class runs 5 weeks (Sunday morn.) - April 10-May 8*
- 2) *Initial membership class on Wednesday night, May 11 (required for those who want to become members but did not take the Newcomers class or are not transferring membership).*
- 3) *Final membership class on Sunday morning, May 15 (required for all who want to become members including those who were in the Newcomers class, those who were in the initial membership class, and those who are transferring membership).*

Note: A person can become a member in one of 3 ways:

- a) *Attending the Newcomers class and the final membership class (5 Sundays with Pastor Barnes and 1 Sunday with one, all, or a combination of the Pastors)*
- b) *Attending both membership classes (1 Wednesday night with Pastor Brown and/or Pastor Smith, and 1 Sunday with one, all, or a combination of the Pastors)*
- c) *Attending the final membership class (1 Sunday with one, all, or a combination of the Pastors...this option would apply to transfers only)*

Note: The process would go from April 10-May 15 and begin again on June 20:

- a) *April 10-May 8 (Newcomers class)*
- b) *May 11 (initial membership class)*
- c) *May 15 (final membership class)*
- d) *June 20 (process begins again)*

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Scenario #3

- 1) *Newcomers class runs 5 weeks (Sunday morn.) - April 10-May 8*
- 2) *Initial membership class on Sunday morning, May 15 (required for those who want to become members but did not take the Newcomers class or are not transferring membership).*
- 3) *Final membership class on Sunday morning, May 22 (required for all who want to become members including those who were in the Newcomers class, those who were in the initial membership class, and those who are transferring membership).*

Note: A person can become a member in one of 3 ways:

- a) *Attending the Newcomers class and the final membership class (5 Sundays with Pastor Barnes and 1 Sunday with one, all, or a combination of the Pastors)*
- b) *Attending both membership classes (2 Sundays with one, all, or a combination of the Pastors)*
- c) *Attending the final membership class (1 Sunday with one, all, or a combination of the Pastors...this option would apply to transfers only)*

Note: The process would go from April 10-May 22 and begin again on June 20:

- a) *April 10-May 8 (Newcomers class)*
- b) *May 15 (initial membership class)*
- c) *May 22 (final membership class)*
- d) *June 20 (process begins again)*

Church Administration

6. Initial proposal for assimilation/mobilization via Sunday School.



Introduction

Assimilation and mobilization of members/visitors can and should occur in various ways within various programs. Even within the Sunday School program it is understood that there may be a variety of ways in which assimilation/mobilization can occur. This document proposes one such way. This method especially focuses on the use of the pastoral staff.

Basic Strategy and Components

We want to be able to offer newcomers a progressive program which can help assimilate them into the church and equip them to minister. We also want to offer already assimilated members an opportunity to become further equipped and mobilized for ministry.

We propose doing this via a progression or series of three Sunday School electives:

- 1) *Newcomers Class*
- 2) *Gifts Class*
- 3) *Leadership Class*

The classes would be offered in such a way that a newcomer could go through the entire series in 30 weeks while being able to attend the Sunday morning worship service of his/her choice.

A curriculum would be developed for each class. Pastoral staff (Associate and Youth), as well as other qualified church leaders (when necessary) will teach the classes.

Church Administration

Contents of the Classes

- 1) *Newcomers Class - Basic doctrine; XYZ History and denominational background; Vision and Objectives of the Church; General weekly and yearly schedule of events; XYZ ministries and ways to get involved; Who's Who at XYZ (class ends with a time to hear and meet the staff and leaders).*
- 2) *Gifts Class - Explanation of various lists of gifts; Importance and use of gifts; Eph. 4 gifts; I Cor. 12 gifts; Rom 12 gifts; Administration of three different gifts surveys; Discussion and prayer lab concerning results of surveys; Focus on consideration of individual ministry involvement consistent with individual gifts.*
- 3) *Leadership Class - Descriptions of different types of Christian Leadership; Characteristics of Christian leaders; Methodology of Christian Leaders*

Two Year Schedule

| | NEWCOMERS CLASS | GIFTS CLASS | LEADERSHIP CLASS |
|--------------------------|------------------------|--------------------|-------------------------|
| 4/10/94-6/13/94 | 9:30 YP | 11:00 AP | --- |
| 6/20/94-8/21/94 | 11:00 YP | 9:30 MS | 11:00 AP |
| 8/28/94-10/30/94 | 9:30 YP | 11:00 GT | 9:30 AP |
| 1/8/95-3/12/95 | 11:00 YP | 9:30 GT | 11:00 AP |
| 3/19/95-5/21/95 | 9:30 YP | 11:00 GT | 9:30 AP |
| 5/28/95-7/30/95 | 11:00 YP | 9:30 GT | 11:00 AP |
| 8/6/95-10/8/95 | 9:30 YP | 11:00 GT | 9:30 AP |
| 10/15/95-12/17/95 | 11:00 YP | 9:30 GT | 11:00 AP |

YP = Youth Pastor

MS = Mary Smith

GT = Guest Teacher (who may be Bobby Akins or another)

AP = Associate Pastor

Church Administration

Other Points of Consideration

- 1) *In each class, participants can continue to enter the class up until the beginning of the fourth session (after the fourth session new participants will be asked to wait for six weeks until the class begins again).*
- 2) *The series of classes progresses from Newcomers to Gifts to Leadership. However, anyone can take any class at any time (there are no prerequisites and participants do not necessarily "graduate" into the next class).*
- 3) *Each class is 10 weeks long. Each class can be offered five times per year with a break in the progression during the final two Sundays of the year.*
- 4) *The proposed schedule allows the AP and YP to alternate each 10 week period with respect to which worship services they can help lead.*

Church Administration

J. Hospital Visitation (guidelines)



- 1) *Do not enter a room with a closed door without first asking a nurse.*
- 2) *Respect the physician in charge. Work in cooperation with hospital authorities and their schedules and regulations.*
- 3) *Do not give specific medical advice or use medical terms. Leave that to the doctors and focus on your role as spiritual advisor/comforter.*
- 4) *While visiting a patient, do not ignore others who may be in the room.*
- 5) *Leave when a meal comes. Exit by saying, "Well, it looks like you're ready to eat. May I join you in a blessing for the food before I go?"*
- 6) *Try to acquire information about the patient's condition before entering the room. Be sure to review in your mind any previous contacts you may have had with the patient (orient yourself informationally and spiritually before entering the room).*
- 7) *Be careful not to touch the patient's bed, tubes, medical equipment, etc....*
- 8) *Let the patient initiate shaking hands and then shake with similar pressure.*
- 9) *Do not overstay. Generally, 5-15 minutes is enough time.*
- 10) *Do not stand or sit where the patient must look into a bright light to see you. Be conscious of where you stand or seat yourself with respect to the comfort of the patient as you speak to him.*
- 11) *Excuse yourself when a doctor needs to see the patient or when immediate family members enter the room.*
- 12) *Have a relaxed attitude. Help the patient to relax by not being all tense yourself.*
- 13) *Be careful not to bring attention to any condition of a patient that may be embarrassing or produce tension. Hospitals can be unpleasant to the senses. Be conscious of your facial expressions and reactions to them. Do not stare at a machine that is measuring vital signs.*
- 14) *Do not visit if you are sick. Hospital patients often have immune systems that make them vulnerable to other sicknesses.*

Church Administration

K. **Ushers/Greeters** (instructing and organizing ushers).



Pre-Service Instructions

1. Check in with head usher
2. Get name tag
3. Go to your station
4. Begin to look for people who need assistance

During Service Instructions

1. Greet and seat
2. Offer literature (info. pack, response card)
3. Do not seat during prayer or special music
4. Respond to pulpit directions (visitor pack, offering)
5. Politely ask those who leave to sit in back when they return

After Service Instructions

1. Open doors - secure
2. Greet people as they leave - answer questions
3. Clean/arrange your area - pews, offering plates
4. Turn in your name tag

Church Administration

USHERS ORGANIZATIONAL CHART TO BE FILLED IN

- ** *John Smith (head usher) will finalize the list for October through December and submit it to Pastor Smith by September 30*

- ** *It is understood that those who commit as ushers may, at times, not be able to attend a service for which they are to serve as ushers. Thus, we will have an alternate. Beyond this if necessary, the head usher can also ask someone who is in the service to serve as an usher. In other words, we are asking for a general commitment (the person should expect to be in most of the services), not a specific commitment (that is, we do not want people saying "no" to ushering simply because they are not sure whether they will be in every service)*

- ** *It is also understood that any one individual's name can be put on any number of lines*

- ** *John Smith will continue to oversee and manage the ushers*

SUNDAY: 9:30 A.M.

| MONTHS | USHERS | ALTERNATE |
|-----------------------|----------------------|------------------|
| October - December | 1) 2) 3) 4) | 1) |

SUNDAY: 11:00 A.M.

| MONTHS | USHERS | ALTERNATE |
|-----------------------|----------------------|------------------|
| October - December | 1) 2) 3) 4) | 1) |

Church Administration

SUNDAY: 6:00 P.M.

| MONTHS | USHERS | ALTERNATE |
|-----------------------|----------------------|------------------|
| October - December | 1) 2) 3) 4) | 1) |

WEDNESDAY: 7:00 P.M.

| MONTHS | USHERS | ALTERNATE |
|-----------------------|----------------------|------------------|
| October - December | 1) 2) 3) 4) | 1) |

*** *The following is the list of people who have responded to John Smith or to Pastor Smith over the past two months with respect to interest in the usher ministry. This list is by no means exhaustive or exclusive.*

*John Doe
Sue Doe
Etc...*

*Bill Davis
Fred Jones*

Church Administration

L. Small Groups

1. A three meeting plan to begin a home group ministry (after recruiting people who are interested in being group leaders (facilitators) or hosts, and inviting them to an initial organizational meeting)



Plan for April 10 - Initial Hosts/Facilitators Meeting

- 12:45-1:00 -- set up
- 1:00-1:10 -- general announcements (goal of meeting, flow of events), put on name tags (different colors for hosts and facilitators), pray
- 1:10-1:40 -- eat (facilitators try to talk to hosts....)
- 1:40-1:45 -- dismiss kids to their activities
- 1:45-1:55 -- instructions: 1) general plan for today and 24th; 2) our philosophy of being led by the Spirit within an ordered environment...thus, our method today (trying to allow groups to form naturally yet in an organized way), our minimal direction/requirements of groups (must plan to meet at least twice each month; must submit monthly reports; must attend monthly leaders fellowship meeting for organizational, equipping, and encouraging purposes)
- 1:55-2:00 -- ice breaker (call out numbers, form groups)
- 2:00-2:45 -- each individual/set of facilitators speaks (record info. on white board); each individual/set of hosts speaks (record info. on other white board) -- record according to the following chart:

| NAME | KIDS (AGES) | ADDRESS (AREA) | PHONE | EMPHASIS | 1/MONTH 2/MONTH | TIME TO MEET | LIFE CYCLE |
|------|----------------|-------------------|-------|----------|--------------------|-----------------|---------------|
| | | | | | | | |

- 2:45-2:50 -- do ice breaker again
- 2:50-3:20 -- talk with each other (separately)
- 3:20-3:30 -- reconvene to consider what seems to be happening; clarify goals for the 24th

Church Administration

Plan for April 24 - Final Hosts/Facilitators Meeting

- 12:45-1:00 -- set up
- 1:00-1:10 -- general announcements (goal of meeting, flow of events), put on name tags (different colors for hosts and facilitators with those already decided wearing them upside down), pray
- 1:10-1:40 -- eat (facilitators and hosts still looking to be matched up should sit in same area; those already matched up should eat together)
- 1:40-1:45 -- dismiss kids to their activities
- 1:45-1:55 -- instructions: 1) general plan for today and 1st; 2) our philosophy of being led by the Spirit within an ordered environment...thus, our method today (trying to allow groups to form naturally yet in an organized way), our minimal direction/requirements of groups (must plan to meet at least twice each month; must submit monthly reports; must attend monthly leaders fellowship meeting for organizational, equipping, and encouraging purposes
- 1:55-2:30 -- split up: 1) those groups already decided get together to plan, make poster, look at list; 2) those not decided: a) talk (whole group); b) talk (individuals); c) decide
- 2:30-3:00 -- plan for the 1st (final list of teams established on white board; room assignments and explanation of what will happen; bring side dish or dessert)
- 3:00-3:30 -- organizing and equipping (give general expectation of typical home group meeting emphasizing that the group decides what to do and the facilitator focuses on facilitating discussion, decisions, ministry, study, etc...; expectations of hosts; expectations of facilitators (shepherd, reports); decide on when/where to have monthly leaders meetings; I will try to do the following: feed newcomers into your groups, attend group meeting from time to time, establish fishing pool events, equip with

Church Administration

resources for study and general small group resources, be the Pastoral link

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Plan for May 1 - All Church Meeting

- 12:45-1:00 -- *set up (seat home group teams at their own tables with sign on table and name tags corresponding to home group number on spec sheets)*

- 1:00-1:15 -- *orientation (explain goal of afternoon, hand out spec sheets, each home group team stands at their table and facilitator communicates vision, explain what to do during lunch and then what will happen after lunch; also explain kids can go to their activities when done eating)*

- 1:15-2:15 -- *eat (people eat with and talk with home group teams; children go to their activities when done eating)*

- 2:15-3:00 -- *home group tour and sign up (each home group assigned a room...desert and interviewing)*

- 3:00-3:20 -- *reconvene; read lists; place ones who remain; explain that leaders will contact you if first meeting is not already established*

- 3:20-3:30 -- *leaders meeting -- evaluate, adjust, plan*

| NAME | KIDS(AGES) | ADDRESS AND AREA | PHONE # | EMPHASIS | 1/MONTH 2/MONTH | TIME OF MEETINGS | LIFE CYCLE |
|------|------------|------------------|---------|----------|-----------------|------------------|------------|
| | | | | | | | |
| | | | | | | | |

Church Administration

2. Monthly home group reports (to be filled out after each meeting and turned in at the monthly home group leaders meeting).



MONTHLY HOME GROUP MEETING REPORT

Name of Facilitator _____

Name _____ of _____ Host

| DATE/ TIME | LOCATION/ # PRESENT | ACTIVITIES | POINTS OF SUCCESS | PROBLEMS TO CONSIDER |
|---------------|------------------------|------------|-------------------|----------------------|
| | | | 1) 2) | 1) 2) |
| | | | 1) 2) | 1) 2) |

MONTHLY HOME GROUP ATTENDANCE REPORT

Facilitator _____ Host _____ Apprentice _____

| NAME | DATE | STATUS | REASON NOT THERE | GROUP FOLLOW UP | REQUESTED PASTORAL FOLLOW UP |
|------|------|--------|------------------|-----------------|------------------------------|
| | | | | | |
| | | | | | |

Church Administration

3. For use in promoting home groups on a bulletin board (map not included).



XYZ CHURCH HOME GROUPS *(numbers correspond to numbers on map)*

HOME GROUP #1

Facilitator: Gary and Sue Brown (231-4121)
Host: Tim and Linda Doe (622-5843)
Location: 74 XY Dr., Xville
Life Cycle: Families with teenagers
Emphasis: Fun and Fellowship; teen support
Time: 1st and 3rd Friday of each month 7:00-9:00 p.m.

HOME GROUP #2

Facilitator: Bill Smith (297-8576)
Host: Cindy Brown (531-9087)
Location: 19 Pine Rd., Yville
Life Cycle: Singles, no children
Emphasis: Bible Study and Fellowship
Time: Every Monday, 7:00-9:00 p.m.

Church Administration

M. Worship Service



WORSHIP SERVICE SCHEDULE: XYZ CHURCH

| DATE/TIME | SPEAKER | THEME/TEXT | WORSHIP THEME | SERVICE TYPE | MODERATOR | SPECIAL MUSIC | NOTES |
|-----------|---------|-------------|---------------|--------------|-----------|---------------|-----------------|
| 5/3- 9 AM | Brown | Grace-Gal 1 | God of grace | Communion | Smith | Doe | Elders serve LS |
| 5/3- 7 PM | Smith | Faith-Gal 3 | Life of faith | Baptism | Brown | None | Baptism first |
| 5/6- 7 PM | Doe | H.S.-Gal 5 | None | Teaching | Smith | None | Ends series |

Church Administration

N. Finances

1. Simple accounting system chart of accounts.



| | |
|-----|-------------------------------------|
| 100 | ASSETS |
| 110 | Cash in bank--checking |
| 120 | Cash in bank--savings |
| 130 | Petty cash |
| 140 | Investments |
| 150 | Building and land |
| 200 | LIABILITIES |
| 210 | Special gifts and offerings payable |
| 220 | Payroll deductions and withholding |
| 300 | INCOME |
| 310 | Envelope offering |
| 320 | Loose plate offering |
| 330 | Interest income |
| 340 | Designated income |
| 350 | Other income |
| 400 | EXPENSES |
| 410 | Missions |
| 420 | Outreach |
| 430 | Benevolence |
| 440 | Office expense |
| 441 | Postage |
| 442 | Supplies |
| 443 | Telephone |
| 444 | Miscellaneous |
| 450 | Property maintenance |
| 455 | Insurance |
| 460 | Electric and water |
| 465 | Debt reduction |
| 470 | Christian education |
| 475 | Worship and music |
| 480 | Childrens ministry |
| 485 | Youth ministry |
| 490 | Special events |
| 500 | SALARY |
| 510 | Senior Pastor |
| 520 | Assistant Pastor |
| 530 | Church Secretary |
| 540 | Church Custodian |
| 550 | Pastoral travel expense |
| 560 | Pastoral benefits |

Church Administration

2. Simple church budget.

| | | |
|----------------------------------|----------|-----------|
| <i>Outreach --</i> | | |
| <i>Local</i> | \$5,000 | |
| <i>National</i> | \$3,000 | |
| <i>Worldwide</i> | \$17,000 | |
| | | \$25,000 |
| <i>Program</i> | | |
| <i>Christian education</i> | \$3,000 | |
| <i>Worship and music</i> | \$2,000 | |
| <i>Children's ministry</i> | \$2,000 | |
| <i>Youth ministry</i> | \$2,000 | |
| <i>Special events</i> | \$1,000 | |
| | | \$10,000 |
| <i>Administration</i> | | |
| <i>Office expense</i> | \$2,000 | |
| <i>Property maintenance</i> | \$1,000 | |
| <i>Insurance</i> | \$1,000 | |
| <i>Electric and water</i> | \$3,000 | |
| <i>Debt reduction</i> | \$8,000 | |
| | | \$15,000 |
| <i>Salary</i> | | |
| <i>Senior Pastor</i> | \$25,000 | |
| <i>Assistant Pastor (20 hrs)</i> | \$10,000 | |
| <i>Church Secretary (20 hrs)</i> | \$ 7,000 | |
| <i>Church Custodian (10 hrs)</i> | \$ 3,000 | |
| <i>Pastoral travel expense</i> | \$ 1,000 | |
| <i>Pastoral benefits</i> | \$ 1,000 | |
| <i>Taxes</i> | \$ 3,000 | |
| | | \$50,000 |
| | | \$100,000 |
| | | |
| | | |

