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# A Guide Toward the Development of a Lay Minister Training Program

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A GUIDE TOWARD THE DEVELOPMENT OF A  
LAY MINISTER TRAINING PROGRAM

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the Faculty of  
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Master of Divinity

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by  
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## ABSTRACT

This paper is a step towards finding a solution to the problem of making disciples and leading them on to spiritual maturity for service in the life of a local body of believers. The writer explores the program of Lay Minister Training at Tremont Evangelical Church of North America under the direction of the Rev. Jimmie Knodel.

The paper itself is presented in the form of a guide for other pastors wishing to start a similiar program. The paper presents the pastoral preparation, the curriculum of the training, the proceedure followed, a discussion of the positive and negative aspects of the program and a general conclusion.

The writer concludes that Pastor Knodel's program is not the total solution to the problem of making disciples and leading them on to spiritual maturity for service in the local body of believers, but it is a step in the right direction.

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## Chapter 1

### INTRODUCTION

The primary command of the Great Commission, as given by Jesus was to "make disciples." Too often the Church has gotten sidetracked from this primary command.<sup>1</sup> Sometimes the emphasis has been on "going." So, she sent out missionaries to all the remote parts of the world. Sometimes the emphasis has been on "baptizing." So, she put most of her efforts into making converts and getting them baptized. Then they were, for the most part, left to struggle along on their own. At other times the emphasis has been on "teaching." So, the church developed great Christian Education programs and sometimes even fulltime Christian schools to insure that the content of the faith was transmitted to the new generation. At other times the Church has emphasized "observing all things." This emphasis often became legalistic, as the Church pointed out all of the don'ts of Christianity. There have been relatively few times in which the primary emphasis has been on disciple making.

Perhaps the reason for the Church's failure in making disciples is that in order to make a true disciple one must pay a very high price in the area of time and one must be able to work with small groups of people on a very intimate level. It means a high degree of vulnerability. Many people are not willing to pay this price, especially in the American culture where time is at such a premium and the art of working intimately with people has been lost to a large degree. Consequently, in this country, the Church has not been making many

disciples. As a result, the Church in general has lost the vibrancy she has had at various times in the past.

The key to revitalizing the Church is a renewed emphasis on the primary objective of making disciples. We must diligently work towards,

"...preparing God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ." (Eph. 4:12,13, NIV)

#### STATEMENT OF THE STUDY

The question is, "How are disciples made and how are they led on to spiritual maturity?" Paul gives the principle with which one must start. He states, "The things you heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." (II Tim. 2:2 NIV) On the basis of this principle the Rev. Jimmie Knodel, pastor of the Tremont Evangelical Church of North America in Southeast Portland, Oregon, developed a program of Lay Minister Training which he inaugurated in June of 1976. This program is the focus of this study.

#### Scope of the Study

This study will concern itself with the following questions. What motivated Pastor Knodel to begin this program? What training procedure did he follow? What materials did he use for curriculum? What are the future plans? How does this program fit into the total program of his local church? What have been the results thus far? What are the strengths of the program? What are the weaknesses of the program? What other resources are available?

### Purpose of the Study

The purpose of this study is two-fold. The main purpose is to explore the Lay Minister Training Program at the Tremont Evangelical Church under the direction of the Rev. Jimmie Knodel, in an effort to discover the answers to the above questions. The secondary purpose is to make this study available as a guide to pastors of the Pacific Conference of the Evangelical Church of North America should they desire to implement a similiar program in their local church. However, if this study would be published it is recognized that some adjustments will have to be made in regard to the copyrighted material contained herein.

### JUSTIFICATION OF THE STUDY

The question must be raised, "Is there a need of a study in the area of lay minister training?" As has been pointed out earlier, this writer sees a real need to make disciples who are equipped for works of service. Lay minister training holds promise of at least partially meeting this need. Therefore, this area should be examined to determine its viability for meeting the need of making disciples.

A second question which needs to be answered is, "Why study Pastor Knodel's Lay Minister Training Program?" Pastor Knodel's program has been chosen for study for three reasons. First, the program he developed is unique. It is a creative combination of various other programs from the fields of discipleship and lay leadership training. A second reason that it has been chosen was because the Conference director of Christian Education and the Conference Superintendent of the Pacific Conference of the Evangelical Church expressed the desire

that this study be done and made available as a guide for other pastors in the Pacific Conference to consider. A third reason for the choosing of Pastor Knodel's program for study is that this writer expected to be better equipped for his own pastoral ministry as a result of his study.

#### DEFINITION OF KEY TERMS

For the sake of clarity, the following terms are defined to give the proper sense in which they will generally be used in this study. The terms are defined in the sense that Pastor Knodel used them.

Disciple. According to Vine's Expository Dictionary of New Testament Words, a disciple is "literally a learner in contrast to didaskalos, a teacher; hence it denotes one who follows one's teaching, ..." <sup>2</sup> In a broad sense it describes all true believers in Christ. For Pastor Knodel, a disciple is one who steps beyond trusting Christ for salvation. A disciple makes a deep commitment to Christ as Lord of his life and to the disciplines of the Christian faith. Pastor Knodel often referred to his Lay Minister trainees and his Lay Ministers as disciples.

Discipleship. The process of instruction by which one is led on to a higher level of spiritual maturity. This instruction is highly personal, being conducted over an extended period of time.

Lay Minister. In this study this term refers to those who have completed certain requirements and have been commissioned by the church to their office. They function as assistants to the pastor, fulfilling the New Testament office of deacons <sup>3</sup> (see I Timothy 3:8-12).

Lay Minister Training Program. This is an extensive program of instruction for laymen with a deep commitment to Christ and the Ministry of His Church. The purpose of this program is two fold: First, to help prepare men to function as Lay Ministers in the church and second, to multiply the ministry of the professional pastor. The program gives instruction on spiritual gifts, evangelism, follow-up, and inductive Bible study. The program is open ended with the commissioned Lay Ministers receiving continued instruction to help them become more effective in their service. The details of this program will be set forth in the third chapter of this study.

Ministry. The use of one's spiritual gifts to edify the body of Christ and to promote its increase. This is a function of the members of the body of Christ and especially its leaders.

Spiritual Maturity. This is a difficult term to define. The term will be used here in the sense of an on-going-process with various levels or stages along the way to perfection in Christ. Spiritual maturity includes both development in the intellectual realm and in the realm of character.<sup>4</sup>

Undershepherd Program. This program is encompassed in the Lay Minister Training Program. The purpose of the Undershepherd Program is to distribute some of the pastor's responsibilities for shepherding the congregation to Lay Ministers, allowing them to receive in-service training. The specifics of this program will be presented in chapter three of this paper.