Church Administration

0. Weddings .

1. Wedding rehearsals .



- 1) *Introduce yourself and open up the rehearsal with prayer.*
- 2) *Move directly into introductions.*
- 3) *Set the rules:*
 - a) *The rehearsal should be no more than an hour.*
 - b) *The minister should direct the rehearsal (although the wedding director may be involved in helping to position everyone).*
 - c) *It should be stated that it is the couples wedding and thus the minister will be looking to them concerning what they want (retaining his own right to veto, if necessary); that is, he will not allow family members to take over the ceremony.*
- 4) *Promote an atmosphere of having fun while retaining a recognition of the sacred.*
- 5) *First run through the ceremony will be "start and stop". The second run through will be attempted with no interruptions. In both run throughs, only the initial portion of each phase of the ceremony will be done (the goal is to practice positioning, basic content and order of the different parts of the ceremony).*
- 6) *Singers and musicians will only do the first few moments of their songs so as to clarify order of ceremony (they can rehearse before or after the wedding rehearsal).*
- 7) *Remember, the groom is on the right and the bride is on the left (as they face the altar).*
- 8) *Entering is slow and dignified while exiting can be quicker.*

Church Administration

- 9) *Encourage the couple not to have a receiving line in the church after the ceremony but to have it at the reception.*
- 10) *If the wedding party is going to stay after the ceremony for pictures suggest that the guests be allowed to begin eating at the reception before the wedding party arrives.*
- 11) *The minister should decide and communicate to the couple what he will allow with respect to flash photography in the sanctuary (the minister should communicate that decision to the photographer on the day of the wedding).*

2. Typical order of a wedding ceremony



*Musical prelude
Lighting of the candles
Seating of the grandmothers
Seating of the mothers
Processional
Welcome/Introduction
Prayer
Declaration of intent
Giving of the bride
Charge to the couple (sermonette)
Exchange of vows
Exchange of rings
Communion
Lighting of the unity candle
Pronouncement
Benediction
Presentation of the couple
Recessional*

Church Administration

PRODUCT OF FAITH BIBLE COLLEGE

Church Administration

3. Pre-marital counseling guide: three sessions.



I. **Session #1 (1.5 hours).**

A. *Acquaintance/Establishment (15 minutes).*

1. *Questions.*

- How did you meet? How long have you known each other? How old are you? Do you have your parents consent? (if under 21) Have you been married before?*
- Why do you want to get married? Why now? Why in the church?*
- Are you a Christian? Why do you think you are a Christian? Is marriage forever?*
- When is the wedding? What are your expectations of me?*

2. *Plan (if the couple and I are in agreement with this plan we will begin the first counseling session).*

- Two stages regarding my decision to marry you.*

 - 1st stage - immediate reasons for not marrying you do not exist (addressed in above questions).*
 - 2nd stage - discerned/discovered reasons for not marrying you do not exist (determined at the end of counseling)*

Church Administration

b. *Counseling sessions.*

- 1) *Session #1: Acquaintance/Establishment of agreement; Questions for discussion; homework.*
- 2) *Session #2: Review homework; marriage roles; decision making; homework.*
- 3) *Session #3: Spiritual life together; Communication style; Sex; Finances; agreement/plans (rehearsal, ceremony).*

B. *Questions for Discussion (1 hour).*

1. *Why do you want to marry him/her? What is marriage? What is love?*
 - a. *Go over "The Difference Between Immature Love and Mature Love" handout.*
 - b. *Do you love each other?*
2. *How has your relationship been so far? Strengths? Weaknesses? What are his/her strengths/weaknesses?*
3. *How do your parents feel about the marriage? How do you feel about his/her parents? Do you anticipate any problems with parents/in-laws?*
4. *What type of family do you come from? How does your family communicate? Show affection? Family structure? Family lifestyle?*
5. *What type of lifestyle do you expect to lead? What career aspirations do you have?*
6. *Do you want to have kids? How many? When? How do you view parenting? How do you view discipline of children?*

Church Administration

C. *Homework assigned/explained (15 minutes).*

1. *First separately, then together, read the marriage course. Discuss issues. Write down questions.*
2. *Separately, do the role expectation inventory.*
3. *Separately, do the "Your % of the decision" sheet.*
4. *Fill out "Wedding Information" sheet.*

II. **Session #2 (1.5 hours).**

- A. *Review marriage course. Answer questions (1 hour).*
- B. *Review the role expectation inventory, compare and discuss role expectations (15 minutes).*
- C. *Review "Your % of the decision sheet", compare and discuss decision making in the home (15 minutes).*
- D. *Homework: Separately do finances questionnaire. Be prepared to talk about plans for the ceremony (use sample wedding bulletin).*

III. **Session #3 (1.5 hours).**

- A. **Spiritual life together (15 minutes).**
 1. *Describe what you would like your spiritual life together to look like.*
 2. *Do you pray together now? (50% of marriages end in divorce, but less than 1% of couples who pray together end in divorce).*
 3. *Encouragement to and application of focusing your marriage on God.*

Church Administration

B. Communication style (15 minutes).

1. How do you communicate? Direct? Quiet? Transparent? Words? Feelings?
2. How do you handle conflict? How do you tend to resolve conflict?
3. What have you had fights about in the past?

C. Sex (15 minutes).

1. Have you discussed with each other your sexual history? Do you think you should?
2. Fill in the following statement, "The Bible says that sex is...."
3. If I had any question I could ask about sex it would be....If I had any concern about sex that I would want my partner to know about it would be....

D. Finances (15 minutes).

1. Review, compare, and discuss questionnaire.
2. How do you feel about your financial stability now and in the first year of your marriage?
3. Who will handle the checkbook? What are your thoughts on giving/tithing? Saving? Spending?

E. Final Plans (30 minutes).

1. Plan rehearsal (coordinator?, one hour, everyone there on time, give me the license then).

Church Administration

2. Ceremony? Bulletins? Church arrangements?

PRODUCT OF FAITH BIBLE COLLEGE

Church Administration

P. Funerals.

1. Pre-service instructions.



- 1) *Information gathering - where and when is the viewing, funeral service, graveside service? Must I be at the viewing?, Who can supply with the basic information about the deceased? (gather that information: full name, date/place of birth, date/place of death, survivors left behind, sensitive family issues to be aware of).*
- 2) *Family input - what do they want in the service, what positive/personal aspects do you want included?*

2. Actual funeral service instructions (at funeral home or church).



- 1) *Arrive 15-20 minutes prior to start. Take the family into a private room and address any final issues; get the Pastoral Information card from the funeral director (includes information about the deceased and the funeral service); review the general order of the service and finalize instructions to those involved.*
- 2) *The actual service should not last longer than 20-25 minutes:*
- 3) *Order of service:*
 - a) *The family enters last and sits in the front row.*
 - b) *Funeral director and minister enter.*

Church Administration

- c) *Minister opens in prayer.*
- d) *Introduction ("We are here today to remember ____ who was born on ____ in ____ and who died on ____ at ____ and who leaves behind _____").*
- e) *Eulogy (minister does it or introduces the one who does it; speak to those left behind on a somewhat personal level).*
- f) *Scripture Reading and short message.*
- g) *Closing prayer.*
- h) *Minister sits, Funeral director closes service.*

3. Graveside service instructions.



- 1) *Upon arrival at the cemetery the minister goes to the back of the hearse and positions himself in front of the casket (head end) and leads the processional to the grave.*
- 2) *Order of service:*
 - a) *Brief burial service.*
 - b) *Read appropriate Scripture(s).*
 - c) *Committal prayer ("We commit this body now into thine hands...").*
 - d) *Closing ("Now may the peace of God be with all of you").*
 - e) *Console family (hug/handshake).*
 - f) *Dismissal by funeral director.*

Church Administration

IV. CONCLUSION.

A. Some Practical ideas for Church Administration.

1. Have one night each month in which the church building is used for all groups to have their organizational/administrative "committee meetings". The Pastor can give an overall vision casting 15 minute talk to all assembled in the sanctuary, lead everyone in prayer, and then the various groups can go to different parts of the church for meetings. They can return at the end for a time of prayer/praise/thanksgiving.
2. Be creative in considering facilities. Often, for example, public school systems sell mobile classrooms that can be clustered together to form a substantial meeting place.
3. Put yourself into the inquiry mode. Collect raw materials for planning by asking the congregation what they would change, do different, add to, like to see happen (create a card)
4. The use of computers is critical. For example, two useful tracking software packages are "Access" and "Paradox".



5. Make one person responsible to keep the church calendar (church secretary). Take time during a weekly staff meeting to review the calendar and consider additions/changes.

B. Awareness, Creativity, and Initiative.

1. This course was designed to promote awareness and exposure to various areas of church administration. A certain amount of creativity within administration could also be gained by a student in taking this course.

Church Administration

2. Awareness of the need for administration and the specific areas in which it is required is important. The ability to be creative within administrative processes is equally important. However, to be an effective administrator, initiative is the most important element. This, of course, is something that cannot be "taught" in a classroom, but something that must be done in the classroom of life.



Church Administration

ENDNOTES

¹Samuel W. Blizzard, "The Minister's Dilemma" *The Christian Century*, 25 April 1956, pgs. 508-9.

²Ted Engstrom, *Your Gift of Administration* (New York: Thomas Nelson Publishers, 1983), p.69.

Advanced Preaching & Teaching

Advanced Preaching & Teaching -- Objectives



I. INTRODUCTION.

- A. **What Makes for Good Preaching and Teaching?**
- B. **The Contents of this Course.**

Objective: to establish the need, importance and format of the course.

II. THE LIFE AND DEVOTION OF THE PREACHER/TEACHER.

- A. **Life of the Preacher/Teacher.**
- B. **Devotion of the Preacher/Teacher.**

Objective: to establish the importance of the person behind the message and to consider various areas in which preachers/teachers can further prepare themselves.

III. METHODOLOGY OF THE PREACHER/TEACHER.

- A. **Expository Style.**
- B. **Strategies for Application.**
- C. **Styles of Learning/Teaching.**

Objective: to equip the preacher/teacher to become more competent in expository preaching/teaching, to expand their abilities to apply the Word, and to build an awareness of styles of learning that affect teaching.

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IV. PRINCIPLES FOR THE PREACHER/TEACHER.

- A. **Concepts to Consider**
- B. **Strategies to Consider**

Objective: to offer a variety of practical points that can stimulate transformative preaching/teaching.

V. APPENDIX

- A. **Biblical, Historical, and Contemporary Examples.**
- B. **The Needs of the Audience.**
- C. **Evaluation Form.**

Objective: to provide additional tools for the course.

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ADVANCED PREACHING & TEACHING: SYLLABUS

Class Schedule -- 20 hour Course

CLASS #1: I. Introduction; II. The Life and Devotion of the Preacher.

CLASS #2: III. Methodology of the Preacher/Teacher.

CLASS #3: IV. Principles for the Preacher/Teacher;
V. Appendix.

CLASS #4: Student Presentations.

CLASS #5: Review/Critique of Student Presentations.

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Assignment of Preaching must be in Writing Not on DVD

This course requires a class presentation and class participation. The student's final grade will come from the evaluation of that presentation as well as an evaluation of class participation:

Assignment #1

A total of 75% of the course grade will be derived from the student's presentation which is to be done live as it is being video taped (during the fourth class session of the course). The student will develop an expository sermon or teaching designed to be transformative in nature and result. The length of the message will be determined according to the number of students enrolled in the class, and will not exceed 25 minutes nor be less than 15 minutes (thus the maximum number of students to be enrolled in this course is 15). The student will be evaluated according to the evaluation form found in the appendix. Once the final class list is determined the instructor will assign the length of the messages and the order in which they will be given.

Assignment #2

A total of 25% of the course grade will be derived from the student's participation during the fifth class session of the course. Analysis and critique of each presentation will be offered separately to each student as the instructor and class views the presentation that had been video taped the previous week. Students should prepare for this session during the fourth class session by taking notes on each presentation based on the evaluation forms found in the appendix. The instructor will assign a participation grade to each student based on the quality and quantity of input offered to fellow students.

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ADVANCED PREACHING & TEACHING - Course Outline

I. INTRODUCTION.

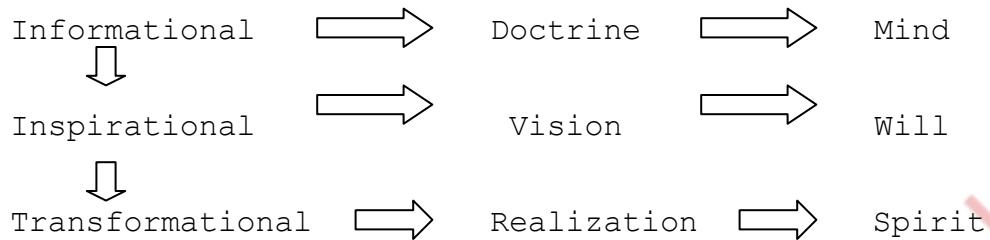
A. **What Makes for Good Preaching and Teaching?**

1. One Sunday morning a young man approached the pastor after the service and thanked him for the helpful sermon he had just preached. The Pastor immediately replied, "Instead of thanking me, why don't you thank the Lord?" Innocently, the young man explained, "Oh, I considered that, but your sermon was not quite that good."



- a. What factors determine the quality of a sermon? What makes a sermon "good"?
- b. How can we improve our sermons and teachings? How can we advance in our ability to communicate the gospel?
2. One way to answer these questions is to consider three goals of preaching and teaching.
 - a. To inform.
 - b. To inspire.
 - c. To transform.
3. Preaching and teaching should certainly be informative. It should include doctrine that confirms and adds information to the minds of those who are listening. However, it must go beyond information and move toward inspiration. It should be designed to cast vision and should result in motivating the will. Ultimately, the effectiveness of our preaching and teaching is measured according to transformation. It should result in the realization of changed lives in the Spirit.

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4. The idea that preaching/teaching and transformation (change, progress, growth, renewal) go together is a Scriptural assumption.

a. Consider Rom 12:2 with Rom 10:14.



b. Consider Heb 4:12 with Acts 2:37

5. Definition -- Transformative Preaching/Teaching.



a. The proclamation of the Word that has as its ultimate goal and result the growth of the listener with respect to being transformed into the image of Jesus Christ.


b. Promote discussion in order to further develop the above definition.



B. The Contents of this Course.

1. Throughout the course we will be considering this issue of transformative preaching and teaching. Our goal will be to improve ourselves as proclaimers of God's Word as we seek to see the lives of our listeners impacted and changed.

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2. The course will include four major sections: 
 - a. The life and devotion of the Preacher/Teacher.
 - b. Methodology of the Preacher/Teacher.
 - c. Principles for the Preacher/Teacher.
 - d. Appendix: biblical, historical, and contemporary examples; the needs of the audience; evaluation form (see Syllabus).

II. THE LIFE AND DEVOTION OF THE PREACHER/TEACHER.

A. **Life of the Preacher/Teacher.**

1. Often in Scripture a spokesperson for God (one who proclaims God's Word) is referred to as a "man of God" (e.g., Deut 33:1; 1 Sam 9:6; 1 Kgs 17:18; 2 Tim 3:16-17; 1 Tim 6:11). This title certainly implies that one who speaks on behalf of God must be a person of godly character.



2. Use 1 Tim 6:11-20 to promote a discussion concerning some of the character issues that are important in the life of the preacher/teacher of God's Word. Note how Timothy, the "man of God" (v.11), is charged to "instruct" (vv.17-18) and "guard" (v.20) the Word that has been entrusted to him.



- a. The man of God "flees" (v.11a).
- b. The man of God "pursues" (v.11b).
- c. The man of God "fights" (v.12).
- d. The man of God "takes hold of" (v.12b).
- e. The man of God "keeps" (v.14).
- f. The man of God "avoids" (v.20).

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B. Devotion of the Preacher/Teacher.

1. Prayer.

a. Personal prayer life.

- 1) Prayer prior to the message -- this includes prayer pointed toward inquiring of the heart of God (what message might God direct you to preach/teach), as well as prayer pointed toward asking God to minister to people through the message.



- 2) Prayer as part of the message -- this includes the prayer that is said in asking God's blessing over His Word, as well as the attitude of prayer that a preacher/teacher should have while ministering (trying to be sensitive to the Holy Spirit's direction).
- 3) Prayer after the message -- this includes thanksgiving unto God for the privilege of proclaiming His holy Word, as well as intercession for effectual results/fruit in the lives of the



listeners.

b. Prayer support.

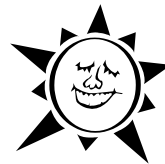
- 1) General partners -- preachers and teachers of God's Word should enlist prayer partners who will pray for them and their ministries.
- 2) Specific time slots -- special prayer teams can be organized to pray for the message and messenger while the message

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is being proclaimed.

3) An historical illustration:¹

"Charles Haddon Spurgeon attributed the signal blessing of God upon his ministry in London to the faithfulness of his people to pray for him. The story has often been told of the five college students who came to hear Spurgeon preach at the Metropolitan Tabernacle. While waiting for the doors to open, they were greeted by a gentleman who offered to show them around. 'Would you like to see the heating plant?' he inquired. They were not particularly interested because it was a hot day in July. Nonetheless they followed him down a staircase where he opened a door, whispering: 'This is our heating plant.' The surprised students saw seven hundred people bowed in prayer, interceding for the service about to begin upstairs and for their beloved pastor. Softly closing the door, the gentleman then introduced himself to them. It was Spurgeon."



2. Hermeneutics.

a. The importance of the Bible in Preaching/Teaching.

- 1) Certainly, sources of content other than the Bible can be used to preach and teach. However, the bulk of our reference should be in the Scriptures.
- 2) Focusing on the Scriptures necessarily keeps us focused on God and His plan of redemption. Without God and His plan there is no possibility of transformation.



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- 3) Of course, the importance of the Bible for preaching/teaching leads us to consider the importance of Bible study and developing a practice of sound hermeneutics (here we will simply add to, not exhaust, this development with some points of hermeneutics that should be considered). Before we begin to consider some points of hermeneutics let all preachers/teachers learn from the reflections of one of the greatest preachers ever, Billy Graham (as he responds to the question, "If you had to live your life over again, what would you do differently?")

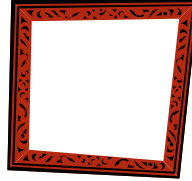
"One of my great regrets is that I have not studied enough. I wish I had studied more and preached less. People have pressured me into speaking to groups when I should have been studying and preparing. Donald Barnhouse said that if he knew the Lord was coming in three years, he would spend two of them studying and one preaching. I'm trying to make it up."²

b. Thematic analysis.

- 1) The Bible is viewed primarily as a dogmatic resource (a factual data base). Systematic theologies are based on this type of analysis, which has medieval and reformational roots; that is, it was used to establish a defense against the heresies of the Roman Catholic Church.
- 2) The weakness of thematic analysis is that it tends to "major on the minors" by using texts to aid an overarching point while neglecting the worth of the text in and of itself. The result of this type of analysis is an emphasis on hierarchical doctrines. This is still popular today, however, there has occurred a move from an emphasis on informational doctrine (the "what?" of Scripture) to pragmatic doctrine (the "how to" of Scripture).

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- 3) The focus of thematic analysis is with the text. It looks at the Bible as a mirror (the Bible text itself tells all).



c. Historical analysis.

- 1) This type of analysis is associated with what has been called "biblical theology" as developed by ones such as Gerhaard Vos and championed today by ones such as Walter Kaiser.
- 2) This analysis does not focus necessarily on doctrines or categories of Scripture (as in thematic analysis), but instead considers the individual text solely for what it itself is worth. Much attention is given to the "sitz im leben" (life situation) behind the text. Historical, cultural, contextual, and grammatical issues are of critical importance.
- 3) The focus of historical analysis is with the event behind the text. It looks at the Bible as a window (focusing not solely on the text itself, but on the events that sit behind the text).



d. Literary analysis.

- 1) This type of analysis attempts to maintain an integrality of form and content. The Bible is seen as narrative, law, poetry, parable, etc....

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- 2) The study of the Old Testament especially required the type of analysis done in historical analysis (since it covers a timespan of at least 4,000 years and all the cultural/historical diversities associated with it). However, as biblical theologians began to focus on the New Testament, what historical analysis could accomplish became more limited (only 100 years of cultural/historical diversities). Thus, theologians began to cut the New Testament pie according to writers (Johannine, Pauline, etc...). And so was born this third area of analysis.
- 3) The focus of literary analysis is with the form of the text. It looks at the Bible as a collection of pictures/works of art (focusing not only on the content and background of the text, but on the form and "agenda" of the author as



well).

- a) Attention to literary analysis should result in more of a preaching style that mirrors the literary form of the text. This is helpful. Narrative passages are, perhaps, most effectively preached in narrative form.
- b) Literary analysis will result in more of an awareness and expectation that derived meaning must be based on the specific angle (motive or influence or "bent") of the original author. Many preachers/teachers can reflect on how they clearly do this in their study of the Gospels and how it helps them to understand the content and explain it to others. The fact that the original authors wrote for specific groups of people

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in the context of specific situations and historical settings should affect the way the Scriptures are studied.

- c) Indeed, an acceptance of literary analysis (the assumption that the author had an "agenda") is an acceptance of the way in which God normally works; that is, through vessels. Thus, understanding that the writer used the document to influence an audience (which is valid due to the doctrine of organic inspiration...that text and writer were inspired) is to understand that God had an agenda and used the agenda of his chosen vessels to assert that agenda. It is to admit that the Scriptures did not float down from heaven as if they were typed out by a typewriter with wings!



- i. For example, consider how one might interpret the book of Kings after it is realized that its author wrote it in the context of the Babylonian exile. As we give attention to the author's probable agendas, we begin to interpret the books in terms of the desire of the author to reveal that the exile was deserved, but that it is also able to be redeemed (e.g., consider how the author's attention to the various reigns of certain kings is selective with respect to highlighting the prophetic message that would teach a principle concerning God's ways).

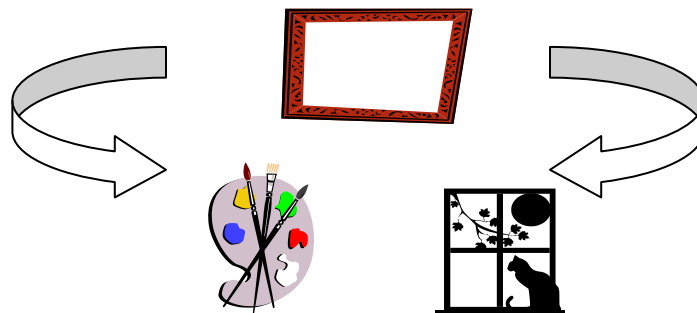


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- ii. Similarly, consider how the realization that the book of Chronicles is written at the time of the return from the Babylonian exile helps us to interpret the books with a view towards the probable motive of the author to give direction and hope to events within the post-exilic period (e.g., consider the probable agenda to promote racial and religious purity as the backdrop of the detailed genealogies offered in 1 Chron 1-9; consider the agenda of offering hope in light of the author's selection of certain events as seen in 2 Chron 13; 14; 20; 25).



- 4) In summary, it should be remembered that each type of analysis relies on the others. It is not that one is correct and another is incorrect. Rather, each type of analysis is helpful for the student and preacher/teacher of the Bible.



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e. Theology and hermeneutics.

1) Covenantal theology understands the various biblical covenants (e.g., Noahic, Abrahamic, etc...) as being directly related to each other. They are not to be seen as being mutually exclusive, but rather as formats for the supplying of progressive revelation. This type of theological position will impact hermeneutical practice.

a) Study Heb 8:1-6 -- notice that the new covenant is not said to be a completely **DIFFERENT** covenant, rather, it is referred to as a **BETTER** covenant.



b) Focus on v.5 -- notice the implied covenantal mentality; that is, one covenant (in general, the "Old") is referred to in the context of the idea of it being a "copy" or a "shadow".

i. Indeed, the Old covenant offers a physical type of the spiritual reality more readily seen in the New covenant. Thus, a hermeneutical principle would be to expect the "Old" to point to the "New", and for the "New" to more fully explain the "Old".

ii. How might this impact, for example, how we might interpret (and therefore preach and teach) the elaborate costs involved with building the temple? Is this necessarily a valid defense now for associating excessive spending of money with "giving the best to God?"

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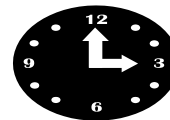
iii. How does a "covenantal hermeneutic" affect how we view Jesus in the Old Testament? Consider the implications of Lk 24:27, 44-49; Jn 5:39; Acts 8:35? (reading the Old Testament with a view toward looking for Jesus certainly affects our study of it!)



2) Transcendence vs. imminence of God and the interpretation of prophecy.

a) Transcendence -- If prophecy is consistent with God's unchangeable **DECREES** (acts of God that are "set in stone"; that is, already done in God's eternity) then it will come to pass. This must be true because God has no time. Thus, time does not affect what He acts upon.

b) Imminence -- If prophecy is consistent with God's **DECLARATION** (divine statements that are conditional due to the fact that the eternal God is involved in the temporal here and now) then it may or may not come to pass (due to its conditionality). This must be true because man does have time. Thus, actions are affected in time and have conditionality because that time has not passed yet.



c) The declarations of God are conditional; that is, they are conditional relative to His decrees. Man's decisions change (affect) things in the "open" system of this temporal life in a

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consistent way with the "closed" system associated with the divine decrees of eternity.

- i. God's declarations will ultimately be consistent with His decrees (see Jer 18:1-12). The balance here can be explained to some degree by understanding that God's decrees are unchangeable (set in timeless eternity), but man's involvement in those decrees is conditional (set in a time bound context). This is rooted in a theology that understands God to be both transcendent and imminent.



- ii. Consider Joel 2:14, 2 Sam 12:22, and Jonah 3:9. In the Jonah account we see that God says He will destroy Nineveh in 40 days (declaration). Nineveh repents and is not destroyed (decree). Who is it that actually changes? How does the transcendence vs. imminence or decree vs. declaration issue affect hermeneutics and preaching and teaching?



III. METHODOLOGY OF THE PREACHER/TEACHER.

A. **Expository Style.**

1. Distinctions/definitions.

- a. Who knows what expository preaching is and how it differs from other forms? One preacher is known to have informed a young intern, "Son, there are basically two forms of preaching, topical and suppository."



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- b. Expository preaching/teaching is clearly based on and rooted out of a biblical text in which specific attention in developing the message is given to the exegesis, structure, and main point of that text (note: textual preaching/teaching is very similar to this definition of the expository method, but is sometimes understood to cover a shorter passage of Scripture).
- c. Topical preaching/teaching is that which chooses its biblical text(s) in accordance with a given topic and bases the structure of the message on a variety of points derived from the text(s) that are consistent with that topic.
- d. Narrative preaching/teaching uses the form of a story which from the beginning to end is that which binds the sermon to a particular plot which becomes its theme (the preacher/teacher becomes a storyteller or narrator).

2. Requirements.

- a. A deep love and dedication to the Word.
- b. An unshakable faith in the authority of the Word.
- c. An insistence that human thought is subject to the Word and not the Word to human thought (issues of inerrancy are central to this point).
- d. A firm belief in the sufficiency of Scripture.
- e. A dynamic trust in the ability of the Holy Spirit to reveal things impossible to human comprehension.



3. Purposes/Advantages.

- a. It models how to study the Scripture.
- b. It ensures a sense of balance and wholeness

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- c. in preaching/teaching, and thus, learning. It results in the avoidance of a skewed emphasis on "pet doctrines".
- d. It requires preachers/teachers to address the difficult or unpopular texts.
- e. It promotes a focus on the text itself, and thus, facilitates the use of the power of the Scripture and its ability to meet human



needs.

4. Process.

- a. Consider and discuss the following "fundamental processes" utilized by the great preacher/teacher G. Campbell Morgan when developing expository messages:³

| | <u>ACTIVITY</u> | <u>RESULT</u> |
|------------------|-----------------|---------------|
| Step 1: Survey | Read | Impression |
| Step 2: Condense | Think | Outline |
| Step 3: Expand | Work | Analysis |
| Step 4: Dissect | Sweat | Knowledge |



- b. A ten step process -- consider, discuss, and use the following steps to develop a general outline for an expository message (lab session in class):



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- 1) Select a passage.
- 2) Read/study the passage and its context.
- 3) Determine the main idea or point of the passage.
- 4) Organize the passage according to its natural divisions or sections.
- 5) Analyze the details and structure of the passage.
- 6) Devise the main homiletical/pedagogical idea and its associated statement of purpose or proposal (based on the results of your study done in step #3).
- 7) Organize the structure of the message. Base it directly on the structure of the text (based on the results of your study done in step #4).
- 8) Fill in the outline points with appropriate explanations, illustrations, and applications (based on step #5).
- 9) Develop and write out a creative introduction and a challenging conclusion.
- 10) Decide on an effective title that is both creative and representative.

B. Strategies for Application.

1. Veerman's "pyramid" strategy.⁴



- a. The movement from reading --> to comprehending --> to applying is the movement from asking "What does this say" (What?) --> to "What does this mean" (So what?) --> to "What should I do" (Now what?). This might also be described as the movement from understanding "what was true then" (exegesis) --> to "what is true always" (principles) -->

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to "what is true now" (application).

- b. In order to move toward application using this strategy, various questions should be asked:
 - 1) How is this principle relevant for my society and culture?
 - 2) What similarities or parallels exist between the "then" and the "now"?
 - 3) How does this principle apply to me?
 - 4) What changes do I need to make?
 - 5) What action steps do I need to take to achieve my goals?



2. The "mapping over" strategy.


- a. This strategy uses the explain --> illustrate --> apply progression within each point of a message.
 - 1) Summarize the explanation of a point in one or two sentences (e.g., self-reliance can result in confusion).
 - 2) Develop an illustration of the summarized principle (e.g., the Genesis 11 story of the tower of Babel).
 - 3) Develop an application that places the principle within the context of the actual lives of your listeners, either pragmatically or spiritually (e.g., getting lost while traveling because you refused to get directions; making ineffective ministry decisions because you have neglected your prayer life).

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| EXPLANATION | ILLUSTRATION | APPLICATION |
|--|---|--|
| self reliance often results in confusion | the pride and self reliance of the people in the Gen 11 account resulted in their language being confused | pride and self reliance that is manifested in a lack of prayer often results in ineffective ministry decisions |

Mapping over

Mapping over

- b.  The keys to the "mapping over" strategy are to clearly communicate within the explanation, choose an appropriate illustration, and develop a specific scenario or actual case within the application (provide names, places, times, specific situations). Challenge the class to expand on the above application by making it more "case scenario" oriented.



C. Styles of Learning/Teaching.

1. Introduction.

- a. The following four styles or ways in which people learn are directly associated with the four styles or ways in which people teach. In general, the predominant way in which you tend to learn will result in the predominant way you tend to teach.
- b. As the following four styles are explained, promote discussion by asking the following questions: Which style best describes you as a learner? As a teacher? How does an awareness of the existence of **different** styles affect the ministry of teaching?



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2. Applicative Style.

a. Tendencies in learning.

- 1) Seeks to understand how content applies to one's own life.
- 2) Desires to be involved in the learning process.
- 3) "Why" and "Why not" type of people.
- 4) Desire to share personal experiences as they relate to the content being presented.
- 5) Learns best by interacting with others.
- 6) Prefers application-concept aspect of content.

b. Tendencies in teaching.

- 1) Creates an atmosphere in which discussion is emphasized.
- 2) Utilizes those being taught to make application.
- 3) Skits, drama, and discussion groups are appropriate methods of teaching.

c. General description of learning/teaching environment - small group type of atmosphere where discussion and interaction is valued and emphasized.

d. Effective classroom set-up -- chairs in a circle.




e. Teacher special awareness -- preparation that includes planned and orchestrated discussion points.

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3. Analytical Style.
 - a. Tendencies in learning.
 - 1) Seeks to understand by thinking through concepts.
 - 2) Desires to listen to a collection of information.
 - 3) "What" and "Who" type of people.
 - 4) Desire to memorize information.
 - 5) Learns best by hearing and writing.
 - 6) Prefers explanation-theory aspect of content.
 - b. Tendencies in teaching.
 - 1) Creates an atmosphere in which lecture and individual learning is emphasized.
 - 2) Utilizes concepts and models to develop content in an orderly and systematic way.
 - 3) Quotes, lists, details communicated to individuals by notes, overheads, blackboards, etc... are appropriate methods of teaching.
 - c. General description of learning/teaching environment - traditional classroom type of atmosphere where lecture and individual learning is valued and emphasized.
 - d. Effective classroom set-up -- rows of desks one behind the other.
- e. Teacher special awareness -- preparation that includes systematized lecture sections.



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4. Pragmatic Style.
 - a. Tendencies in learning.
 - 1) Seeks to understand how to do something.
 - 2) Desires a "hands-on" learning process.
 - 3) "How" type of people.
 - 4) Desire to "learn as they go" instead of reading instructions, studying information, or talking about it.
 - 5) Learns best by doing and experiencing.
 - 6) Prefers application-action aspect of content.
 - b. Tendencies in teaching.
 - 1) Creates an atmosphere in which directions instead of definitive answers are offered and expected.
 - 2) Utilizes those being taught to do something practical.
 - 3) Field work, projects, role playing are appropriate methods of teaching.
 - c. General description of learning/teaching environment - pragmatic type of atmosphere where action and doing something useful is valued and emphasized.
 - d. Effective classroom set-up -- work stations that create a "shop" atmosphere.
An illustration showing a teacher in a green shirt standing and pointing at a computer monitor on a desk. A student in a yellow shirt is sitting on a blue chair, looking at the screen. The desk is light blue and has a computer monitor, keyboard, and mouse on it.
 - e. Teacher special awareness -- preparation that includes planning for "hands-on"/interactive sessions.

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5. Implicational Style.
 - a. Tendencies in learning.
 - 1) Seeks to understand how content relates to change, progress and development.
 - 2) Desires to create a vision for the future.
 - 3) "Where" and "When" type of people.
 - 4) Desire to visualize how things might be according to the creative implications of the content presented.
 - 5) Learns best by visualizing and projecting.
 - 6) Prefers illustration-implication aspect of content.
 - b. Tendencies in teaching.
 - 1) Creates an atmosphere in which creative visualization is emphasized.
 - 2) Utilizes those being taught to respond to the implications of the content by visualizing its consequences or potential.
 - 3) Case studies, problem solving groups are appropriate methods of teaching.
 - c. General description of learning/teaching environment - laboratory type of atmosphere where visualization and creativity is valued and emphasized.
 - d. Effective classroom set-up -- "board room" type of arrangement in which chairs are arranged around a table.
- e. Teacher special awareness -- preparation that



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includes planning for "round table" discussion group or focus group sessions.

IV. PRINCIPLES FOR THE PREACHER/TEACHER.

- A. **Concepts to Consider** (after teaching through this section, allow students to form groups in order to discuss specific ways in which they have employed or might employ these concepts in order to produce transformative messages).



1. The need for **Character**.

- a. Peter Kuzmic once said:

"Charisma without character leads to catastrophe."

- b. Transformative preachers/teachers must lead holy and dedicated lives. Transformative impact will depend, to some degree, on the degree to which people respect the life of the preacher/teacher.
- c. Some of the most effective preachers/teachers in the history of the church were mighty men and women of God with respect to Christian character and spirituality. For example, although Francis of Assisi was not considered a polished or dynamic speaker, his messages were known to have significant transformative effects. One biographer writes, ". . . his preaching was simple and clothed with mysterious power."⁵
- d. Transformative preaching/teaching requires the preacher/teacher to receive revelation from God. Receiving revelation is associated with a strong relationship with God (consider Mk 4:11; Jn 20:16) and obedience (see Jn 14:21). Here again we see the importance of



character.

- 1) Consider how character is shown to affect preaching in 1 Thes 2:3-12.
- 2) Consider a similar dynamic as it is

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expressed in 2 Tim 2:15,16,22-24 and Titus 2:7,8.

2. The need for **COURAGE**.

a. Martin Luther once said:

"If I profess with the loudest voice and clearest exposition every portion of the word of 'God except precisely that little point which the world and the Devil are at that point attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is tested. To be steady in all the battlefields besides is mere flight and disgrace, if the soldier flinches at that on point."⁶

b. Those speakers who want to see transformational impact must have the courage to address the difficult issues. The concept here is to address those issues that everyone knows are issues, but no one is willing to discuss.

1) These can be issues that are general to the whole body of Christ (e.g., the temptation to build our own kingdoms, the problem of lust, etc...).