#### BASIC ASSUMPTIONS

There are two basic assumptions in this study. The first one is that the pastor of the local church, by virtue of his position and

training is the one to be in charge of the training of the Lay Ministers. The pastor should personally oversee this program in order that the Lay Ministers will have a broad view of the total workings of the local church and to see how they fit into it.

Another assumption being made is that this guide will not be viewed as something that must be followed to the letter. Rather, it presents an example of what one pastor has done. Those contemplating starting a similiar program are expected to modify this program in any way that will make it more effective and/or applicable in their individual situation.

#### DESIGN OF THE STUDY

This study was conducted in the following manner. First, the writer did some preliminary research in the areas of discipleship and lay leadership training. Second, the writer conducted three interviews with Pastor Jimmie Knodel, each approximately one hour in length. The interviews were conducted on December 12, 1979; December 20, 1979; and March 15, 1979. These interviews were recorded on tape and are in the possession of the writer. These interviews were conducted in conjunction with the consultation of the Rev. Allen Odell, Director of Christian Education, of the Pacific Conference of the Evangelical Church. Each interview was carefully analyzed and questions brought to light were discussed in subsequent interviews. Third, the writer observed one of the training sessions for the Lay Ministers and interviewed one of the Lay Ministers on December 20, 1979. And fourth, the writer did additional reading in several books in the area of discipleship in order to be better equipped to compare and evaluate pastor Knodel's program.



The results of the study will be presented in the following manner. Chapter two will discuss the preliminaries to the program. It will discuss; the motivation behind the program, prerequisites for the pastor, and how to get started. Chapter three will describe the underlying principles, the curriculum used, the undershepherd program, and future plans and directions for the program. The concluding chapter is a discussion of how the program fits into the total program of the church, the results of the program thus far, an evaluation of the strengths and weaknesses of the program and an evaluation of the basic concept of the program. Beyond the concluding chapter are appendixes and a bibliography listing other resources available on the subject.

The reader is to note that this guide has been primarily written on the basis of the three personal interviews with Pastor Knodel. Therefore, unless otherwise indicated, the reader is to assume that the writer is reflecting the thoughts and ideas of Pastor Knodel. However, direct quotes from Pastor Knodel will have quotation marks around them.

## Footnotes

<sup>1</sup>The statements made in this introductory section are general conclusions drawn from the following sources:

Syndney E. Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972).

Dietrich Bonhoeffer, The Cost of Discipleship (New York: Macmillan Company, 1949).

Robert E. Coleman, The Master Plan of Evangelism (Old Tappan: Fleming H. Revell, 1963).

C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1964).

James F. Engel and H. Wilbert Norton, What's Gone Wrong With the Harvest? (Grand Rapids: Zondervon Corp., 1975).

Gary W. Kuhne, The Dynamics of Personal Follow-up (Grand Rapids: Zondervon Corp., 1976).

Kenneth Scott Latourette, A History of Christianity Vols. I and II (New York: Harper and Row Publishers, 1953).

Elizabeth O'Conner, Call to Commitment (New York: Harper and Ros, 1963).

J. Dwight Pentecost, Design For Discipleship (Grand Rapids: Zondervon Corp., 1971).

Elton Trueblood, The Company of the Committed (New York: Harper and Row, 1967).

Gene Warr, You Can Make Disciples (Waco Texas: Word Books, 1978).

Carl Wilson, With Christ in the School of Discipleship Building (Brand Rapids: Zondervon Corp., 1976).

<sup>2</sup>W. E. Vine, An Expository Dictionary of New Testament Words (Old Tappan: Fleming H. Revell, 1940).

<sup>3</sup>Pastor Knodel would use the term "elder" but in the Evangelical Church of North America, elder is the term used for the professional minister who is ordained by the Annual Conference of that Body. By calling the men Lay Ministers he is able to give his own definition to the term. Although he describes them as deacons, they have some of the responsibilities normally associated with elders.

<sup>4</sup>Pastor Knodel tends to be indefinite about this term. See page 52.

## Chapter 2

### GETTING STARTED

This chapter will begin with a brief history of the program as it developed under the leadership of Pastor Knodel. In the general information section, the reader will find a discussion of the basis of the program and its goals. The concluding section of the chapter will give some suggestions that will be helpful for the pastor starting a similar program.

### A BRIEF HISTORY

Pastor Knodel received his impetus for beginning a Lay Minister Training Program when he attended a seminar conducted by Dr. Howard Hendricks in the Portland area. Pastor Knodel reports that in the seminar Dr. Hendricks shared how some men requested him to start some type of discipleship program. After reminding him several times of their request, he finally agreed to meet with them one morning at 5:30 A.M. Dr. Hendricks continued to meet with these men for three years. "All this time he had just been pouring himself into them." As a result of the presentation given by Dr. Hendricks, Pastor Knodel began to develop plans for a Lay Minister Training Program.

After developing the idea Pastor Knodel delivered a sermon on discipleship entitled "The Cost of Discipleship." At the close of the sermon he gave an invitation for men to come forward who would be willing to meet with him at 5:30 A.M. on Wednesday mornings for an hour

during the next three months. Twelve men responded to this high call of commitment.

They met with Rev. Knodel faithfully in that three month period. During those one hour sessions they discussed topics basic to Christianity and discipleship. At the end of this time he told them their commitment was finished, but those that wanted to continue to meet with him could do so. Six of the original twelve men expressed the desire to continue in the training program. At that time a new man joined the group, making a total of seven men desiring further training.

During the one hour sessions they spent time in prayer and shared burdens in addition to the instruction given by Pastor Knodel. During the instruction time they investigated subjects that would prepare them to be Lay Ministers. These subjects were not set out beforehand. Rather, Pastor Knodel was very flexible and choose the subjects as he went along. He comments that he had, "no guidelines or dictates or no book to follow. [He was] running on virgin ground and going the way the Lord led."

Having been in the training program for a year and a half Pastor Knodel determined that these men were sufficiently equipped to be commissioned to the office of Lay Minister in the Undershepherd Program. The Undershepherd Program is a companion program to the Lay Minister Training Program in which each Lay Minister assumes shepherding responsibilities for a number of families in a geographical area assigned to him by the pastor, the chief shepherd. The men received their commissioning to the office of Lay Minister in a morning worship service using a ritual Pastor Knodel developed. Accepting the office of

Lay Minister also meant that these men began to assist Pastor Knodel in the worship services.