2) These can be issues that are more specific to a particular ministry or context (e.g., the problem in a specific church with cliques, the problem in a specific movement with overemphasizing the benefits of Christianity and ignoring the obligations of the Christian life, etc...).

c. Many times you will know you have opened up a potentially transformative topic when many in the congregation seem to be saying, "Even though I did not want to be the one to do it, I am glad this is finally being talked about."

d. With regard to this concept, it is very important to avoid the temptation of sensationalism. We do not want to ruffle feathers simply for the sake of promoting a sensational atmosphere. The issue must be real. If it is real, it will probably be

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something you wish you did not have to address!

3. The need to be **REAL**.
 - a. When asked what keys he might offer to young preachers/teachers with respect to being effective in the pulpit, Jack Hayford submitted vulnerability and transparency as those that should be at the top of the list.
 - b. Speakers who are able to have impact on their listeners must establish a rapport with them. The most obvious way in which to do this is to be real. There is nothing more ineffective for transformative preaching/teaching than being perceived as a



phony.

4. Consider the impact of **NON-VERBAL COMMUNICATION**.
 - a. Studies show the following percentages with respect to those aspects of communication which most affect how an audience perceives a speaker: 7% content; 38% tone of voice; 55% facial expressions.⁷
 - b. In order to have impact we must take advantage of the impact that non-verbal communication can have.
5. Consider the various **ROLES** of a preacher/teacher.⁸
 - a. A steward -- proclamation and appeal.
 - b. A herald -- message and authority.
 - c. A witness -- experience and humility.
 - d. A father -- love and gentleness.
 - e. A servant -- power and motive.

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6. Preaching/teaching out of **PERSONAL EXPERIENCE**.
- a. Transformative impact is strengthened when the preacher/teacher has been effectively involved in that which he is proclaiming. Obviously, one who has planted several churches and is teaching about strategies for church planting is more likely to have an impact on others than one who has never planted a church and is teaching on the same topic.
 - b. As important as this point may be, it is equally important that preachers/teachers do not intentionally avoid certain topics because they are not perfect in that area of Christian life.



- 1) One does not have to have 10 years of experience, for example, in a certain ministry before they are able to say anything meaningful about that type of ministry.
 - 2) Preachers/teachers also must be aware of the problem of guilt that can rise up from a sense of hypocrisy. Those who constantly preach/teach truth battle with this type of guilt because their lives are not perfectly consistent with this truth. It must be remembered that preachers/teachers need to be vulnerable and real, not perfect.
7. **REHEARSE** the message.
- a. It is critical that preachers/teachers are well prepared. The more one practices the message before it is delivered, the less he will strive to remember what to say next when in the pulpit.

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- b. This results not in being bound to what you have prepared, but in being free to be creative and spontaneous with nuances of direction while delivering the message.
- B. **Strategies to Consider** (after teaching through this section, allow students to form groups in order to discuss specific ways in which they have employed or might employ these strategies in order to produce transformative messages).

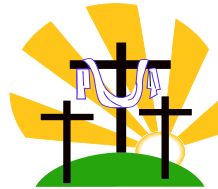


1. Preach the **CROSS OF CHRIST**.

- a. Transformation occurs as we follow and obey Jesus (Rom 12:1,2). In order to follow and obey Jesus, we must take up our cross (Mk 8:34). Indeed, it is the cross that produces life (Jn 12:24).



- b. Preaching/teaching and the cross are inseparable (consider 1 Cor 1:17-25; 2:1-2).



- c. "The story is told of a small English village that had a tiny chapel whose stone walls were covered by traditional ivy. Over an arch was originally inscribed the words: WE PREACH CHRIST CRUCIFIED. There had been a generation of godly men who did precisely that: they preached Christ crucified.

But times changed. The ivy grew and pretty soon covered the last word. The inscription now read: WE PREACH CHRIST. Other men came and they did preach Christ: Christ the example, Christ the humanitarian, Christ the ideal teacher.

As the years passed, the ivy continued

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to grow until finally the inscription read: WE PREACH. The generation that came along then did just that: they preached economics, social gospel, book reviews, just about anything."⁹

- d. Consistent with preaching/teaching the cross is preaching Christ. The centrality of Christ in our messages is critical if they are to be transformative (consider the implications of such passages as Jn 12:32 and



1 Cor 2:2).

2. Casting **VISION**.

- a. Preachers and teachers who desire to see transformative results in their listeners must carry to the pulpit a sense of zeal, intensity, and excitement.
- b. We are not talking about a certain type of personality, but a certain ability to be contagious with respect to zeal for that which is being proclaimed. This includes a focus on vision casting and a conscience setting aside time in a message to do so.
- c. The ability to cast vision to others is critical. Much of this ability comes from a deep desire to see people grow. Proclaimers of truth must have a hunger to see others obtain the truth.
- d. Speakers can cast vision and create this type of transformative atmosphere by focusing on who people **ACTUALLY ARE** in Christ and linking that to the logical implied actions (consider how Paul does this in Eph 5:8).



- e. The attitude of transformative preaching and teaching is positive with respect to how it views the direction people can go. There is much encouragement toward what/who one can be in Christ. Cynicism must be avoided at all costs. People must feel that the speaker

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believes in them as he bases his positive viewpoint on the implications of Christ in them, the **HOPE** of glory. Transformative preaching/teaching views its listeners with positive expectation. Consider the results of the following study:

"Psychologists have discovered that children respond according to how they are treated. In a scientific experiment, a particular teacher was told that half of her students were exceptional, while the others were average. After a year, the students she was told were superior had improved a full grade beyond the other half (those she was told were only average). The interesting factor was that all the students were exactly equal intellectually. The two groups were different only in the teacher's mind and her treatment of them. The results were obvious and inevitable. Those she thought were exceptional **became** exceptional, and those she thought were average **became** average."¹⁰

3. Appeal to people's **HOPES AND DESIRES**.

- a. Transformative preachers and teachers must identify with the audience to such a degree that they know how to express and share their hopes and desires. John Piper, in referring to the preaching of the great 18th century minister Jonathan Edwards, states:

"Good preaching aims to stir up 'holy affections'-- such emotions as hatred for sin, delight in God, hope in His promises, gratitude for his mercy, desire for holiness, and tender compassion."¹¹

- b. Here, we are in no way referring to carnal hopes and desires. Rather, we are acknowledging that God has placed holy hopes and desires in people that need to be stirred up (consider how Paul stirs his listeners in the Sermon on Mars Hill found in Acts 17:22-34).



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4. Redirect people's **NEED STRUCTURE**.
 - a. Many times our felt needs are different than our real needs. Felt needs tend to be man-centered while real needs tend to be God-centered.
 - b. An introduction of a message can be used to capture the interest of a listener by focusing on a felt need (e.g., how to control a child). The body of a message can develop the real need (how to be controlled by God yourself). The movement from the felt need to the real need can prompt transformation.
5. Develop content around a **NUGGET OF TRUTH**.
 - a. Many times a specific truth from the Scripture that is able to be presented in an especially impacting way begins to stand out in a message. It may be described as a nugget of revelation that greatly expands one's understanding of a certain issue.



- b. It is effective to identify such "nuggets" and develop the message around the essence of the truth that is involved.
 - 1) For example, consider how the content of Eph 2:10 can be used in this way. The fact that our good works have been prepared "beforehand" leads us to the nugget of truth that good works are not stumbled into or able to be missed simply because one is not in the right place at the right time. We are assured of walking in them if we walk in the right place, which according to the verse is "in Christ."

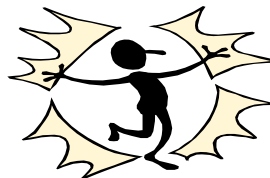


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- 2) How does this have transformational impact in terms of seeking God's will? How might a message or portion of a message be developed around this nugget of truth?



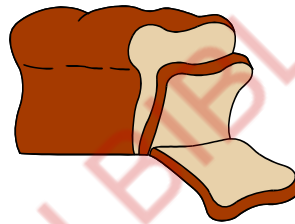
6. Transformative preaching and teaching can be aided by the use of **CREATIVITY**. A sense of freshness in the message can be enjoyed when the messenger thinks and presents himself and his content in creative ways.
 - a. Seek to be creative in your introduction with respect to the goal of capturing the attention of your audience. Do not simply try to stumble into your message by making generic references to your topic. Be creative.
 - b. Seek to be creative in the forms of presentation used. Drama, storytelling, role-playing, etc... can be very effective.
7. The use of **STORY TELLING**.
 - a. It has been argued that values are most effectively transmitted through story telling.
 1. Story telling can bring down barriers that listeners put up.



2. Story telling can move people from felt needs to real needs.
3. Story telling can result in someone visualizing the value instead of simply understanding it.

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4. Story telling can help a listener to apply the value to his own life.
 - b. Story telling can be based on: Bible stories, personal experiences, hypothetical situations, experiences of others.
8. The use of **IMAGES**.
 - a. Christ himself was constantly using familiar visual images when he spoke: birds, wine, bread, seed, vines, branches, lampstands, hairs on our heads, coins, sparrows, flowers, salt, whitewashed tombs, etc....



- b. People retain more of what they see than what they hear. This is especially true in the conditioned culture of Western society that now depends on high-tech images to communicate.
9. A call for **ACTION** in the conclusion.
 - a. Use the conclusion to call people to action. Challenge the listeners to actually do something with respect to what has been preached/taught.
 - b. Be specific. Do not let people off the hook by simply proposing such a general challenge that nothing really needs to be done after all.
 - c. Do not overwhelm. Propose actions that are not so challenging that they will simply be put off due to the fact that it would take an inordinate amount of effort. Call for singular actions that are doable immediately.

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V. APPENDIX.

A. **Biblical, Historical, and Contemporary Examples.**

1. Biblical examples.

- a. Considering some of the points discussed in this course, lead the class in a review/analysis of Jesus' Sermon on the Mount (Matthew 5-7) with a view toward its transformative impact.
- b. Considering some of the points discussed in this course, lead the class in a review/analysis of Peter's first sermon in Acts (2:14-36) with a view toward its transformative impact.
- c. Considering some of the points discussed in this course, lead the class in a review/analysis of Paul's Sermon on Mars Hill (Acts 17:22-34) with a view toward its transformative impact.



2. Historical examples.

- a. As time allows, the instructor may provide portions of the written texts of messages once spoken by some of the great Christian preachers/teachers in the history of the Church (e.g., Martin Luther, John Wesley, Charles Spurgeon, etc...). Similar to the previous section, the instructor should lead the class in a review/analysis of the message with a view toward its transformative impact.
- b. Portions of sermons could be photocopied and distributed to students for use in class from such books as: Great Expository Sermons, Faris Whitesell, Fleming H. Revell

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(publisher); Treasury of the World's Great Sermons, Warren Wiersbe, Kregel (publisher).

3. Contemporary examples.

- a. As time allows, the instructor may provide portions of the written texts of messages once spoken by any of the great Christian preachers/teachers in the contemporary Church (e.g., James Kennedy, Charles Stanley, Jack Hayford, etc...). Similar to the previous section, the instructor should lead the class in a review/analysis of the message with a view toward its transformative impact.



- b. Portions of sermons could be photocopied and distributed to students for use in class from such books as: If I Only Had One Sermon to Preach, Richard Allen Bodey, ed., Baker Books (publisher); Best Sermons, James Cox, ed., Harper & Row (publishers).

B. The Needs of the Audience.

1. Considering some of the points discussed in this course, lead the class in developing a sermon/teaching evaluation form that could be used to evaluate sermons and teachings with a view toward their transformative impact.
2. As time allows, the instructor may want to provide students with some information for consideration and discussion pertaining to contemporary sociological factors. Summaries of descriptions of "baby boomers" and "generation X" segments of societies can be found in such books as: Baby Boomer Spirituality, Craig Kennet Miller, Discipleship Resources (publisher);

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C. Evaluation Form.

4.0 = excellent
2.5 = average

3.5 = very good
2.0 = poor

3.0 = good
1.5 = failure

| | Points Possible | Points Received |
|-------------------------|-----------------|-----------------|
| Introduction | 4 | |
| Body | 4 | |
| Conclusion | 4 | |
| Explanations | 4 | |
| Illustrations | 4 | |
| Applications | 4 | |
| Structure/Flow | 4 | |
| Transitions | 4 | |
| Use of the Bible | 4 | |
| Use of Repetition | 4 | |
| Specific | 4 | |
| Profound | 4 | |
| Interesting | 4 | |
| Total: Message | 52 | |
| Facial Expressions | 4 | |
| Voice Inflection | 4 | |
| Volume | 4 | |
| Pronunciation | 4 | |
| Speed | 4 | |
| Pauses | 4 | |
| Enthusiasm | 4 | |
| Body Posture | 4 | |
| Gestures | 4 | |
| Variety of Energy | 4 | |
| Rapport | 4 | |
| Visual Aids | 4 | |
| Total: Messenger | 48 | |
| Combined Total | 100 | |

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ENDNOTES

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² Article in "Christianity Today", September 12, 1977, p.19.

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⁴Dave Veerman, How to Apply the Bible (Wheaton, Ill: Tyndale House Publishers, 1993), pp.35-61.

⁵Omer Englebort, St. Francis of Assisi: A Biography (Ann Arbor, MI: Servant Books, 1965), p.212.

⁶Michael Green, ed., Illustrations for Biblical Preaching (Grand Rapids, MI: Baker Book House, 1982), p.285.

⁷Flora Davis, "How to Read Body Language." In The Rhetoric of Nonverbal Communication: Readings, edited by Haig A. Bosmajian (Glenview, Ill: Scott, Foresman, 1971).

⁸John Stott, The Preacher's Portrait (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1961), p.9.

⁹Michael Green, ed., Illustrations for Biblical Preaching (Grand Rapids, MI: Baker Book House, 1982), p.425.

¹⁰Michael Green, ed., Illustrations for Biblical Preaching (Grand Rapids, MI: Baker Book House, 1982), p.44.

¹¹John Piper, The Supremacy of God in Preaching (Grand Rapids, MI: Baker

Practical Missions

Practical Missions -- Objectives



I. INTRODUCTION.

A. **The Importance of this Course.**

B. **The Contents of this Course.**

Objective: to establish the nature and format of the course.

II. THE ALL ENCOMPASSING NATURE OF THE GREAT COMMISSION.

A. **Introduction -- Various Great Commission Passages.**

B. **The First "all" Answers the WHY of the Great Commission; That is, the Reality of Exhaustive Authority ("all authority, v.18).**

C. **The Second "all" Answers the WHO of the Great Commission; That is, the Existence of the Exhaustive Audience (all the nations, v.19).**

D. **The Third "all" Answers the WHAT of the Great Commission; That is, the Exhaustive Task (all that I commanded you, v.20).**

E. **The Fourth "all" Answers the HOW of the Great Commission; That is, the Provision of the Exhaustive Enablement/Assistance (with you always, v.20).**

F. **Conclusion.**

Objective: to better understand the nature of the Great Commission and to be challenged by it all encompassing characteristics.

III. NEW TESTAMENT PRINCIPLES OF APOSTOLIC MINISTRY.

A. **35 N.T. Principles of Apostolic (Missionary) Authority.**

B. **35 N.T. Apostolic (Missionary) Practices and Principles.**

C. **Thoughts on Apostolic Ministry.**

Objective: to understand the Apostolic ministry from its biblical standpoint and offer some practical suggestions to those involved in Apostolic ministry as part of being

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equipped in principle and practice for missions work.

IV. STRATEGY THAT RESPONDS TO THE CURRENT WORLD SITUATION.

- A. **The Most Significant Thing to Understand About Many Mission Fields Today.**
- B. **Expanding on a Popular Missions Metaphor.**
- C. **History of Missions Strategy.**
- D. **We Must "PRESS" On With Appropriate Strategies.**

Objective: to emphasize the importance of the "how" of missions by suggesting strategies that respond to the current state of the mission field and that focus on efficiency and effectiveness with respect to the biblical goal of closure.

V. HOW TO GET FROM HERE TO THERE.

- A. **Getting Started in Ministry** (or "You Mean They Just Don't Tell Me Where to Go?").
- B. **Twenty Points to Consider That Will Help You Get From Here to There (the mission field).**

Objective: to encourage those who are beginning in missions work by describing a proper attitude to have while waiting to get started, and by offering a variety of practical insights and pieces of information with respect to how to get started.

VI. MISSIONS AND THE LOCAL CHURCH.

- A. **The Local Church and the Great Commission.**
- B. **Typical Activities of a Missions Committee of a Church.**

Objective: to establish the biblical relationship between the local church and missions work and to offer practical suggestions and ideas for how a group of people might proceed in a local church as a missions committee.

VII. CONCLUSION.

- A. **The Bottom Line.**
- B. **Suggested Further Reading.**

Objective: to end the course with an appropriate challenge and to provide information for where to look for acquiring

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further information on practical missions topics.

PRACTICAL MISSIONS : SYLLABUS

Class Schedule -- 10 hour Course

CLASS #1: I. Introduction; II. The All Encompassing Nature of the Great Commission.

CLASS #2: III. New Testament Principles of Apostolic Ministry.

CLASS #3: IV. Strategy That Responds to the Current World Situation.

CLASS #4: V. How to Get From Here to There.

CLASS #5: VI. Missions and the Local Church; VII. Conclusion.

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Assignments

This course requires a written project. Select one of the options below. A full 100% of your grade will come from the evaluation of the paper submitted:

Option #1

A 1500 word reflection paper (approximately 6 typed pages) that will have as its title "My own Personal Philosophy and Strategy for Missions." Besides an introduction and conclusion, the paper should have two other sections:

1. My Philosophy of Missions - A brief description of some of the theological and ideological points that make up your view of what missions is and how it should be done.
2. My Strategy for Missions - A brief description of the way in which you plan to take part in missions work.

Option #2

A 1500 word project paper (approximately 6 typed pages) that will have as its title "A Missions Policy for My Local Church". The policy should be developed according to the suggested areas of concern offered as an outline for such a policy found under the last section of this course; that is, the student should use each outline point offered on pgs.31-32 of this course in developing their own missions policy. Each point should be filled in with appropriate information to establish that portion of the policy for your church.

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PRACTICAL MISSIONS - Course Outline



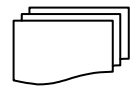
I. INTRODUCTION.

A. **The Importance of this Course.**

1. Just as sound theology is essential to the development of sound Christian activity, so too sound missiology is essential for sound missions activity.
2. As important as missiology is, we must move on from there in order to realize the goal. We must put what we believe into practice. In order to do this we must know something of the practical issues involved in missions work.

B. **The Contents of this Course.**

1. This course is designed to be of pragmatic help for those who are considering life on the mission field. It is designed to also help those who are interested in mobilizing others to missions.
2. The course consists of the following five sections:



- a. The all encompassing nature of the great commission.
- b. New Testament principles of apostolic ministry.
- c. Strategy that responds to the current world situation.
- d. How to get from here to there.
- e. Missions and the local church.

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II. THE ALL ENCOMPASSING NATURE OF THE GREAT COMMISSION.

A. **Introduction -- Various Great Commission Passages.**

1. Read Mt 28:18-20; Mk 16:15,16; Lk 24:45-49; Jn 17:18, 20:21-22.



2. Now read Mt 24:14 -- "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."

- a. The end depends on missions. Missions is obviously critical.

- b. All Christians must in some way be involved in missions. It is not just a ministry of the Church. It is ultimately the ministry of the Church; that is, the ultimate direction of divine resources is meant to be toward the "remotest part of the earth" (Acts 1:6-8 -- note how the ultimate direction of missions is again related to the question of when "the end" will come).



3. Read Mt 28:18-20.

- a. Observe the repetition of the term "**all**":

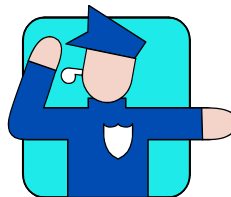
- 1) "**All**" authority (v.18).
- 2) ..."**all**" the nations (v.19).
- 3) ..."**all**" that I commanded (v.20).
- 4) ...with you "**all**"ways (v.20).

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- b. God is trying to say something about the nature of the Great Commission. It is exhaustive, all encompassing, all inclusive, all embracing.
- c. The all encompassing Great Commission is meant to include **all** of us. It is meant to include you! Does it include you? Do you include it?

B. The First "all" Answers the WHY of the Great Commission; That is, the Reality of Exhaustive Authority ("all authority, v.18).

1. Note the "therefore" in v.19
2. Perhaps the most foundational answer to the question, "Why are you going to the mission field?", is that **all** authority has been given to Jesus.
3. If we do not realize this then we will be timid about evangelism.
 - a. Why does a policeman, for example, think that he can pull people over? Because he has been given authority. Authority is why he does it! It produces initiative and motivation.



- b. The same dynamic should impact God's people with respect to evangelism. We must recognize the "why" of the Great Commission. Sometimes we do not share the gospel because we do not realize the implications of this term "**all**." We act like policemen without a uniform. Indeed, in order to understand the Great Commission we must understand the all encompassing nature of the WHY behind it.

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C. The Second "all" Answers the WHO of the Great Commission; That is, the Existence of the Exhaustive Audience (all the nations, v.19).

1. God works according to "ethne" (peoples). It is not so much that every individual must hear the gospel, but all "creation" (Mk 16:15). That is, all people groups must be offered the gospel. Indeed each of the synoptics ends with the idea that all nations must be reached (Mt 28:19; Mk 16:15; Lk 24:47).



2. God puts eternity in the hearts of people groups. A famous example of this is the Karen tribe of Burma. From time immemorial, this people held an expectation of a white man arriving someday who would bring a black book authored by the Supreme God. After the arrival of a Western missionary in the early 1800's who brought with him the Word of God, the Karen tribe was converted to Christianity.
3. How are you going to be a part of something like that? Might you be the man with the little black book? Might you pray for these people groups? Might you help send others who can bring little black books?



4. Sometimes we do not share the gospel because we do not realize the implications of this "all". We act like God is not concerned about some people. Indeed, in order to understand the Great Commission we must understand the all encompassing nature of the WHO of the Great Commission.

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D. The Third "all" Answers the WHAT of the Great Commission; That is, the Exhaustive Task (all that I commanded you, v.20).

1. The key word in v.20 is "observe." The content of the Great Commission is the commands or rule of God; that is, the Kingdom of God. When we go we are to teach a radical (all encompassing) Christianity. We are to model an all encompassing lifestyle of observance (Prov 3:6). This phrase alludes more to the type of "teaching" that focuses on relationship with God than it does to a set of codes or rules to be memorized.



2. As is implied in Mt 23:15, a teacher can teach the letter of the law without the heart of it and make his student twice as much a son of hell as himself. This "teaching" in v.20 is more than the teaching of religious rules.
3. When we share the gospel do we get so caught up in our own little rules that we do not teach others to obey the rule of God? Do we teach the GOOD NEWS of relationship (observance) with God.
4. Sometimes we do not share the gospel because we do not realize the implications of this "all." We act like its bad news instead of good news. Indeed, we must give all of ourselves to God in order to present (teach) an all encompassing type of Christianity (the WHAT of the Great Commission).

E. The Fourth "all" Answers the HOW of the Great Commission; That is, the Provision of the Exhaustive Enablement/Assistance (with you always, v.20).

1. How can we share the gospel? We must allow Him to share it through us. Indeed, "I AM" is with us

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always. It is in His power (Acts 1:8) that we accomplish the mandate.

2. The early church did incredible feats of evangelism and mission, but they did it after Jesus told them not to leave Jerusalem; that is, they did it after He equipped them to do the job.
3. Perhaps you feel like there is a lack of power in your life to witness and to be involved in missions. The answer is in the all encompassing HOW of the Great Commission. We need more of His presence. We need more of His filling.

F. Conclusion.

1. What motivates us toward missions? We have seen the WHY, WHO, WHAT, and HOW of the Great Commission. However, to best answer the question of motivation, we must consider the all encompassing WHEN of the Great Commission; that is, THE END.
2. When does it come? The answer to that question in Mt 24:14 requires that ALL...ALL...ALL of God's people be somehow involved in missions, because all authority is ours, all nations must be reached, the observance of all commands must be taught, He is with us always, and because we all have the same heart cry deep down inside; that is, "Maranatha, come back Lord Jesus." The minute we cry those words we necessarily commit ourselves to



MISSIONS.

- a. We want Jesus to come back (Acts 1:6,7).
- b. We need power (Acts 1:8a).
- c. We use the power for missions (Acts 1:8b).

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III. NEW TESTAMENT PRINCIPLES OF APOSTOLIC MINISTRY.

A. **35 N.T. Principles of Apostolic (Missionary) Authority.**

1. Part of apostolic work is to return to initial works. However, it is for the purpose of "strengthening" (Acts 15:41; 18:23), "encouraging" (Acts 16:40; 20:1-2; 1 Cor 1:10), and appointing leaders (Titus 1:5). It is not to stay and be in charge of the work (Acts 14:21-22).



2. The apostolic team, having modeled plurality of leadership, appoints ("they appoint") local leaders and let them go ("commend them to the Lord") in faith ("in whom they had believed"). It is the Lord they believe in, and thus, it is the Lord they are commended to. They are let go of to the Lord not a human structure or organization (Acts 14:23).
3. In the same way, the missionary team itself is commended (let go of) to God. They are accountable to the local church and report to it (Acts 18:23), nevertheless, they are a separate, authoritative unit (Acts 14:26-27).
4. The "letting go" of ministry is done by missionaries (Acts 14:23) because it was done by others unto them (Acts 15:40).



5. Apostolic authority is subordinate to the authority of God. God will disallow actions that are not according to His will (Acts 16:6-8). He will also divinely give direction on where to go



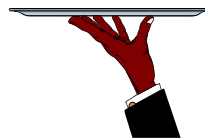
Practical Missions

(Acts 16:9-10).

6. Apostolic ministry has the authority to send out representatives of itself (Acts 19:22).
7. Apostolic authority includes the authority to teach and instruct (Acts 20:17-38; 1 Tim 1:3).
8. Simply because there may be problems in the planted work when the missionary leaves should not keep the missionary from leaving at the appropriate time. The missionary must trust the Holy Spirit to build the Church in order to be able to give what has been planted over to God, and thus, over to the planted ones (Acts 20:29-32).



9. Apostolic authority is real and welcome by others when the initial apostolic service is real and given freely by the apostle (Acts 20:31,36-38).
10. When God sends a "sent one" (apostle), the authority and confidence to complete the task is in the Word of sending itself. It is God's authority that will complete the task regardless of the circumstances (Acts 23:11; 27:23-25).
11. Apostles should present themselves as equal to others, not above them. Paul does not view himself as the "great apostle" to be revered by others, but the bond servant of God who is equally in need of others who are in Christ (Rom 1:1,12).



12. Biblically, apostles go beyond Paul and the "Twelve" (Rom 16:7).
13. Apostolic authority includes a "fatherly authority" to warn against bad influences (Rom

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16:17-18).

14. Apostolic authority is "by" or "through" the will of God (1 Cor 1:1).
15. After only 18 months of apostolic ministry and approximately two or three years after leaving Corinth, Paul is able to say to the Corinthians that they are not lacking in any gift. Paul let go of the planted work and it grew. It grew naturally because the church is a body and a body grows naturally (1 Cor 1:7).



16. Apostolic authority does not seek to control a planted work, nor does it seek to formally identify the planted work with itself. In fact, it tries to disassociate itself in terms of identity or control of the ministry because its heart is that Christ be in control and that the planted work have the freedom to have its own identity and authority (1 Cor 1:12-16).
17. Paul avoids claiming planted works as being formally identified with him (1 Cor 1:15). He is a servant ("preacher", 1 Cor 1:17), not a "baptizer". Paul avoids organizing his converts into a man-made system of organization or control. His authority stems from his service, not from his organization (1 Cor 1:12-17).



18. Paul addresses the issue of how others perceive the question of authority and who should have it. His consistent response is that Christ should have the authority (1 Cor 1:12-17; 3:4-9; 4:1-6). Apostolic authority seems to avoid setting itself as the formal authority over a planted work.

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19. Although Paul avoids claiming formal authority over a planted work, he does remind his converts of his natural authority that exists due to his service to them (1 Cor 4:15; also consider 2 Cor 3:1-3). However, even here, he does not demand or dictate, but "admonishes" (v.14) and exhorts (v.16). Any mention of authority is said in the context of being "last of all" (1 Cor 4:9) and "servants" (4:1), as opposed to the context of being "head of the work" or "master" that others must legally, formally, or organizationally submit to. In fact, apostolic authority seems to be something that is not always readily recognized (consider Paul's implications in 1 Cor 4:9 and how often he seems to have to argue for his authority in his letters, e.g., 1 Cor 9:1-12; 2 Cor 10; Gal



1:11-24).

20. Paul does not appeal to legal and formal avenues of authority. He appeals to natural and "action avenues" that could only be given by God, not by the structures of men (1 Cor 4:18-21).

21. After the missionary has left a planted work he may return or send another (2 Tim 4:10-12), but not for the purpose of ruling or operating the ministry. Rather, it is to remind the people of that which was originally taught to them. It is a visit (note how Timothy goes to Corinth but not to stay, 1 Cor 16:10-11; also consider 2 Cor 7:7,15, Phil 2:19, and Col 4:7-9) that is ministerial, not organizational. It is to exhort, rebuke, warn, etc..., not to dictate, operate, or control (1 Cor 4:16-17). A return visit is motivated by love and often is informational or instructive by nature (1 Thes 2:17-18; 3:2-5; 3:6,10; Acts 15:36).



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22. Paul's apostolic authority is freely recognized by the Corinthians because of the reality of his service to them. They naturally inquire of him concerning problems (note his answers, "Now concerning...", 1 Cor 7:1, 8:1, 12:1, etc...). His answers are to guide, rebuke, encourage, etc..., not to control. They represent spiritual counsel from a father, not administrative mandates from a ruler.



23. Apostles do have the authority to receive support from those they serve (1 Cor 9:1-12) yet that authority may be dismissed for the sake of the reputation of the gospel (1 Cor 9:12).
24. Apostolic authority can include direction applied to many churches (1 Cor 7:17). Again, however, it is not a legal, formal, restraining, or controlling authority. Rather it is a natural, informal, authority that focuses on guidance, rebuke or correction (consider 1 Cor 3 and 2 Cor 13:1-2), direction, conflict resolution (consider Phil 4:2-3), counsel, etc... (1 Cor 7:35; also note how in 2 Cor 2:4-9 Paul urges and challenges but does not demand).
25. Natural authority comes from service. Obedience to an apostle stems from the memory of that service, not from a current control that the apostle has organizationally (1 Cor 11:2).



26. Apostolic authority does not try to control its converts. It may not return to the work so as not

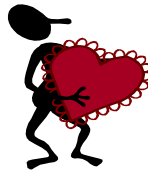
Practical Missions

to appear to be controlling the work. Apostolic authority desires the planted work to have its own authority (2 Cor 1:23-24).

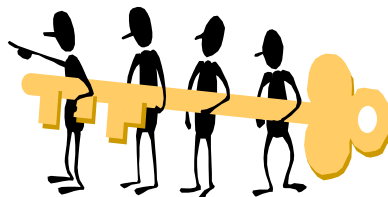
- 27) Apostles can let go of a planted work and their authority over it because of their confidence in those within the planted work (more specifically, their confidence in the One who is within them, namely the Holy Spirit). Apostles can go, give, and leave (2 Cor 2:3; see also Gal 5:10 and Phil 1:6).



28. Apostolic authority is natural (2 Cor 6:11-13). It is a result of sincere ("free") service and love ("heart is open wide"). It does not so much formally or legally develop as it informally and naturally develops. The work is "not restrained by us" (restrained = *stenoxorasthay* = to make narrow, to crowd, to restrict). It is "restrained by your own affections" (affections = *splagxna* = inward parts, seat of deepest emotions). Apostolic authority is a natural and informal authority that emphasizes freedom on both sides ("our heart is opened wide and you are opened wide to us also").



29. Apostolic authority is for building up, not for tearing down (2 Cor 10:8; 13:10).
30. Apostolic authority is expressed through an apostolic team. It is "our authority" and "what we are" (2 Cor 10:8-11).

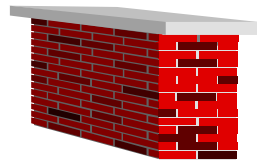


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31. Continued apostolic authority is based, to some degree, on continued apostolic responsibility (2 Cor 11:2).
32. Continued authority should not be used to take advantage of the newly planted work (2 Cor 12:17). Apostolic authority should not be abused (1 Thes 2:6). At the same time, this does not mean that missionaries can not be assisted by previously planted works (2 Cor 1:15-16; Phil 4:10-20).



33. An apostle must view himself as being sent by God (Gal 1:1). Thus, he must seek to please God, the one who sent him. If a missionary sees himself as being sent by men, then he will try to please men (Gal 1:10). Since they are sent by God their authority is rooted in God and they give commands of God (1 Thes 4:2; Mt 28:18-20). These commands are spiritual, biblical commands not so much administrative, procedural commands as to how to operate the ministry (2 Thes 2:4,6).
34. Follow up missionaries are sent not for their own interests (to build their ministries) but for the interests of those whom they are sent to (to build their ministries); that is they are sent for the interests of Christ (Phil 2:20-21).
35. It is possible for men (1 Thes 2:15-16), Satan (1 Thes 2:18), and the sovereignty of God (Rom 1:13) to hinder the plans of a missionary.



B. 35 N.T. Apostolic (Missionary) Practices and Principles.

1. Missionaries are sent out by the Holy Spirit through the local church (Acts 13:3-4).

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2. Missions work includes a "calling" and a "setting apart" (Acts 13:2).
3. A biblical missions strategy is to use the recognized structures in a given culture to spread the gospel; for example, the synagogue and the Sabbath day (Acts 13:5,14); places where people are expected to meet (Acts 16:13); already existing religious structures (Acts 17:2,10 and 1 Cor 18:4).
4. Missionaries work in teams; for example, Paul, Barnabas, and John (Acts 13:2,5,13). Within the team, one may stand out in certain functions (Acts 14:12). Also consider Acts 17:14; 15:40; 16:3,15-17; 19:27-29; 2 Cor 13:6-9.



5. In apostolic work, there is more of a focus on moving on to the next place than on taking time to establish sophisticated works (Acts 13:6).
6. There is an Ezekiel (Ez 33:1-9) type of response that missionaries might have with those who reject the message (Acts 13:51). In the midst of strong resistance to the gospel, Paul often simply moved on to another place (Acts 18:6).



7. In the midst of great opposition, the missionary must rely on the Lord for signs and wonders to confirm his message (Acts 14:3). Indeed, the work of the missionary depends more on the demonstration of God's power than on the demonstration of the missionary's ability (1 Cor

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2:1-5), or even just the missionary's words (1 Thes 1:5).

8. In the face of obvious danger, missionaries may be led to flee (Acts 14:5,6). Persecution, in general, should be avoided if possible (Acts 17:10).
9. At the same time, missionaries may consciously walk into dangerous situations (Acts 21:10-14) where opposition awaits (1 Thes 2:2).



10. The making of disciples is not necessarily complicated. It seems to be described as more of a basic and simple process; that is, to develop "followers" (Acts 14:21). It does not necessarily involve a lengthy period of time, but it does involve intense activity (note how Paul's ministry was done "daily", Acts 17:11,17; 18:4-5; 19:9; 20:18,20,27,31). Paul stayed in Corinth for 1 1/2 years (Acts 18:11). He stayed in Greece for three months (Acts 20:3). He stays in Troas for seven days (Acts 20:6). His maximum stay was in Ephesus for three years (Acts 19:8-10; 20:31).
11. Paul seems to have used the strategy of focusing on big cities; for example, even though the vision was general (Come to Macedonia), Paul specifically went to the city of Philippi (Acts 16:12).



12. Paul used his worldly rights (citizenship) to his advantage in whatever way possible to advance his mission (Acts 16:37; 22:25-29).
13. In Pauline practice, baptism is done immediately (Acts 16:33 and 18:8).

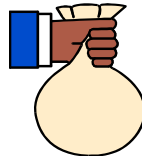
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14. Apostolic ministry does include a focus on teaching the Word (Acts 18:11, 20:20), even within a "school" type of structure (Acts 19:9).
15. Paul sometimes reproduced his missionary ministry (and formed apostolic teams) by taking with him converts from a previously planted ministry (Acts 16:1-3; 18:2,18; 20:4). He then leads them to do what he did (Acts 18:19; 17:14).



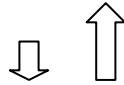
16. The number of disciples associated with apostolic ministry is not necessarily very large (Acts 19:7).
17. Missionaries can support themselves (Acts 20:33-34) for the purpose of not being a burden to others (1 Thes 2:9; 2 Thes 2:8).



18. Missionaries can also receive support from others while maintaining an attitude of contentment (2 Cor 1:15-16; Phil 4:10,11,14-16).
19. Missionaries enter a city and receive hospitality from believers as if they were family (Acts 21:3-4).
20. God often uses creative circumstances combined with His power to give favor to missionaries in unknown places (Acts 28:7-10).
21. The ultimate direction of apostolic ministry is to the unreached (Rom 15:20).