At the time of this writing (April, 1979), this group of men were continuing to meet at 5:30 A.M. on Wednesdays. The sessions continued to be training sessions in which the men received further help to function as Lay Ministers.

Since Pastor Knodel felt this group worked out so well, he decided to begin a new group in addition to the one already started. He made an appeal from the pulpit, as he had done in recruiting the first group of men. Initially, only seven men responded to the appeal. However, others soon joined and at the time of this writing there were eighteen in the group. He intends that these men will eventually be commissioned as Lay Ministers and relieve some of the load now on the first group of Lay Ministers. Very briefly, this was how the program developed at the Tremont Evangelical Church under the direction of Pastor Knodel.

#### GENERAL INFORMATION

##### The Biblical Basis of the Program

One may ask what is the Biblical basis of this type of program. Pastor Knodel finds this basis in II Timothy 2:2, "The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. (NIV)" Paul's injunction to young pastor Timothy still applies today. Effective ways of transmitting the dynamic of the Christian life to those who can in turn pass it along to others must be found. By obeying this injunction, a pastor can multiply his ministry and help the local church be more

effective in fulfilling the Great Commission of making disciples.

### The Goals For the Lay Ministers

The goals for the Lay Ministers are also based on the scriptures. They are outlined in chapter three of I Timothy which sets forth the qualifications for leaders in the church. The Lay Minister Training Program is basically designed to train leaders for the church. Pastor Knodel understands the specifics outlined here to be both goals and qualifications because by their very nature they require one to continually strive to maintain them.

The first goal and qualification is that a church leader rule his own house well. Pastor Knodel interprets this as meaning, "a person that is well received into his own house by his wife and by the children. His children are disciplined. [He is] one who is respected in the community among his peers and in the church."

The second goal and qualification is that a church leader not be conceited or filled with pride. Pastor Knodel indicates that a church leader must not become proud of his disciplined life and flaunt it before others. He must keep a humble perspective on his life.

The third goal and qualification is that a church leader be temperate, not given to strong drink or other vices. Pastor Knodel defines a vice as including any undisciplined area of one's life such as wasting time or over eating. A person who is to be a leader in the church must have control over the natural tendencies that are common to mankind.

A fourth goal and qualification is that a church leader be a man of one wife. This does not necessarily exclude divorcees from Pastor Knodel's program. Those who were divorced at the time of

conversion or those who have otherwise found forgiveness, if necessary, and are no longer living in sin can become church leaders as far as he is concerned.

A fifth goal and qualification is that they should not be greedy for money. If so, these people would be subject to bribery and other temptations which, if given into, may cause problems in the church. A leader in the church must learn to live within his means and be content with whatsoever the Lord might allow him to have. Also, he should be a good steward of what he has.

To summarize the goals and qualifications of a church leader, he is one that:

1. Rules his own house well
2. Is not conceited or filled with pride
3. Is temperate
4. Is a man of one wife
5. Is not greedy for money

Pastor Knodel concludes that a church leader needs to grow in grace until he can overcome obstacles that may impede his spiritual growth. The motivation for spiritual growth flows from "a sincere desire to follow Christ." The primary goal is spiritual maturity. Even though it is a difficult term for Pastor Knodel to define, he indicated that a spiritually mature person is a student of the Word and is able to make himself do things that he has to force himself to do. This is a continual process under the direction of the Holy Spirit.

Once these men attain a level of maturity then they can be used to minister among the body of Christ. The goal that lies beyond individual spiritual maturity is that of building up the body of Christ.

and thereby multiplying the church's effectiveness in winning the lost and assimilating these new christians into the local body of believers.

#### SUGGESTIONS FOR STARTING THE PROGRAM

##### Pastoral Preparation

With this Biblical background in mind, Pastor Knodel suggests that a pastor contemplating beginning such a program will find it helpful to prepare himself for the program before he actually begins it. Assuming he has reached a high level of spiritual maturity, the key foundational element is to cultivate a good relationship with the men of his church. Pastor Knodel states, "...The pastor has to have a good relationship with the men. He has to love working with men and they have to trust him and respect him and really be willing to work with him." Without these relationships the program will be ineffective and not achieve the desired results.

These relationships can be cultivated. Apart from effectively performing in one's role as pastor, the best way to develop a good relationship with the men is to work alongside them in physical labor. Pastor Knodel comments, "I always made a point of working with the men, getting on the grubbies and working out there with them. This was impressive to the fellows." Another thing that can help is for the pastor to take the men along with him and let them see that he is a person just like they are.

The pastor needs to see himself as a "playing coach."<sup>1</sup> He is "out there playing with them, working with them, doing what they are doing, but going ahead and doing it first and they follow." The pastor should not expect these men to do something he is not willing to do. It means on-the-job training. The men need concrete



demonstrations of how to perform the tasks of the ministry.

In addition to developing one's personal relationships with the men, Pastor Knodel recommends that a pastor preparing for this program do some reading and attend some seminars on the subjects of evangelism, discipleship, and undershepherd programs, if he does not already have a good background in these subjects. Pastor Knodel recommends the following books:

- A. The Cost of Discipleship by Dietrich Bonhoeffer
- B. The Master Plan of Evangelism by Robert E. Coleman
- C. What's Gone Wrong With the Harvest by James Engel and  
H. Wilbert Norton
- D. Evangelism Explosion by D. James Kennedy

Suggested seminars include:

- A. Bill Gothard's "Institute in Basic Youth Conflicts"
- B. Bill Gothard's "Advanced Institute in Basic Youth Conflicts"
- C. Robert H. Schuller's "Institute For Successful Church  
Leadership."
- D. D. James Kennedy's Evangelism Explosion Training
- E. Campus Crusade For Christ Evangelism Training

Pastor Knodel advises that prior to initiating a training program, the pastor should determine his goals for the trainees in terms of their spiritual development and their future ministry in the local church. Once the goals have been determined, the pastor should then develop his curriculum to help the men achieve those goals. The curriculum should always be tentative so that the pastor can be free to make adjustments for current situations of correcting any weaknesses that may be discovered in the curriculum. An example

of the curriculum used by Pastor Knodel is presented in chapter three of this study

### Recruiting the Men

Once the pastor has properly prepared himself for the Lay Minister Training Program he is ready to recruit men to enter the program. Pastor Knodel recruited his men primarily from the pulpit. Following a message entitled "The Cost of Discipleship" which described the true meaning of discipleship, an invitation was issued for those men who would be willing to commit themselves to a three month discipleship program. The program was open to all men willing to make a significant commitment of their time in order to be discipled by the pastor. At the end of the three month discipleship program those who wanted to stay in the program and train to become Lay Ministers were encouraged to do so. This writer notes that an alternate method would be to approach select men individually and enlist them. In some local churches this method may work better than making an appeal from the pulpit.