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22. The focus of a missionary should be on the contents of the gospel and the Person of Jesus Christ (1 Cor 2:2).
23. The weakness of a missionary (his humanity) makes him to decrease and Christ to increase (1 Cor 2:3).



24. Missionaries must contextualize the message. They must sacrifice themselves in order to become whatever is necessary to win people to Christ without losing their own identity in the process (1 Cor 9:20-21).
25. Missionaries should enlist prayer support for their ministries, especially from whom they have previously served (2 Cor 1:11).



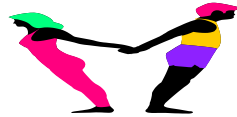
26. Apostolic work should be simple in nature. It is not accomplished through human devices but by God's sovereign hand (2 Cor 1:12).



27. The existence of an "open door" can be the way God provides direction to missionaries in terms of where to go (2 Cor 2:12).
28. Success in missions work can be associated with difficulties and great sacrifices (2 Cor 4:8-12; 6:4-5; 11:27; 1 Cor 4:10-13).
29. Missionaries must do whatever is necessary to protect the reputation of the gospel (2 Cor 6:3).
30. Helping the poor is part of apostolic ministry (Gal 2:10).

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31. Apostolic work continues until Christ is formed in recipients (Gal 4:19).
32. Flexibility is an important trait of a missionary (Phil 4:12).



33. Apostolic ministry is very intimate and personalized. Missionaries must be relational (1 Thes 2:8).



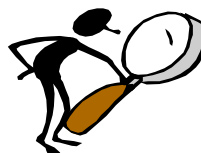
34. Apostolic ministry (1 Thes 2:7,11) can be described as that which resembles a nursing mother (gentle, caring) or a caring father (exhorting, imploring).



35. A missionary's converts are his hope, joy, and reward (1 Thes 2:19).

C. Thoughts on Apostolic Ministry.

1. Apostles are, by the nature of the gift, entrepreneurial types. Typically, such people are visionary types who are creative self-starters, unusually productive and impatient, and able to move forward alone but willing and able to form and work in teams.



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- a. They are people who have a clear picture of the future and are able to inspire others toward it.
 - b. They are comfortable with adapting and developing things "as they go" and do not rely heavily on pre-determined plans and rules.
 - c. They are ones who will do more than is expected of them without having to have anyone tell them what to do.
 - d. They seek to be efficient and operate at a fast, intense pace.
 - e. They work out of internal motivation, not needing much external prodding.
 - f. They are people who do not have a high need to be part of a team but are able to build and work in them.
2. Tips for apostolic ministry.
- a. Apostolic ministry begins with a vision.
 - 1) Sometimes that vision takes time to develop and mature.
 - 2) Sometimes it takes time before it finds the right "mold" or structure to fit into.
 - 3) The vision should be confirmed (as to it being of God) by those you are close to.
 - b. Apostolic ministry often necessitates sacrifice.
 - c. Do not assume the way things have been done by others in the past is the best, correct, or necessary way of doing things. Learn from the past without necessarily being bound to it and directed by it.

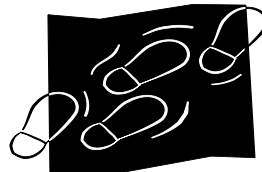


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- d. View promotional activity of the ministry as a facilitator for God. Do not try to lure people toward a ministry, only try to make information available so that God can connect appropriate people to it.
- e. Understand that growth comes in stages and that different levels of growth result in some of the same types of sacrifices and risks as felt in previous stages only at a higher level.
- f. In the beginning of a ministry, develop a clear sense of tradition and symbols that communicate the character of the original vision. Then, in the future, you will always be able to remember your roots.



- g. Be willing to take risks.
- h. Be ready to be misunderstood, questioned, ridiculed, and persecuted.
- i. Prayer is the most important part of starting a ministry.
- j. Spiritual warfare is especially important in the beginning of a ministry as Satan will attack early on in order to keep it from ever beginning.
- k. Think things through in a natural way without insisting that all possible issues be considered at once. Move forward one step at a time being content to let the rest fall into place at the appropriate time.



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- l. Seek to do excellent work while allowing yourself to remain simple.
- m. Be prepared before you promote. Be sure people who respond have something to enter into right away.
- n. Promote before you administrate. Something must exist before it can be administrated. Allow administrative procedures to be developed "in process". If you try to get everything in order for the first three years of the ministry before you begin the ministry then you probably never will begin, or at the very least, you will waste much time since much of what you put in order so far ahead of time will not be applicable when the time comes to implement it (so much changes as you move along that is different than the initial assumptions you had).
- o. Administrate before you grow. Growth can overwhelm you if you are not prepared for it. It is often God's grace to allow a ministry to grow slowly. Remember, realms are made first and then filled (Gen 1).



- p. Stay focused on the vision. Do not get sidetracked. Define your parameters and stay within them. Do fewer things better. Apply Lk 16:10 and Mt 25:21.

IV. STRATEGY THAT RESPONDS TO THE CURRENT WORLD SITUATION.

A. **The Most Significant Thing to Understand About Many Mission Fields Today.**

1. National leaders are ready, willing, and able to

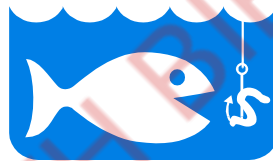
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lead and mobilize their own people.

2. They must be challenged and equipped to do so.
3. The major thing they lack is resources.
4. The major thing Westerners have is resources.
5. It is a perfect match.

B. **Expanding on a Popular Missions Metaphor.**

1. The metaphor as it has been used in the past:
"Give a man a fish and you feed him for a day.
Teach a man to fish and you feed him for a



lifetime.

2. The metaphor as it responds to the current situation: "Equip the man with better fishing poles and nets and you enable him to not only feed himself but also his people."
 - a. Missions strategy must take a giant step forward. In the past we have caught the fish. In the more recent past we have taught nationals how to fish. Now there exists a mighty army of capable and anointed national leaders. What's next?
 - b. They are expert fishermen with respect to the lakes around them, yet they are still trying to fish with sticks. What's next? It is obvious. We must **EQUIP** them with better "tools of the trade" and let them do the fishing.
3. Our strategies must be focused or distinct in that they are designed to challenge and allow national ministers to do their own ministry (without foreign control or unnatural and unnecessary foreign authority).

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- a. It is time for Western missionaries to get off the stage and move to "back stage" positions. In the past the nationals have been used as the "prop men" and "cue card holders" while the Western missionaries have been the "stars of the show." This strategy has become very inefficient and ineffective relative to its reverse strategy.
- b. It is now the **NATIONAL** minister who must stand on center stage and the Western missionary who must hold the cue card. After all, it is the **NATIONAL** who can better deliver the lines in his own theater!



C. **History of Missions Strategy.**

1. Recent History.

- a. Mission strategists of the 19th century.
 - 1) The "three self" strategy began. Churches were developed that would be:
Self-governing; Self-supporting;
Self-propagating.
 - 2) There was a focus on the transforming effect that the gospel would have on society.
 - 3) There was also a focus on lay ministry.
 - 4) Most important was the missiology that began to develop under men like Rufus Anderson and Henry Venn.
 - a) Anderson's missiology and strategy

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was based on the example of Paul and the New Testament witness.

- b) The task of the missionary was to go to unreached areas, preach the gospel, and organize churches.
- c) The missionary must never be a pastor or ruler.
- d) The goal was to gain converts who showed a change of life. It was not to wait until they became perfectly mature.
- e) The churches were to be formed with indigenous leadership.
- f) The missionaries were to be advisors.
- g) Both Anderson and Venn stressed a "Go/Give/Leave" strategy. They tried to reproduce the missions vision in the churches that they planted. As soon as possible, it was taught, the missionaries should leave in order to repeat the process in other unreached lands. Missions should produce more missions.

b. A change toward a colonialist mentality.

- 1) Because of a negative view of the abilities of native Christians the prevailing missiology began to change. The mentality was that the only hope for success was for the missionaries to retain control of the ministry.
- 2) This is a tragic missiology that always leads to a lack of growth and development. It is still a problem in missions today.

2. Biblical history -- read Acts 20:29-32.

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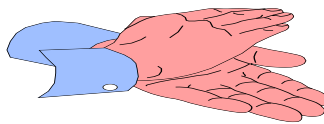


- a. Paul went, gave, and left. He released the ministry in order to allow local leadership to take over. He could do this because he trusted the Holy Spirit to build the Church (see v.32; Phil 1:6; 1 Thes 5:23,24; 2 Thes 3:3).
- b. He could let go after minimal time (maximum 3 years in Ephesus) because he engaged in intense ministry that was designed to equip others for the work of service (Eph 4:11,12; 2 Tim 2:2).



D. We Must "PRESS" On With Appropriate Strategies.

1. As Paul exhorts in Phil 3:14, let us "press on toward the goal...." Perhaps we could use the word **PRES**s as an acrostic for explaining why the strategy of resourcing national leaders so that they can mobilize their own people for ministry is so important.



P rophetic
R esponsive
E mpowering
S trategic

2. **P** rophetic.

- a. Especially over the last 50-70 years, God has used great missionary sacrifice and effort to raise up an incredible army of indigenous ministries/ministers. Localized blocks of people as well as hidden people groups remain to be reached. It is God's heart and plan to

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use this great army of indigenous leaders to reach the unreached around them.

b. It could be said that the prophetic, cutting edge direction in missions today is to resource and equip national leaders to be able to mobilize their own people for outreach. This is prophetic because it is God's heart and plan. Perhaps within 5-10 years this type of strategy will become the ordinary way of doing missions in many places of the world.

3. **R**esponsive.

a. There is a clear cry from national leaders to be better resourced and equipped to do the ministry themselves.

b. If you ask a national leader from a two-thirds world country:

"What specific thing can we do to help you?"

nine times out of ten you will hear the response:

"Supply us with teaching materials...supply us with resources with which we can better mobilize our own people."

4. **E**mpowering.

a. Perhaps the purest description of the dynamics involved in missions is that "missions is transferal of power; it is empowerment" (consider 2 Cor 8:9-15).



1) Jesus mission was a mission of a transfer of power (v.9).

2) The Church's mission is a mission of a

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transfer of power (vv.10-12).

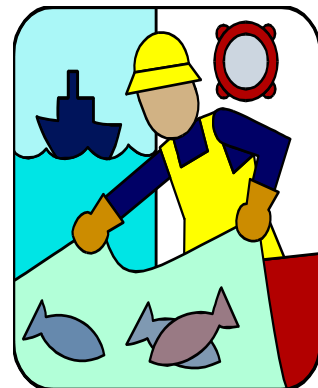
3) Transferral of power is a natural, logical, and strategic action within a family (vv.13-15).

b. Here in the West we take such things as bibles, bible teaching tools and curriculum for granted. Indeed, we have an abundance. Yet so many have a lack. As ones who are called to be involved in God's mission, we are obliged to transfer the power.

5. **S**trategic.

a. Coming alongside of national leaders in order to empower them to teach and mobilize their own people is both effective (because of the current state of the mission field; that is, they are ready), and efficient (because of the current state of what it takes financially and logistically for a Western missionary to reach the unreached versus what it takes financially and logistically for an indigenous minister to reach the unreached)

b. Remember, give a man a fish and you feed him for a day, teach a man to fish and you feed him for a lifetime, give a man (who already knows how to fish) better fishing equipment and you feed him and his people for a lifetime.



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V. HOW TO GET FROM HERE TO THERE.

A. **Getting Started in Ministry** (or "You Mean They Just Don't Tell Me Where to Go?").

1. Introduction.

- a. I remember the day I found out that upon graduation from Seminary I would not be appointed to a ministry. I was shocked! I did not panic, but I considered it. I was in my second year of the three year Seminary program when that reality struck. My background in practical ecclesiology was limited and I was under the impression when I started my studies that when I graduated I would be assigned a "post." My first question after finding out that would not be the case was, "Well then, where do I go when I graduate from here?"



- b. That is a question that is often asked by Seminary students. It is the question of how to get launched into the ministry. The following list of short, but applicable, principles may be helpful.
2. Do not wait to graduate - It is critical to DO ministry while being trained for the ministry.

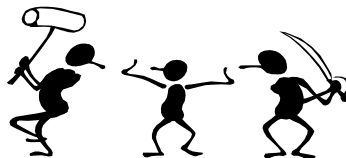
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Get involved in your local church or para-church ministry. For various reasons, doing ministry while training for the ministry will move you a long way toward knowing what to do upon graduation.

3. Learn about yourself - In the beginning stages of doing ministry God will reveal to you more readily the areas you are not gifted in and the types of ministries you are not called to. This is part of the process of determining what you are gifted in and what types of ministries you are called to.
4. Use the energy that is produced by the "pressure to have clear direction" to pray and fast instead of wasting it by worrying (Phil 4:6) - Prayer and fasting is critical especially during times of searching for God's direction.



5. Expect God to kindle and confirm His vision - Sometimes it is necessary to simply be patient. Vision often needs time to "brew" and mature before it can be seen with sufficient clarity. As God stirs vision in you over a period of time and within a context of real life events, He will also provide a sense of confirmation. Look to the Word, people who are close to you, and a sense of peace and joy in your heart.
6. Avoid being too careful and idealistic - Risk and sacrifice are natural dynamics in ministry; especially when getting started. Do not wait for everything to be "perfect." It rarely happens that way. The key is to get started, not to "hold-out" for the ultimate ministry situation.
7. Do not give up - The enemy is not stupid when it comes to warfare strategy. He knows that the best time to attack with intensity is when the battle has first begun. Expect and respond to attacks of the enemy. Stand firm!



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8. Once you do begin know your calling, run the race, and know your goal - When discouragement comes in ministry it is essential to know your calling (Mt 11:27). The race must be run by a runner who can look back to his call while going through the process of the race knowing that it is God who will take him through (1 Thes 5:24; Phil 1:6 and 2:13; 1 Pt 5:10). The runner must keep focused on the goal if he is to persevere (Heb 12:2).

B. **Twenty Points to Consider That Will Help You Get From Here to There (the mission field).**

1. Prayer.

a. It is essential to have a clear sense of a "word from the Lord". Without His direction there will be no "there" to get to from "here". After receiving initial direction, you should then seek God concerning:

1) When to go.

2) How to go.

b. Through prayer you must receive a clear sense of calling. Without a clear and solid calling you will be very vulnerable during the "tough" times of your ministry (consider the implications of Mt 11:25 and Rom



1:14,15).

2. Training and preparation.

a. Training for the mission field should be academic and experiential. The missionary must be a minister of the word of God. His training should prepare Him to be a MINISTER.

b. Training should also include experience. It is good for prospective missionaries, for example, to go on some short-term trips

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before considering living on the field.

3. Focus on MISSION not "missions".
 - a. Go because of the goal...not because of the cause.
 - b. Consider the real needs at this present time (for example, reaching the unreached and/or equipping national ministers and ministries to reach the unreached).
4. Change your prejudices and false perceptions.
 - a. The third world is not one big hut in a jungle.



- b. The North American "parent" or "world policeman" mentality can negate your effectiveness as a missionary.
 - c. "Nationals" are not only capable of doing ministry, but they are more capable than you are within their own culture. Make this fact your guide for establishing your strategy.

5. Choosing a mission agency.
 - a. If you are in a situation which necessitates the choosing of a mission agency then you should consider certain variables.
 - 1) Tight/defined oversight vs. loose/open oversight (BOTH have their advantages and disadvantages).
 - 2) Relief oriented vs. evangelism oriented.

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- 3) Team oriented vs. individual oriented.
- 4) People oriented vs. task oriented.
- b. You may want to consider some other questions.
 - 1) What are the financial requirements? Do I raise my own support? Is there a minimum amount that I must raise before going to the field? Do I have to give some of my support to the mission?
 - 2) What are the academic/ministerial requirements? Do I have to have a certain degree or a certain amount of experience? Do I have to be a licensed or ordained minister?
 - 3) What is the theological position of the mission? Am I comfortable with that position?



6. Survey the land if possible.
 - a. It is always a good idea to make a short trip to the proposed location and situation. A stay of at least two weeks will often provide you with a good idea of what is actually involved in the proposed ministry.
 - b. During that time you should be able to clearly define what your ministry will be and if it is what you feel God is calling you to do.
7. Counsel and support of the local church.
 - a. Regardless of how you go to the mission field, your relationship with your local church will be very important.
 - b. Seek out counsel from your pastors. Expect



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to receive confirmation from various members of your church.

- c. Realize and respond to the reality that support from your local church is essential and biblical.

8. Support raising.

- a. Focus on those who know you and your ministry (for example, home church, family, friends).
- b. Write an initial support letter after making a master list of groups of people and individuals who know you and your ministry.
- c. In your letter concentrate on the three "C's: **C**lear, **C**oncise, **C**omplete.
 - 1) Emphasize: **Who** I am associated with; **Where** I will be going; **What** I will be doing; **What** I need others to do; **How** others can respond.
 - 2) Let a neutral person read the letter before sending it out. Ask that person: Is it clear what I am doing, what I am asking you to do, and how you can take the next step to respond to me?
 - 3) Include a self-addressed, stamped envelope for people to send their response back to you.
- d. Scriptural references for support raising: Lk 8:1-3; Jn 12:6; 2 Cor 1:15-16; Phil 4:10-20.



9. Newsletters.

- a. Establish a system to send MONTHLY newsletters. If possible, arrange for someone in the states to do the mailing for you as a ministry. Begin sending newsletters

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immediately.

- b. From the beginning establish a strong sense of teamwork. Stress the fact that each supporter is a part of the team. Emphasize the point that supporters are supporting a ministry, not just a person.
- c. Divide your newsletter into sections.
- d. Add personal notes regularly and always respond personally to those who write.

10. Read books to educate yourself.



- a. History of the country.
- b. Culture of the country.
- c. Missions books.
 - 1) Missionary Methods: St. Paul's or Ours? (by Roland Allen).
 - 2) Why the World Waits: Exposing the Reality of Modern Missions (K.P. Yohannan).
 - 3) Perspectives on the World Christian Movement (edited by Ralph Winter and Stephen Hawthorne).
 - 4) Through Gates of Splendor (by Elizabeth Elliot).
 - 5) C.T. Studd: Cricketer and Pioneer (by Norman Grubb).
- d. Practical medical books.

11. Talk to other missionaries.

- a. Ask specific and practical questions to those who have lived overseas.

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- b. If possible, contact missionaries who are currently living in the area that you will be sent to, and ask them questions.

12. Language study.

- a. Start studying the language before you go by compiling a list of 1000 common nouns, verbs, prepositions, etc..., and memorizing those words.
- b. Study the "language of the heart" of the people you will be working with.
- c. Plan to learn the language within the culture of the people whom you will be ministering to.

13. Finances.

- a. How much do you really need to live in most Third World countries?
- b. Consider health insurance options.
- c. Finalize your personal financial situation before leaving.

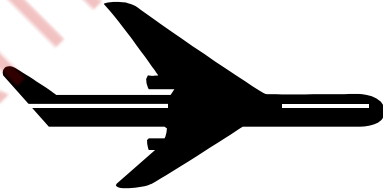


14. Housing on the field.

- a. Consider the needs of your family while also challenging yourselves to live as close to the people as possible.
- b. Others on the field could begin looking for you, but it is risky to allow others to commit to anything for you before you arrive.

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15. Work among the poor here in the States.
 - a. There is a poverty culture which, in many ways, transcends other cultures. Many of the problems, principles of ministry, and understandings that you will encounter through working with the poor here in the U.S.A. will be very similar to the problems, etc... that you will encounter on most Third World mission fields.
 - b. Thus, some of the best training and preparation for the mission field will come through ministry to the poor here in the States.

16. Airlines.
 - a. Do a lot of checking. Ask others who have gone to that location what airline/travel agency they used. Book your flights in advance to get a better fare.
 - b. Do not assume that the "missionary travel agencies" will give the best fare always.

17. What not to bring.
 - a. In most situations it will not be necessary to ship much. Most appliances, furniture, etc... can be bought there (especially if you are anywhere near a large city). You will save a lot of money, risk, and time by shipping as little as possible. Most often, you will discover that what can not be obtained there can actually be done without fairly easily.
 - b. Challenge yourselves to bring only what you can fit into your suitcases.



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- c. DO NOT bring a library of theological books.

18. Some other details.

- a. Call the Embassy of the country that you will be going to. They will often give you helpful, general information and can inform you of legal requirements (visa requirements, shot requirements, other medical requirements)



- b. If you will need to obtain a residence visa after you arrive in the country, then be sure to bring: original birth certificates of each member of the family; two original marriage certificates; official police records of anyone over age 18.
- c. Obtain an International Driver's License before you leave.
- d. If you take any electrical appliances with you, then first find out what voltage is used in that country.
- e. There are American Consulates or Embassies in most big cities around the world. Be sure to check in with them when you arrive. Also inquire about the use of the library or T.V. room (if applicable).

19. Short-term missions.

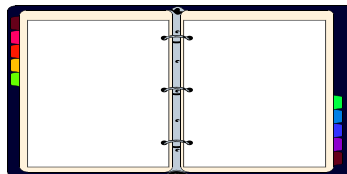
- a. Try to focus on "mission". What are you actually going to do? Situations that arise from a special need and that have a specific purpose are often the most fulfilling (a building project, a conference, etc....).

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- b. "Package programs" are sometimes forced. Be careful--especially if you want to go because you REALLY want to do something.
 - c. Communication is the key. Expectations of those on both sides of the trip (those who go and those who receive) must be the same.
20. Some useful addresses.
- a. AIMS-Assoc.of International Missions Services
Regent University
Virginia Beach, VA 23462
 - b. ACMC - Assoc. of Church Missions Committees
PO Box ACMC
Wheaton, IL 60189-8000
 - c. Travel Document Systems, Inc.
815 15th St. NW
Washington, D.C. 20005

1-800-424-8472 (for expediting visas)
 - d. International Aid Inc.
17011 W. Hickory
Spring Lake, MI 49456

(616) 846-7490 (missionary discounts/info.)



VI. MISSIONS AND THE LOCAL CHURCH.

A. **The Local Church and the Great Commission.**

- 1. The role of the universal Church (Missions).
 - a. The role of Israel - read and discuss the implications of Ps 67:1-7.



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- 1) Israel had a missiological responsibility.
- 2) Israel negated their responsibility.
 - a) Read Mt 9:37-38 and then read Mt 21:33-43 noting the similarity between "workers" and "vinegrowers", and "harvest" and "produce".
 - b) Who is Jesus speaking to in the Mt 21 parable? What are the implications of v.43?
 - c) Consider how this negation of responsibility may be seen as being foreshadowed in Is 42:9.



- b. The role of the Church - read and discuss the implications of Mt 28:18-20.



- 1) A "nation producing the fruit" of the Kingdom needed to be chosen to replace Israel.
- 2) God chose the Church to replace Israel as the missionary nation.
 - a) Consider Mt 21:43 with 1 Pt 2:9.
 - b) Note the repetition of the term "nation". Who is the nation in Mt 21:43? Who is the nation in 1Pt



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2:9?

- c) Consider how this transition may be seen as being foreshadowed in Is 42:9.

2. The role of the local church (read Acts 13:1-4).

- a. To call missionaries - spoken by the Holy Spirit through the leadership of the church (see v.2).
- b. To send out missionaries - sent out by the Holy Spirit through the commissioning of the local church leaders (see v.3).



- c. To hold missionaries accountable - they report back to the local church (see Acts 14:26-27).

B. **Typical Activities of a Missions Committee of a Church.**

1. Meet monthly.

- a. Pray for missionaries supported by the church.
- b. Review the missions financial report.
- c. Discuss and plan activities.

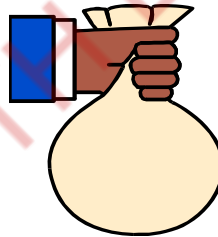
2. Publish a newsletter monthly that keeps the congregation informed as to the progress of church supported missionaries and educates people concerning missions.

3. Address the congregation monthly from the pulpit with an update concerning ministerial activity around the world.



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4. Plan and organize a yearly missions conference.
5. Plan, organize, and raise funds for short term missions trips that include members of the congregation.
6. Develop, plan, and organize missions educational opportunities for church members (special seminars, Sunday School classes, pulpit series, etc...).
7. Organize hospitality and speaking engagements for visiting missionaries.
8. Administrate support of missionaries (decide on missionaries to support, maintain files of information on supported missionaries, communicate with missionaries on the field).



9. Develop and maintain a missions policy for the church. The following points represent some areas to consider when forming a missions policy.
 - a. Definition of missions.
 - b. Structure of the missions committee.
 - 1) Method for the selection of members.
 - 2) Criteria for membership.
 - 3) Size of committee.
 - 4) Term of office.
 - 5) Responsibilities of members.
 - 6) Frequency of meetings.
 - 7) Officers and sub-committees.

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- c. Responsibilities of the missions committee.
- d. Responsibilities of supported missionaries.
- e. Short term missions policies.
- f. Financial policies.
 - 1) Administration of a missions budget.
 - 2) Fundraising.
 - 3) Criteria for distribution of budget.



- 4) Criteria for evaluating which missionaries to support.
 - 5) Procedures for selecting new missionaries.
 - 6) Amounts and timing of support for missionaries.
 - 7) Evaluation and revision of support for missionaries.
 - 8) Financial policies: honorarium to visiting missionaries, budget imbalance, designated funds, etc...
10. Administrate plans to expose the congregation to the missionaries who are supported by the church (consider the following plan as an example of one local church's attempt to institute such a plan).

MISSIONARY OF THE MONTH PLAN

Each month we will highlight the ministry of one of our

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missionaries. That missionary will be the "missionary of the month." We will implement this program in order to more systematically inform our congregation about our missionaries and pray for them. The following points describe what will be done to establish a certain missionary as missionary of the month.

- * **Missions Sunday: Pulpit** - a missions committee member will report to the congregation concerning the progress of the chosen missionary, and will then lead the congregation in prayer for that missionary.
- * **Missions Sunday: Sunday School Classrooms** - all adult classes and the 11:00 am children's church groups will have a missions committee member share general information and lead the class in prayer for the missionary (three minutes at the beginning of the class on Missions Sunday). Note: this will happen on the first Wednesday night of the week in Youth Group for junior and senior high.
- * **Missions Sunday: Missions Newsletter** - a short article concerning the chosen missionary will appear in the newsletter which will be placed in the bulletin on Missions Sunday.
- * **Bulletin Board:** every two months the missions bulletin board will feature the missionaries of the month for the next two months. The bulletin board will include maps, information about the country, pictures, prayer points, and a written summary of the ministry of the missionary.
- * The following is a beginning list of missionaries of the month. At each monthly committee meeting each committee member will receive a spec sheet associated with the upcoming missionary of the month. These sheets can be used to make presentations according to the responsibilities assigned.

| <u>MONTH</u> | <u>MISSIONARY</u> | <u>COUNTRY</u> |
|--------------|-----------------------|----------------|
| May | Bob and Anita Billows | Lebanon |
| June | Drew and Ruth Hudson | Kenya |

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VII. CONCLUSION.

A. **The Bottom Line.**

1. The bottom line is that God's ultimate purpose is to reveal Himself to all peoples.
2. Thus, the bottom line for all Christians is to somehow be involved in God's bottom line.

B. **Suggested Further Reading.**

1. Manual for Today's Missionary by Marjorie Collins.
2. The Missionary Wife and Her Work by Joy Tuggy.
3. The Missionary Family by Betty Jo Kenny.
4. Overcoming Missionary Stress by Marjory Foyle.
5. Survival Kit for Overseas Living by Robert Kohls.
6. The Support Raising Handbook by McLeish and Rust.



Family Dynamics

Family Dynamics -- Objectives



I. INTRODUCTION.

- A. **The Need for this Course.**
- B. **The Contents of this Course.**

Objective: to establish the nature and format of the course.

II. HOW TO SPELL F.A.M.I.L.Y.-IDEAS FOR A HAPPY & HOLY FAMILY LIFE

- A. **Introduction.**
- B. **F = Fun.**
- C. **A = Accountability.**
- D. **M = Mutual Respect.**
- E. **I = Intimacy.**
- F. **L = Leadership.**
- G. **Y = Yeshua (Hebrew for "Jesus").**

Objective: to provide a framework for thinking about important family principles and dynamics, and to provide a focused challenge to parents to provide leadership within the home.

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III. RAISING YOUR CHILDREN.

- A. **Guiding Children of Different Ages.**
- B. **Discipline vs. Punishment.**
- C. **Purposes/Results of Proper Discipline.**
- D. **Other Discipline Issues and Principles.**

Objective: to provide parents with information that equips them to raise their children more effectively, and to emphasize the importance of proper discipline.

IV. MAINTAINING BALANCE WITHIN FAMILY LIFE.

- A. **Introduction.**
- B. **Psychological Preparation (managing stress).**
- C. **General Balances.**
- D. **Specific, Practical Activities for the Family to Do to Promote and Maintain Balance.**
- E. **Conclusion.**

Objective: to promote a balanced approach to family life while considering how to manage stress and offering a variety of practical ideas for family activities.

V. CONCLUSION.

- A. **The Failure of Parents.**
- B. **The Successful Family.**

Objective: to end the course with a final challenge and exhortation.

Family Dynamics

FAMILY DYNAMICS : SYLLABUS



Class Schedule -- 10 hour Course

CLASS #1: I. Introduction; II. How to Spell F.A.M.I.L.Y.-Ideas for a Happy & Holy Family Life:
A. Introduction, B. F = Fun,
C. A = Accountability D. M = Mutual Respect

CLASS #2: II. How to Spell F.A.M.I.L.Y.-Ideas for a Happy & Holy Family Life, cont.; III. Raising Your Children: A. Introduction.

CLASS #3: III. Raising Your Children, cont.;
IV. Maintaining Balance Within Family Life:
A. Introduction.

CLASS #4: IV. Maintaining Balance Within Family Life:
B. Psychological preparation (managing stress),
C. General balances.

CLASS #5: IV. Maintaining Balance Within Family Life, cont.; V. Conclusion.

Family Dynamics

Assignments

This course requires a written research paper. A full 100% of your grade will come from the evaluation of the paper submitted:

Assignment #1

A full 100% of your grade will come from a 1250 word research paper (approximately 5 typed pages) that will have as its topic one of the major issues covered in the course. Possible topics are "Disciplining Children", "Training Children of Different Ages", "Stress and the Family", etc... (all topics must be cleared with the instructor before proceeding). The paper should include an introduction and conclusion and be sectioned according to sub-topics. A bibliography of at least three references should be included and a separate endnotes page should precede it (see style sheet for format issues).

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FAMILY DYNAMICS - Course Outline

I. INTRODUCTION.

A. **The Importance of this Course.**

1. Someone once said:

To our forefathers, our faith was an experience.
To our fathers, our faith was an inheritance.
To us, our faith is a convenience.
To our children, our faith is a nuisance.

2. Certainly, this speaks of family. It speaks of the decline of the Christian family.

a. Anyone who is willing to get involved in people's lives knows the importance of the family. Family experiences necessarily have a major effect upon lives.

b. Indeed, so much of what needs to be worked through (or what does not need to be worked through) in people's lives is the result of what happens or has happened in their families.



c. In our Western culture we pretend to be ones who could live alone on an island as our humanistic tendencies push us toward the brink of hyper-individualism. However, this is far from reality and reality always wins the day. We are more impacted than we care to admit by others around us; especially our families. This realization should put the fear of God in parents!

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B. The Contents of this Course.

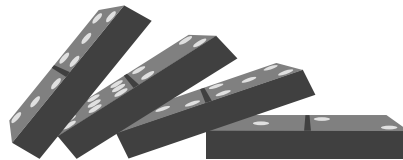


1. How to spell F.A.M.I.L.Y.--Ideas for a happy and holy family life.
2. Raising your children.
3. Maintaining balance within family life.
4. Conclusion.

II. HOW TO SPELL F.A.M.I.L.Y.-IDEAS FOR A HAPPY & HOLY FAMILY LIFE

A. Introduction.

1. To a certain degree, family members (especially parents) should feel a sense of desperation to be godly family members. Unhealthy family dynamics leads to unhealthy people. Perhaps, we might consider what we could refer to as the vision of the dominos.
 - a. Any aspect of unhealthy family life is like a domino that pushes over other aspects of unhealthy family life. Once the dominos begin to fall, it is difficult to stop the progression. Ultimately, this results in unhealthy lives of individuals.



- b. We need to keep the dominos from falling and stop the ones that already have begun to fall.
2. In this section of the course we will use the word FAMILY as an acrostic. Each letter will introduce a different aspect of family life. Thus, we will work with 6 points:

Family Dynamics

F = Fun

A = Accountability

M = Mutual Respect

I = Intimacy

L = Leadership

Y = Yeshua (Hebrew for "Jesus")

B. **F** = Fun.

1. The importance of fun.
 - a. It protects against legalistic attitudes (which can result in self-righteousness).
 - b. It protects against religiosity (which can result in rebellion toward God).
 - c. It is natural to enjoy your family.
2. Families can have fun together in all kinds of different ways. Be creative.
 - a. Play games and sports together.



- b. Parents should seek to be creative with routine events (for example, sending children on "item searches" while food shopping).
 - c. Try to develop a list of things different members of the family enjoy doing, and then do them together (e.g., family bike rides, family picnics, etc...).
3. Families who have fun together must spend time together. This is the most important rule for having fun with your family; that is, MAKE TIME FOR AND SPEND TIME WITH YOUR FAMILY.

Family Dynamics

C. **A = Accountability (4 C's of Discipline)**.

1. Proper parental discipline of children is critical to the success of a family (consider Prov 29:15).



2. More will be said about discipline in another section of this course, but for now let us simply consider four principles of effective discipline.

- a. Caring (motive) - Prov 13:24.
- b. Consistency (style) - Eccl 8:11.
- c. Compassion (motive) - Prov 23:14.
- d. Control (style) - Prov 23:13.

D. **M = Mutual Respect**.

1. The effectiveness and cohesiveness of any group is very dependent upon the dynamic of mutual respect. If individuals within a group do not respect each other, it will be difficult to be effective and successful as a group because it will be difficult for individuals to cooperate with one another.
2. Biblically, all components within a family are called to show respect for the others. Use the following examples to discuss the idea of mutual respect among family members.



- a. Husband for the wife - 1 Pt 3:7.
- b. Wife for the husband - Eph 5:39.



- c. Children for the parents - Eph 6:2,3.
- d. Parents for the children - Eph 6:4.

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E. *I* = Intimacy.

1. Fathers/husbands must avoid the vulnerability of a leader; that is, BECOMING IRRITATED WITH THOSE YOU ARE LEADING. The quickest way to destroy intimacy (closeness) is to let irritation (that which pushes away) build.

- a. Toward his children - Col 3:21.



- b. Toward his wife - Col 3:19.

2. Instead fathers/husbands must take the lead in creating an atmosphere of intimacy through expressing devotion, interest, and encouragement.

- a. Toward his children - Deut 6:7



- b. Toward his wife - Prov 31:10,11,28,29.

3. The following illustration highlights the power of intimacy.

Salimbene, a 13th century historian, wrote this about the attempt of king Frederick II to raise children without maternal affection: "He wanted to find out what kind of speech children would have when they grew up if they spoke to no one beforehand. So he bade foster mothers and nurses to suckle the children, to bathe and wash them but in no way to prattle with them, or to speak to them, for he wanted to learn whether they would speak the Hebrew language, which was the oldest, or Greek, or Latin, or Arabic, or perhaps the language of their parents, of whom they had been born. But he labored in vain, because the children all died. For they could not live without the petting and joyful faces and loving words of their foster mothers."¹

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4. There are many ways to develop a sense of intimacy in the home among family members.
 - a. Transparency - Parents who want to encourage an intimate atmosphere in the home should seek to be transparent with each other and their children. At times, it is necessary to take risks and be vulnerable with respect to what you allow others to see and know about you.
 - b. Tradition - Establishing meaningful family traditions can create a sense of intimacy in the home (for example, praying with each child individually before bed, watching family movies together each Saturday night, doing certain activities together each holiday, etc...). Traditions can also build a sense of security and stability, especially in children. Security and stability are components of intimacy.

F. **L = Leadership (there will be no "mutiny on the ship").**



1. There is a desperate need for leadership (strong direction) in a society that has allowed its infatuation with "rights" to create the opinion that a willingness to abstain from offering direction is a requirement for morality.
 - a. The "I'm o.k., you're o.k." and "you do your thing, I'll do mine" mentality has evolved into a completely unnatural lack of leadership in the family. In many cases, it has reached an absurd level.
 - b. The following excerpts from a newspaper article in the *Washington Post* formulate an illustration of this absurdity.

Family Dynamics

Standing before the spot where her daughter died in the crumpled wreckage of a single-engine plane, Lisa Blair Hathaway defended her decision to allow 7-year-old Jessica Dubroff to attempt a cross-country flight that ended in tragedy, saying:

"You look at Jess and tell me how you can question that," Hathaway said..."Have you seen a 7-year-old shine like that. She had room to be; she had room to have a life...Jess did what she enjoyed: she had a full, wonderful, exquisite life...She had a freedom which you can't get by holding her back...There's a lot of great pilots out there of any age...To hold anyone back is to miss the message."