### The Discipleship Session

Pastor Knodel recommends that the discipleship sessions convene for an hour and a half if at all possible. "An hour is just really cutting it short. By the time you have prayer and [take care of the other preliminaries, your time is almost gone]. I find that we just get going and it is time to quit." An hour and a half may be difficult to secure but it would prove very helpful, especially if the pastor desires to train these men over a short period of time. If an hour and a half session is unavailable or impractical, then it is important

to keep the size of the group small, between six and eight. This may mean having two separate groups meeting at different times during the week.

The time at which one has the sessions is up to the pastor, but Pastor Knodel had two reasons in mind for setting the time of the sessions at 5:30 A.M. on Wednesdays. The first was practicality. He desired a time that was convenient for each volunteer to attend the sessions. He did not want the sessions to interfere with the other meetings of the church nor cause the men to take excessive time from their families. Second, he thought of the time set for the sessions as a discipline in itself. Coming at that early hour meant the men had to rise an hour or two earlier one morning a week. For Pastor Knodel, the discipline of consistent attendance of the trainees, was a must. So, let practicality and discipline be the guides in choosing a meeting time.

Once the time was established, the actual session was structured in the following way: First, a segment of time was given to sharing prayer requests and burdens. They shared their concerns of unsaved friends, relatives or contacts made through the church along with their own personal requests and concerns of the church in general. Pastor Knodel emphasized praying especially for unsaved men. The second segment of time was spent in prayer for these requests. In the third segment of time Pastor Knodel received reports on the calls assigned the previous week and the calling assignments for the coming week were given. Pastor Knodel also designated those who were to be greeters and assistants in the upcoming Sunday worship service. The final time segment contained the lesson. Pastor Knodel allowed plenty of opportunity for discussion and did not worry about how quickly the group moved through

the material, but about how well the men understood what had been presented. The agenda for the session can be listed as follows.

1. Sharing of requests and burdens
2. A time of Prayer
3. Calling reports and assignments
4. The lesson

Following the session, Pastor Knodel enjoyed sharing a meal with the men. This may not always be possible, but according to Pastor Knodel, sharing the meal adds to the fellowship of the group, which is an important aspect of the discipling process. During these informal times the men were free to share and get to know one another. It need not be an expensive meal, but the place should have an atmosphere that is conducive to sharing.

This chapter has discussed the preliminary preparations to beginning a Lay Minister Training Program. Chapter three will provide the reader with a description of the contents of Pastor Knodel's curriculum and the procedure that he followed in the Lay Minister Training Program. A portion of the chapter will also describe the Undershepherd Program.

## Footnote

<sup>1</sup>For a detailed discussion of the concept of the "playing coach" see Elton Trueblood's book Incendiary Fellowship (New York: Harper and Row, 1967) beginning on page 43.

## Chapter 3

### THE STRUCTURE OF THE PROGRAM

In this chapter the writer will describe the specific content and procedures of the program. Specifically, this chapter will include the following sections: the foundations of the program, the curriculum of the program, and the Undershepherd Program.

#### FOUNDATIONS OF THE PROGRAM

There were three guiding principles that Pastor Knodel kept in mind as he launched into this type of program: flexibility, patience, and demonstration.

The structure of the program needs to be flexible so that it can be adjusted to the ability and needs of the group. This means that the pastor needs to be sensitive to the needs of the disciples. If more discussion or explanation needs to be given it can be given without making the person feel he is hindering the program. Individuals are more important than programs or time schedules. Do not be tied to the curriculum. If a particular need arose, Pastor Knodel felt free to deal with it without putting it off for too long a time.

The instructor needs to be patient with his group. All may not progress at the speed at which he thinks they should or they may ask to take on responsibility that they are not really ready for. Pastor Knodel expressed it this way, "I had to constantly fight to avoid turning the fellows loose and saying, 'OK you're ready'. They want

to do these things, but I feel if I do [allow them to], without having the proper training they will mess it up." Another aspect is that if they fail, they may become discouraged and quit. Sometimes it is best to restrain the zeal of the trainees for their own good as well as that of the program.

The third principle is that of demonstration. The men need to observe the instructor in action: making calls, presenting the gospel and various other aspects of ministry. Pastor Knodel remarks, "I am constantly taking them with me." He put the principle that more is caught than taught, into practice in training his disciples.

Another foundational element in the program was the list of requirements Pastor Knodel established for those desiring to enter the program of discipleship and later the Lay Ministry Program. There were four simple requirements. First, the men had to agree to meet regularly with the group, unless there was some extreme or unusual circumstance that prevents them from attending occasionally. If they were absent too often they were asked to discontinue the program. Second, the men had to be willing to perform assigned tasks. These included; studying out of class, reading of scripture in the worship service, giving the invocation in the worship service, ushering or greeting on Sunday morning. These tasks were assigned only as Pastor Knodel discerned the men were ready to handle them. Third, after discussing the part of the course on family relationships, the men were to establish a family altar if they did not already have one. This was in addition to any personal devotions that they were already having. The final requirement was to use the prayer booklet, In Account With God by Willard Aldrich (see appendix A, sample #1). In this booklet they were to record prayer requests and then the answers and the date when

they were answered. These requirements can be summarized as follows:

1. Attend training sessions regularly
2. Accept assignments from pastor
3. Establish a family altar
4. Use the prayer booklet In Account With God

#### THE CURRICULUM OF THE PROGRAM

The discussion now turns from the foundations of the program to the specific curriculum used in the program. The following curriculum was what Pastor Knodel used. It is listed here as a sample for other pastor's to review in developing their curriculum. The curriculum was divided into two sections. The first section was used in the initial stage of the program and was termed "Discipleship Training". The second section was used in the second stage of the program and is termed "Lay Minister Training." The discipleship training was prerequisite to Lay Minister Training. The writer will list the curriculum in order of use and indicate the approximate time involved for each item. A discussion of each item will follow this list.