- c. Discuss ways in which a lack of leadership in the family resulted in this mother actually missing the message. Consider Prov 29:15 and 23:13-14 within the discussion.



2. We too can be affected in subtle ways by this popular sentiment against strong leadership in the home. We must remember that God is not swayed.
 - a. Gen 18:19 - Abraham was told to **command** his children in the way of the Lord.
 - b. 1 Sam 3:12,13 - Eli's error was that he did **not rebuke** his sons.
3. We need to dedicate ourselves again to strong leadership in the home. There must be no "mutiny on the ship." Here we must especially speak about the need for strong men.

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- a. Consider the implications of "with all dignity" in 1 Tim 3:4. This phrase indicates that the "control" (submission) of the children is motivated by a natural respect for the father (which he gains through service; consider how the principle of this dynamic is established in 1 Tim 3:13 as well as other passages such as Lk 22:26), as opposed to being motivated by sternness



(fear).

- b. Fathers/husbands must be strong men. They must be strong enough to serve their families so that they can be strong enough to manage their households well via keeping control of things in a dignified way (remember, there will be no dignity (honor) without service).
4. Use the following illustration to convey the desperate need for strong leadership in the home, especially from fathers/husbands.

British psychologist Dr. Joshua Bierer described American men as a "bunch of weak-kneed, lilylivered sissies." Previously, he had judged women to be at fault and declared American women to be domineering. After further research and observation, he explained his changed viewpoint: "Before, I thought that the women wanted to rule the country. I changed that opinion. Women are compelled to take over, not fighting to take over. I thought the men who attended with their wives some seminars I spoke at would shoot me for my remarks--but instead they all agreed with me. It's still the fatherless society. The husbands are not husbands. All the women are crying out for a strong man and he's just not there."²



Family Dynamics

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G. **Y = Yeshua (Jesus)** .

1. Jesus is the most important variable for success in the family.
 - a. Ps 127:1 - Unless the Lord builds the house...



- b. Josh 24:15 - As for me and my house...
2. The greatest prayer children can pray for themselves is "God, help daddy and mommy to get closer to you."
3. The stronger your walk with God, the stronger you will be as a parent. If the responsibility of parenting "scares" you, you should be motivated to draw closer to Christ.
 - a. Consider and discuss Lk 14:26 and Mt 6:33.

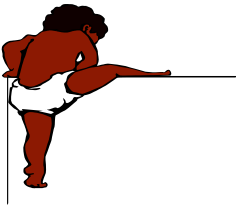


- b. To hate your children is to love them enough to prefer Christ; that is, to place Christ first in your life. Only then can you be equipped to truly love your children as all things (even ability to parent) are added unto you.

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III. RAISING YOUR CHILDREN.

A. **Guiding Children of Different Ages.**



1. Ages 0-4 years old.
 - a. Keep "no's" to a minimum. Instead, state expectations over and over again ("I want you to...." type of statements).
 - b. Focus instruction on what to do instead of why to do it.
 - c. Offer immediate praise or discipline that is clearly associated with the child's actions.



2. Ages 5-7 years old.
 - a. Focus more on the process of actions. Begin moving from a "what to do" focus to a "why to do" focus.
 - b. Encourage improvement not perfection.
 - c. Praise more in private and gradually reduce immediate praise.

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3. Ages 8-11.



- a. Children at this age know the rules. Begin to get them involved in decision making.
- b. Interaction and discussion is very important at this stage.
- c. Focus on accountability and responsibility.



4. Ages 12-17.

- a. Children at this age should be involved at increasing levels in setting the standards of order.
- b. Parents take on more of the role of a facilitator (avoid being a dictator), trying to facilitate reasoning done by the children themselves.
- c. Focus on directing children through the process of asking and answering their own questions.

5. Ages 18 and over.

- a. Children become adults and make their own decisions.

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- b. Parents take more of a counselor and advisory role.

B. Discipline vs. Punishment.

1. Discipline is to train for correction and maturity, focusing on future deeds with a love and concern on the part of the parent resulting in security for the child.

- a. Discipline comes from the word "disciple." The ideas of learning, instruction, training, and correction is, therefore, natural to the true meaning of discipline.



- b. Consider the following verses and discuss the idea of discipline: Eph 6:1-4; Heb 12:5-13; Prov 13:24; 19:18; 23:13-14; 29:17; Dt 21:18-21.

2. Punishment is to inflict penalty for an offence focusing on past misdeeds, with a hostility and frustration on the part of the parent, resulting in fear and guilt in the child.

C. Purposes/Results of Proper Discipline.

1. Obedience and respect (1 Tim 3:4,5,12).
2. Show of parental love and concern (Prov 3:11-12; 13:24; Heb 12:6).
3. Leads to life (Prov 5:23; 6:23; 10:17; 13:13; 19:16,18; 23:13-14; 30:17).
4. Provides cleansing and protection (Prov 20:30; 25:28).
5. Leads to wisdom (Prov 13:1; 22:15; 29:15).
6. Produces prosperity and peace (Prov 13:18; 29:17; Heb 12:11).



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7. Tends to promote self-discipline, a sense of responsibility for actions, ability to distinguish between right and wrong, a sense of security, a fear of God, and an understanding of the Law of sowing and reaping.



D. Other Discipline Issues and Principles.

1. The importance of discipline.
 - a. The book of Proverbs contains a serious doctrine of wisdom.
 - 1) If wisdom is life itself (8:35,36) then a hard way to it is better than an easy way to death (note 23:14 and 19:18).
 - 2) Here we must consider the idea of "tough love" (consider 13:24).



- b. Without the rod the FOOLISHNESS IN THE HEART OF A CHILD goes unchecked. The result is:
 - 1) Shame for the family (29:15).
 - 2) Death for the child (23:14).
- c. Some people say that they will not spank their children because they love them. The truth is that they will not spank their children because of laziness and weakness.

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2. The importance of establishing clear and concise rules in order to discipline effectively.
 - a. Consider Ex 19:7-8; 20:1-17; Mk 12:29-31; Mt 5-7 (Sermon on the Mount).



- b. It is important to have special times to explain the rules. Take time to clearly explain punishments and rewards.
 - c. It is critical to consistently follow through with respect to the rules established.
3. Forms and strategies of discipline.
 - a. The rod (spanking) - consider Prov 13:24; 19:18; 20:30; 22:15; 23:13-14; 29:15,17.



- b. Timeout (go to your room) and other creative forms of taking away privileges.
 - c. Different degrees of disobedience should yield different degrees of discipline (for example, rebellion and lying might yield more severe discipline than exhibiting immature behavior).
 - d. Withdraw approval not love. Disapprove of inappropriate actions and words of a child, not the child himself.
 - e. Encourage children to obey rules not anger; that is, as much as possible avoid using your show of anger to motivate children.
 - f. Be sure to offer rewards for appropriate action (physical and verbal affection, time,

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privileges, etc...).

4. Instructing and training children.
 - a. Instruction should be more constant and effective than the use of the rod.
 - b. It is MY TEACHING (Prov 3:1) that leads the child to THE WAY HE SHOULD GO (Prov 22:6). In fact, the whole book of Proverbs is prefaced by the request, HEAR MY SON, YOUR FATHER'S INSTRUCTION (1:8).



- c. In general, the training and instruction should provide direction.
 - 1) Specifically, the training and instruction should mold and form the character of a child.
 - 2) The goal is to equip the child to walk down the road of life in a successful way (Prov 3:23; 4:8-12).


IV. MAINTAINING BALANCE WITHIN FAMILY LIFE.

A. **Introduction.**

1. Balance is a key issue in all aspects of life. Life in the family is no exception. Edith Schaeffer asserts:

"It's the balance that counts all through life. It's the balance that matters in the Christian life. It's the balance that matters in human relationships...in family life."³

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2. What is balance?
 - a. It is not merely compromise. It is certainly not compromise between righteousness and unrighteousness, good and evil, or right and wrong.
 - b. It is being sensitive to God's timing. It is accomplished through the practice of discerning God's will for you with respect to different activities, situations, etc.... It is being flexible enough to do one thing one way today and another way tomorrow, as the Lord leads.
3. This section of the course will seek to promote balance in family living. The following three sections will be addressed:

 - a. Psychological preparation (managing stress).
 - b. General balances.
 - c. Specific, practical activities for the family to do to promote and maintain balance.

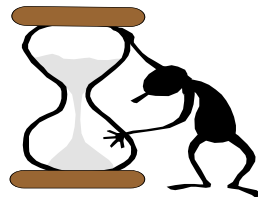
B. Psychological Preparation (managing stress).

1. Stress is a major factor in life. How we handle stress can determine our effectiveness in life and even our quality of life. Thus, in order to maintain balance in the family, stress and its effects must be understood. Stress must not be ignored, it must be managed in positive and creative ways.



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2. Stress can affect every aspect of our being; such as, our psychological, physical, and spiritual well being. Stress can either be a positive and creative influence or a negative and destructive influence.
 - a. Stress can produce symptoms of fatigue, high rates of illness, and emotional instability that result in reduced effectiveness.
 - b. Stress can change a highly motivated, dedicated, and reasonably mature Christian into a competitive, hostile, and even irrational person.
3. A major cause of "burnout" is our perception of stress and stressful situations (our attitude toward an event or situation creates stress, more so than the actual event or situation).
 - a. Burnout that is related to stress is often caused by having unrealistic expectations. Unrealistic expectations can create guilt, anger resentment, and irrational behavior.
 - b. Family members must be balanced in their expectations of each other. If not, stress can develop in such a way as to result in burnout with respect to family life.
4. Love in the home is spelled T-I-M-E. If proper time and attention is not given to the family, then unhealthy tension and stress will be generated which will drain each member of the family.



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C. General Balances.

1. Independence vs. interdependence.

- a. Edith Schaeffer refers to the Adam and Eve creation and asks:

"What kind of an environment and proper balance was the first child to be born into? Oneness. There was meant to be oneness as an atmosphere. There was meant to be oneness as security."⁴

- 1) At the same time we must realize that Adam and Eve are different. In their oneness they remain individuals.
- 2) And so they are both independent and interdependent.

- b. Family dynamics require a balance between these two factors. Each family member must be both independent of the others and interdependent with the others. Schaeffer asserts:

"The family should be the place where each new human being can have an early atmosphere conducive to the development of **constructive**

- 1) Independence comes in development of creativity. Family members learn to think for themselves and act within their own abilities and initiative.
- 2) Interdependence comes in being constructive. A dad encourages his son. A wife critiques her husband's sermon. A daughter compliments her mom's cooking.
- 3) Families learn to appreciate this delicate balance.

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- a) The garbage needs to be thrown out. One child may be responsible for this task (independence). However, if that child fails in his responsibility, everyone will have to smell the consequences (interdependence).

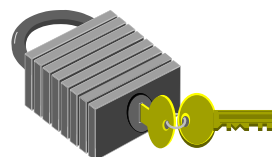


- b) A teenage son makes some money every week doing miscellaneous chores for a neighbor. It is understood that the money he makes is His and that he is to be a steward over it (independence). It is also understood that if the family has a need at the end of the month before the next paycheck arrives, he will contribute his money as needed (interdependence).

- c) Family devotions can provide an opportunity to experience balance. Each family member should have time to seek the Lord alone (independence). There should also be a family time when different ones are responsible to lead or share in the devotion (interdependence).

2. Involved with others vs. alone with ourselves.

- a. A family can be thought of as a door with well oiled hinges that also has a secure lock. This model speaks of balance for it is the same door that lets others in that also keeps others out.



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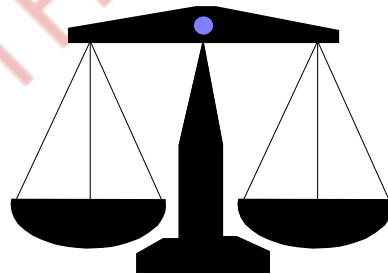
- 1) Families must learn that there are times to shut people out.
 - 2) Perhaps the most effective way to do this is to establish definite patterns with an attitude of flexibility. Commit to family times when it is understood that the door will be locked. However, be flexible enough to understand and respond to exceptions.
- b. Families must make time to be alone with each other. It is the family environment in which the dynamics for successful human relationships are formed and learned. Family members must be able to interact with each other as they learn to share, to give and take, to encourage, to resolve conflict, and to relate rightly to one another.



- c. In route to an atmosphere in the home that promotes the idea of "being alone with ourselves", the family may be thought of as a museum of memories. Remaining in touch with the past can create a sense of balance as we keep a perspective of the importance of where we have come from and where we have been. The creative development of family traditions can be very healthy for a family.
- d. Families must also seek to be involved with others.
- 1) Hospitality in the home must not be forgotten.
 - 2) Children need to be allowed to make friends and play with children other than their siblings.

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- 3) Wives and husbands can have their own intimate prayer and fellowship groups that do not include their mates.
3. Not being of the world vs. going to the world.
 - a. There is a general need for balance here with all Christians. Balance in this area needs to be learned. Thus, the family needs to serve as the "classroom". Bible study helps us understand the fine line between these two issues as we see in the Word of God the clear call to witness to a dying world as well as the clear call to avoid living as if part of the dying world. The family should observe and discuss current issues (perhaps through watching the news, reading the newspaper, etc) as they learn together how to live in this balance.



- b. Parents can provide a sense of balance by practicing what they preach. One author claims that the reason why there is often a falling away from Christianity amongst children of pastors and missionaries is because the hypocrisy that is a far enough distance away for other kids is right at home with them.⁶
- 1) There is nothing more confusing for a child than to see his parents preaching out of the Bible but living in the flesh. There is nothing more powerful for a child than to see his parents preaching the Bible and living it before them.

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- 2) An analogy might be a man who is a Ford car salesman and constantly talks to others about all the reasons to buy Ford cars, but he himself drives a Toyota. His children will notice this and be confused. When they grow up they will probably not buy a Ford.
 - c. Parents must avoid instilling an attitude of fear and paranoia in children. Yes, there are risks in going to the world, but we cannot allow risks to keep us letting our children go and grow. Overprotective parents must understand how detrimental it is to keep children to close to their sides.
4. Ministry vs. family.
- a. Based on 1 Tim 3:5, if a Christian leader is not leading, managing, pastoring, discipling, evangelizing, and nurturing his own family, there is no reason to think he will be able to or should try to do the same to others.



- 1) So what comes first then, ministry or family?
 - 2) The balance comes when we realize the two are not mutually exclusive. In a very real sense your family is your ministry just as much as those whom you are ministering to in the church, on the mission field, etc....
- b. Balance can be realized when every attempt is made to involve the family in ministry together. A father can bring along a seven year old son when he goes to preach. A family can sing together as part of their ministry. Teenagers can minister to the children while parents are ministering to the adults. Indeed, balance can be enhanced when

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families are involved in ministry together.

D. **Specific, Practical Activities for the Family to Do to Promote and Maintain Balance.**

1. Family day - Set aside one day each week in which nothing will be done except family activities. Try to be creative in what you do together. Make it a day to look forward to.
2. Date night - Establish a date night at least twice each month in which the parents can get away for some special event without the children.
3. Daddy hour - Establish a daily time in which daddy and children have to just play together.



4. Family devotions - Establish and maintain a daily time in which the family prays, reads the Bible, and worships together.
5. Family projects - Do creative projects together. Perhaps you might have video camera. You could spend an afternoon creating, practicing, and video taping a skit.
6. Family work and play - Work and play as a family. Rake the leaves together. Wash the car together. Take a family bike ride. Play a game of basketball together. Play box games together.
7. Family trips - Every now and then it becomes necessary for a change of scenery. Sporadic trips can help families feel a sense of renewal together.

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8. Storytelling - Parents who are creative can tell stories to children at night before bed. The stories can be designed to teach a lesson about something currently pertinent to family life. For example, if a brother and sister are struggling to learn how to share their toys, a father could tell a story about some fictional characters who learned the importance of sharing. Children love stories and can easily learn from them.
9. Special events - Along with family day each week, families should plan for some extra special event monthly. Perhaps going to a baseball game together or going to get some ice cream together to celebrate some achievement might be something a little bit out of the ordinary.



10. Common events - Families should have things that they do together all the time. This promotes stability and security. For example, eating dinner together at the same time each night goes along way toward family stability.
11. Documentation of family life - Take pictures and maintain photo albums. If possible, video family events, children's sporting events, etc.... Keep some form of written documentation of family life (for example, baby records, end of year summaries, etc...).

E. Conclusion.

1. In spite of all that we do to maintain a sense of balance and to prevent stress, there will be times and situations which will be difficult. If we remember that Jesus was the perfect model of a servant and that we are still in the process of "becoming" through the work of the Lord, then it will be easier to deal with all of the

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difficulties by dealing with our own attitudes and our own sense of mental and spiritual balance.

2. Perhaps the most necessary area of balance for any family is the balance between idealism and pessimism. A family must walk in reality. They must understand that to build a strong family takes much work. They will not be perfect. They will fail sometimes. At the same time, they must set high goals for themselves and believe God for His guidance. The balanced family can say "not that we have already obtained it, or have already become perfect, but we press on..." (Phil 3:12).

V. CONCLUSION.

A. **The Failure of Parents.**

1. It is to be understood that training does not by itself create wisdom. The instruction must be received.
 - a. The conditional nature of this dynamic is clear in Prov 2:1: "My son, **IF** you will receive my sayings."



- b. The writer of Proverbs gives to his "son" instructions that must be received. He does not give a recipe to parents that is guaranteed. Thus, Proverbs includes an extensive list of children who go astray (10:5; 15:20; 20:20; 29:3; 30:11,17).
2. The failure of a parent is not necessarily in the lack of the response of a child to wisdom. In the end, each individual must choose his own way. The failure of a parent is in the neglect of instructing and enforcing (disciplining).

B. **The Successful Family.**

1. Ultimately, the successful family is the family that bases their existence and dynamics of their relationships on God and His Word.

Family Dynamics

2. Indeed it is true that families that pray together, stay together.

ENDNOTES

¹Gary Collins, Fractured Personalities (Carol Stream, Ill.: Creation House), pp.35-36.

²Aubrey Andelin, Man of Steel and Velvet (Naperville, Ill.: Caroline House, 1982), p.12.

³Edith Schaeffer, What is a Family? (Old Tappan, N.J.: Fleming H. Revell Co., 1975), p.236.

⁴Ibid., p.38.

⁵Ibid., p.57.

⁶John Buffam, The Life and Times of an MK (Pasadena, CA: William Carey Library, 1985), p.6.