#### Discipleship Training

- |   |            |
|---|------------|
| 1. Introduction . . . . .                             | 1 session  |
| 2. The Concept of the Lay Mobilization . . . . .      | 2 sessions |
| 3. The Eighteen Requirements for Leadership . . . . . | 4 sessions |
| 4. Self-acceptance . . . . .                          | 4 sessions |
| 5. Family Relationships . . . . .                     | 2 sessions |
| 6. Prayer . . . . .                                   | 4 sessions |



### Lay Minster Training

1. Spiritual Gifts . . . . . 12 sessions
2. Training for Witnessing . . . . . 8 sessions
3. Training for Follow-up
  - A. Living Christ Series . . . . . 4 sessions
  - B. Ten Basic Steps to Spiritual Maturity . . . 12 sessions
  - C. Way of Life Discipleship and Evangelism  
 Training . . . . . 4 sessions
  - D. Intermediate Discipleship Training Class. . 20 sessions
4. Selected Transferable Concepts . . . . . 12 sessions
5. Inductive Bible Study of Mark . . . . . 52 sessions

As an optional feature, Pastor Knodel challenged the men to read through the Bible in a year following the Daily Walk Bible reading guide available from "Walk Thru the Bible Ministries."<sup>1</sup>

### The Introduction

In the first session the men were given a general outline of the course. The four discipleship requirements (described on page 21 & 22) were explained. Any questions that the men had about the program were also handled at this time.

### The Concept of Lay Mobilization

Pastor Knodel taught this concept by means of a discussion of a taped lecture entitled the Growing Church by Dr. Howard Hendricks. The lecture of Dr. Howard Hendricks was tape recorded at a seminar held in Portland that Pastor Knodel attended and is therefore, not available for purchase. Pastor Knodel describes the basic content of the tape as follows:

"...The basic thing was that you as a pastor need to multiply your church. That you had to get men to help you with your work. ...It is kind of like Evangelism Explosion's concept of the pastor taking men and training them and multiplying himself."

The whole concept revolves around the idea of the pastor equipping the laymen for the work of the ministry. Since this tape is not available, the pastor desiring to teach this concept to his trainees would have to develop the specific content for himself. Some help will be found in the book Evangelism Explosion by D. James Kenedy on pages 1-7.<sup>2</sup> Also, Ephesians 4:12 and II Timothy are helpful as a Biblical basis for developing of the content of this segment of the curriculum.

#### The Eighteen Requirements for Leadership

During the sessions on the Eighteen Requirements for Leadership, Pastor Knodel discussed what it means to be a disciplined person. He was not sure where he found this list of requirements. Each requirement is based on material found in the Scriptures (see appendix A, sample #2). The men in the group looked up the references and discussed the meaning of the requirements and how they might apply to their lives.

#### Self-acceptance

One of the first needs Pastor Knodel determined that the men had was to learn to accept themselves the way God made them. A wholesome self-image is important for leadership in the Church. Bill Gothard's material on "Self-acceptance" as presented in his "Institute in Basic Youth Conflicts" was used here (see appendix B). The basic idea is that God created us as we are and he is in the process of making us what he wants us to be as we allow him to.

### Family Relationships

In the sessions on Family Relationships, the role of the father was defined and his relationships with his wife and children were also discussed. Material on the family from "The Institute in Basic Youth Conflicts" was used here, especially the principles of the "Chain of Command" (see appendix C). The central thrust is that God has ordained that the husband be the supreme authority in the home and is responsible for the spiritual as well as the physical welfare of his family.

### Prayer

The concluding sessions of the Discipleship Training involve a discussion of prayer. A church leader must be a man of prayer. The material for this section was a combination of the Transferable Concept Booklet number nine "How to Pray" by Bill Bright, published by Campus Crusade for Christ<sup>3</sup> and the book on prayer by E. M. Bounds called Power Through Prayer, published by Moody Press.<sup>4</sup> Bill Bright's booklet discusses: What is Prayer? Who can Pray? Why are We to Pray? To Whom are We to Pray? and How Can We Pray With Conviction?<sup>5</sup> E. M. Bounds' book is written mainly for the pastor, but there were many important concepts concerning prayer that Pastor Knodel shared with the disciples as a supplement to the Bill Bright material.

With the discussion of prayer, the discipleship portion of the curriculum was concluded. The remainder of the curriculum was used in the training of the Lay Ministers.

### Spiritual Gifts

The first topic in this segment of the curriculum was that of the discovery and use of spiritual gifts. Pastor Knodel obtained material for this section from Bill Gothard's Advanced Institute in

Basic Youth Conflicts (see appendix D). Pastor Knodel reports that this was an exciting time for the men as they discovered their spiritual gifts and then helped their wife, to find her's. This proved beneficial to Pastor Knodel as he learned who had what gifts. By knowing the men's gifts he was able to place them in the positions of the church in which they would be the most effective.

### Training for Witnessing

The purpose of this segment of the curriculum was to teach the men various methods of leading a person to Christ in a variety of settings. The first method taught was the presentation of The Four Spiritual Laws by Campus Crusade for Christ.<sup>6</sup> The next method to be taught was the booklet, Steps to Peace With God<sup>7</sup> which is very similiar to The Four Spiritual Laws. Following this, the method designed by George Delamarter called Salvation By Appointment<sup>8</sup> was taught. In this method, one makes an appointment to visit a prospect in his home and a flip chart is used to illustrate the gospel in order to convince him of his need for salvation and to show him how it is received. The Evangelism Explosion method by Dr. James Kennedy was also taught in this section. The distinctive of this program are the two questions concerning a person's assurance of salvation.

After studying these methods in the group, the men practiced making gospel presentations to one another using the various methods. Pastor Knodel then took some of the men with him on evangelistic calls and demonstrated these methods. In time, the men presented them under Pastor Knodel's observation. Eventually, they went out on their own. Some of the more experienced men took the less experienced ones along with them to demonstrate for them.

### Training For Follow-up

Having been trained to effectively evangelize a person, Pastor Knodel decided the men also needed to know how to do the work of follow-up. The follow-up series of the Billy Graham Evangelical Association entitled, The Living Christ Series<sup>9</sup> was the first follow-up material to be used by Pastor Knodel. This material introduces the new Christian to the very basics of starting his new life. Several New Testament books are studied in this four part course (see appendix E, sample #2).

Ten Basic Steps Towards Spiritual Maturity by Bill Bright was the next follow-up material used by Pastor Knodel. This follow-up series has both a Leader's Guide and a series of ten Student Workbooks.<sup>10</sup> Pastor Knodel led his men through this series as though they were new converts being followed up (see appendix E, sample #3).

Following Bill Bright's series, Pastor Knodel had the group study The Way of Life Discipleship and Evangelism Training by Campus Crusade For Christ<sup>11</sup> (see appendix E, sample #4). This material was used in connection with the "Here's Life America" campaign. This course gives instruction on how to use the Four Spiritual Laws booklet, the Spirit-filled Life booklet, the Community Religious Survey, and Telephone Evangelism.

Subsequent to The Way of Life Discipleship and Evangelism Training material, Pastor Knodel taught The Intermediate Discipleship Training, also published by Campus Crusade For Christ,<sup>12</sup> (see appendix E, sample #5). This course was quite an extensive one and required a large number of training sessions to master the material. This program discusses how to present the gospel in a variety of ways. The reason Pastor Knodel taught so much on evangelism seems to be that he wanted the men to be thoroughly trained in this field in order to be able to train others in the skills of evangelism and thus have a greater outreach into the community with the gospel.

### Selected Transferable Concepts

After the follow-up material, a select number of Bill Bright's Transferable Concepts<sup>13</sup> were studied. Concept numbers two, three, four, five, and six were used. The titles are: "How to Experience God's Love and Forgiveness," "How to be Filled With the Spirit," "How to Walk in the Spirit," "How to Witness in the Spirit," and "How to Introduce Others to Christ" (see appendix E, sample #6). These short booklets that contain valuable information which also may be used in a follow-up situation.

The reader will observe that there is some apparent duplication in the content of the above listed materials. Pastor Knodel avoided duplication by not using all the material in each item. The main point is that the men were trained in a number of methods so that they would be adequately equipped to use the most appropriate material in each situation. Some repetition, however, was intentional in order that the concepts would be thoroughly mastered.

### Inductive Bible Study

After the follow-up material, the men were then trained in the inductive Bible study method. The training was conducted much like the course a person would receive at a seminary. The materials used for this section were the actual notes and study guide Pastor Knodel obtained in a class on inductive Bible study taught by Dr. Kenneth Wesche at Western Evangelical Seminary.

The first step was to read and discuss the story of "The Student, the Fish and Agassiz" (see appendix F, sample #1). This is an interesting story of a student who learned that much can be gained from careful observation. This was used to stimulate the men's interest

in the inductive method.

Next, the inductive method was discussed. The curriculum for this step included the notes from Pastor Knodel's class on the inductive method, a brief summary of the inductive method, and lesson one of the study guide on Mark prepared by Dr. Wesche (see appendix F, samples #2, #3, and #4). A large amount of time was spent on the introduction to this method before the men began to use it to study the book of Mark.

Once the subject has been thoroughly introduced, the men were ready to begin the actual study of Mark. Again, the study guide on the book of Mark was used for guidance here (see appendix F, sample #4). The men studied each paragraph of a chapter independently and then during the training session they shared what they had discovered. In their independent study they filled out an "Outline for Bible Study" provided by the pastor (see appendix F, sample #5).

In the training session, everyone shared his titles for the paragraphs and the chapter that he had made in his private study at home. These are just very short and simple titles. Then they agreed on what the group thought was the best title. Often this was the title that the pastor had chosen. After the title selections were made, these titles were memorized. At the conclusion of each new chapter, all the previous titles were reviewed.

At the time of this writing, the men were not yet finished studying the Book of Mark. Pastor Knodel's goal was that when the men finish the study, they will have mastered titles for all the paragraphs and chapters in the book of Mark and will be able to recall where most everything is found in the book. To aid the men in memorizing they were given a little folder with two pockets. One pocket was for small cards on which the men wrote the chapter number on one side and the

title on the other. The other pocket contained small cards on which the men wrote the paragraph reference on one side and the title on the other side. The men carried these little folders with them so that when they had a spare moment they could work on memorizing the titles. Pastor Knodel notes that this study is taking real discipline on the part of the men to be able to commit these titles to memory, but it was very rewarding.

After the men had been working on this study for nine months, Pastor Knodel assigned each man a paragraph and told them to study it carefully on their own, using the "Outline for Bible Study." When they met together again, he had each one share with the group the discoveries that he had made. This step was designed to help the men gain more independence and self-reliance in Bible study. The ultimate goal of this training is to prepare the men for leading a Bible study on their own even if they do not have access to Bible commentaries.

#### Future Study

This was as far as Pastor Knodel had developed his curriculum. However, he did have some idea as to where he might be going next. When he comes to the end of the study in Mark (which he projects will be in the summer of 1979), he will evaluate the situation and try to determine what the men need most and what the leading of the Lord might be for this group. He did mention the possibility of reading and discussing various books which present some aspect of discipleship. Another possibility mentioned was instruction in church growth principles. Pastor Knodel anticipates that there will be a need for the study of these principles, because in the Spring of 1979, the congregation moved into a newly completed structure allowing additional room



for growth. He states, "I'm expecting our congregation to double in three or four years. So, I'll need to work with these men and keep them trained". In summary, his plans for future curriculum were only speculative at the time of this writing.

#### THE UNDERSHEPHERD PROGRAM

Now that the curriculum for the training sessions has been reviewed, attention will be given to Pastor Knodel's Undershepherd Program. The Undershepherd Program was adapted from the Program of Lay Ministry developed at Garden Grove Community Church. Pastor Knodel's Undershepherd Program combines the roles of the Lay Minister of Pastoral Care and the Lay Minister of Evangelism as presented in Dr. Robert Schuller's institute on church leadership. Pastor Knodel obtained this material by attending "The Robert H. Schuller Institute for Successful Church Leadership." The material has been included for the reader's convenience in appendix G of this study. Pastor Knodel's program is a simplified version of Schuller's Lay Minister Program, though Pastor Knodel has added material of his own to it. The training and function of the Lay Ministers will be covered in this section.

#### Training of the Lay Ministers

The curriculum for training the Lay Ministers has already been discussed, but a further explanation of the division between the Discipleship Training and the Lay Minister Training is needed. Distinctive titles were assigned to the two sections because there was a definite difference in the purposes of the two sections. The first section of the training program was designed with two purposes in mind. One purpose was to help the men realize their responsibility for

ministering in the local church and the community. The other purpose was to stimulate the men in their spiritual growth, helping them towards becoming mature Christians. This first section also served to discover men who would be willing to commit themselves to further training in order to be commissioned as Lay Ministers. "After about three months they are either excited about [the program] or tired of it," remarked Pastor Knodel. His assumption was that the men deeply committed to Christ and the program would be able to fulfill the role of Lay Minister with further training. Those who did not have this deep commitment decided for themselves that they were not willing or qualified to be Lay Ministers. In Pastor Knodel's mind the most important qualification for a Lay Minister is a deep commitment to Christ and the program.

The second section of the program was specifically designed to equip these committed men for the office of Lay Minister. This meant continued development of growth towards spiritual maturity along with the development of skills helpful to the ministry of Lay Ministers. Pastor Knodel views the training as an on-going-process that does not end with the commissioning of the Lay Ministers. There is always need for further training.

When the trainees had been in the program a total of eighteen months, Pastor Knodel discerned that the men were ready to be commissioned to the office of Lay Minister. This occurred following the training given on follow-up materials.

Pastor Knodel determined that the men were ready for commissioning on the basis of both an objective and subjective judgement. It was objective in the sense that by now they demonstrated competency in leading others to the Lord and leading them through a follow-up program.

It was subjective in the sense that he judged them to have attained a high level of spiritual maturity in their lives. Just what that level was, Pastor Knodel was unable to specify beyond stating that it was his own personal judgement based on his observation of these men through the course of the training program.

#### Commissioning of the Lay Minsters

When it had been determined that the men were ready for commissioning to the office of Lay Minister they were installed with the use of a special ritual of commissioning conducted in a morning worship service. For a sample of the commissioning ritual used by Pastor Knodel the reader may refer to appendix H, sample #1. By means of this special ritual the men were commissioned to their office and given a special certificate which had been signed by the pastor and the Conference Superintendent (see appendix H, sample #2). This service was made as meaningful as possible in order to emphasize the sacredness of this office and the solemn responsibilities involved.

#### Functions of the Lay Ministers

The functions of the Lay Minister can be summarized as follows: Either at the direction of the pastor or as opportunity arises, the Lay Minister shall:

1. Follow-up new converts in order to establish them in the faith.
2. Comfort the bereaved
3. Visit the sick and suffering
4. Evangelize and disciple others
5. Encourage the members to be faithful in their attendance and support of the church.

6. Assist in the worship services, when called upon to do so by:
  - a. being greeters
  - b. being ushers
  - c. assisting with serving communion
  - d. leading in the call to worship, the invocation, and
  - e. reading the scripture lesson.

The first four functions were performed as the opportunities presented themselves. The last two areas were handled in a more formalized manner and is described under the discussion of the procedures of the Undershepherd Program.

It is to be understood that these functions were not suddenly thrust upon the Lay Ministers, but were assigned only as the men were ready for them. They were not asked to call until some instruction and training had been given. When the trainees first started calling, they were accompanied by an experienced person. As far as assisting on the platform on Sunday Mornings, the men first started by practicing in the group, then participating on Sunday evening and finally in the Sunday morning worship hour. Pastor Knodel was sensitive to his men and did not go too fast for fear he would lose them.

There was another function performed by the Lay Ministers that was not specified in their list of functions. Because of the nature of the group and the intimate sharing that took place between this group and Pastor Knodel, he was able to trust them very deeply. As a result of this deep trust that had been built up, Pastor Knodel was able to share his own burdens and the problems of the church with these men. This type of sharing was really a dynamic aspect of the program because it allowed Pastor Knodel to vent his frustrations

and be supported by these men. Pastor Knodel remarks, "I can go to these fellows with my problems, with the problems of the church and they listen and pray. Its just a real neat thing." He believed that the deep sharing and trust had been a real source of strength to him. In addition, it made the men feel like they were a vital part of the team and that they had a real share in the total work of the church. This was one of the by-products that made the program so rewarding in Pastor Knodel's opinion.

#### The Procedures of the Undershepherd Program

In order to encourage the faithful attendance and support of the members a system of calling was implemented by Pastor Knodel. First he divided the congregation into seven geographical regions. The number of regions was determined by the number of Lay Ministers there were. "The ideal is that no Lay Minister has more than ten families in his region." However, because of the high ratio of families to Lay Ministers some men were responsible for twenty-two families. Pastor Knodel recognized that this was a tremendous burden to place on a Lay Minister.

Once the congregation had been divided into geographical regions, each region was assigned a color coded letter and corresponding colored pins were placed on a large map to indicate the location of the members and friends of the church in that region. For example, one region was assigned the letter A and the color red. So, he marked the region with a red letter A and used red pins for the locations of each family in the region.

Once this was done, Pastor Knodel had 3x5 cards made for each family containing their name, address, phone number and significant

remarks relative to the family's background. In the upper right hand corner the colored letter was placed which corresponded to the region in which they were located. These cards were then filed according to the region in which the family was located and in alphabetical order with the other families in the region (see appendix I, sample #1). When finished, Pastor Knodel had a 3x5 index file divided according to the color coded regions with every family connected with the church in that file.

When that procedure was completed, each Lay Minister was given a sheet with his assignment of families listed on it (see appendix I, sample #2). The families were listed in the column of either member or prospect. A copy of this was also kept by the pastor. If a new family was contacted within a Lay Minister's region, a new 3x5 card was made and filed in the index file. The name and other information was given to the Lay Minister and he added it to his list.

The families having been assigned to a Lay Minister, Pastor Knodel selected some of those families for each man to call in the coming week. This was done at the beginning of the training session. The calling assignments were determined in the following manner. During the worship service, Pastor Knodel has all the people fill out a tear-off portion of their bulletin to register their presence in the service (see appendix I, sample #3).<sup>14</sup> These are then put in the offering plates along with the offering. Pastor Knodel comments that most people are willing to fill these out, but if they do not he can usually tell who was missing by the time he has looked the congregation over during the course of the service. By this method, Pastor Knodel determines who the absentees were and also who the visitors were. This may not work in a large congregation, concedes Pastor Knodel.

Once the registrations have been sorted and recorded (presumably by the church secretary) he sends the visitors a letter with an attractive bookmark enclosed. Visitors are also assigned by Pastor Knodel to the Lay Minister in whose region they reside. The Lay Minister is expected to call on these visitors in the coming week. In addition to the Lay Minister's call, Pastor Knodel endeavors to call on the visitor within two weeks of the person's visit to the church. Pastor Knodel indicates that the calls of both the Lay Minister and the pastor have quite an impact on visitors. The regular attenders who have been absent from church for more than two Sundays are also assigned by Pastor Knodel to be called on by their Lay Minister. Pastor Knodel usually does not assign more than two calls a week to a Lay Minister.

If there is no response after the first call on an absentee, a colored tab is placed on their card in the 3x5 index file. They are assigned again to the Lay Minister and if there was still no response, another tab of a different color would be placed on their card. This continues until a fourth call is made by the Lay Minister. After the fourth call, Pastor Knodel would personally call on the family to identify the problem.

Each week at the beginning of the training hour the men report on their calling for the past week. They report the number and type of calls, personal or phone, as well as the results of the call or any problem they may have had. At this time, the Lay Minister may indicate that a pastoral call is needed. The pastor keeps a record of the reports on a simple form, which also serves as a record of the attendance of the Lay Ministers (see appendix I, sample #4).

Following this reporting, the new assignments for calling are given for the coming week by Pastor Knodel, and at this time the Lay

Ministers are assigned to be greeters, or lead in the call to worship, invocation, and read the scripture lesson in the coming Sunday worship service. The assignments to assist in the worship service were rotated weekly, and later monthly, by Pastor Knodel. A record of the greeters and worship assistants was kept on a simple form similar to the one in appendix I, sample #5.

### Future Developments

As stated earlier this is an open-ended program that has not been fully developed at the time of this writing. There are several possible developments that the structure of the Lay Minister Training Program may take in the future. What are indicated here are only some possible developments mentioned by Pastor Knodel during the interviews.

A high priority for Pastor Knodel was to fill the new building that the congregation moved into in the Spring of 1979. Because of the additional room available for growth, Pastor Knodel indicated that he would be changing the structure of program in order to more actively and systematically reach out into the community with the Gospel. The specifics of the out reach thrust had not been determined at the time of this writing.

Another probable development in the structure of the Lay Minister Training Program would be the offering of "mini-discipleship" courses to any men who would be interested. This would basically encompass a modified form of the material in the first three month section the curriculum for Discipleship Training, outlined earlier in this paper (see page 22). Some of the more gifted Lay Ministers may conduct



these classes. Pastor Knodel perceives this to be a possible method of effectively discipling a greater number of people in his congregation.

Also in the near future (1980 or 1981), the nature of the relationship between the pastor and this first group of Lay Ministers will probably be changing to some degree. It may shift to a staff-type relationship, where the frequency of meeting would be reduced from weekly to every two weeks or once a month. The training may be done more independently, so that each Lay Minister can concentrate on his special needs and his area of service. However, this type of change may prove difficult. A more indepth discussion will follow in the fourth chapter, under the discussion of weaknesses of the program.

There is a good chance in the future that some type of discipleship training will be made available to the ladies of the church. At the time of this writing there was no program to train the ladies in areas where they can minister. In order to begin such a program, Pastor Knodel anticipates that he will probably have to add a qualified woman to <sup>his</sup> staff. Providing training for the ladies was a real need he recognized in the life of his church. This subject will be discussed further in chapter four under the discussion of weaknesses of the program.

As more Lay Ministers are trained and commissioned, the basis of the distribution of the congregation among the Lay Ministers may be changed. Rather than being based on a strictly geographical distribution, the age and interests of people may be taken into account, so that the Lay Minister would be able to relate better to those entrusted to his care. For example, the younger Lay Ministers may have a greater proportion of younger families in his care. The only drawback

to this change would be that the Lay Minister may have to travel great distances to make calls.

Pastor Knodel hopes that eventually, some of the men in the first group of Lay Ministers will be qualified to do much of the training of future Lay Ministers with his assistance. Perhaps one or two of the Lay Ministers may come to the point where Pastor Knodel would offer them a full-time position in the church, either working in Lay Minister Training or in some other aspect of ministry.

These are the possibilities that Pastor Knodel mentioned that he was contemplating for the future. His guiding principle seems to be to wait and see where the Lord might lead and to evaluate the needs and opportunities as they arise. Also, the continuing education that he receives from seminars and such, may influence the direction he goes. So, the future is really quite uncertain.

The reader has now been acquainted with the structure and procedure of the Lay Ministry Training Program. The next chapter is an evaluation of the program.

## Footnotes

<sup>1</sup>The Daily Walk, published by "Walk Thru the Bible Press" can presently be subscribed to by writing, Walk Thru the Bible Ministries, Inc., 603 West Pachtree Street, N. E., Atlanta, Georgia 30308.

<sup>2</sup>James Kennedy, Evangelism Explosion (Wheaton: Tyndale House, 1970), pp. 1-7.

<sup>3</sup>Bill Bright, Transferable Concepts, "Concept Number Nine, 'How to Pray'" (Sanbernadino: Campus Crusade For Christ International 1971).

<sup>4</sup>E. M. Bounds, Power Through Prayer (London: Marshall, Morgan and Scott, n. d.) Also available from Moody Press.

<sup>5</sup>Bill Bright, op. cit., p. 2.

<sup>6</sup>Bill Bright, The Four Spiritual Laws (Sanbernadino: Campus Crusade For Christ, Inc. 1965).

<sup>7</sup>Steps to Peace With God (Minneapolis: The Billy Graham Evangelistic Association, n. d.).

<sup>8</sup>George Delamarter, Salvation By Appointment Bible Study (640 So. Mission St., Wenatchee, Washington: George Delamarter, 1970). He also wrote the booklet Salvation by Appointment (Winona Lake: Light and Life Men's Fellowship, n.d.) which one may find helpful, because of the fuller explanations it gives (see Appendix E Sample #1).

<sup>9</sup>Living in Christ Series 4 vols. (Minneapolis: The Billy Graham Evangelistic Association, 1967).

<sup>10</sup>William R. Bright, Ten Basic Steps Towards Spiritual Maturity: Teachers Manual (Sanbernadino: Campus Crusade For Christ International, 1965). And Ten Basic Steps Towards Spiritual Maturity: Student Workbooks, 10 vols. (Sanbernadino: Campus Crusade For Christ, International, 1968).

<sup>11</sup>Way of Life Discipleship and Evangelism Training (Sanbernadino: Campus Crusade For Christ, International, 1975).

<sup>12</sup>Intermediate Discipleship Training (Sanbernadino: Campus Crusade for Christ International, 1975).

<sup>13</sup>Bill Bright, Transferable Concepts, 9 vols. (Sanbernadino: Campus Crusade for Christ International, 1971).

<sup>14</sup>A registration card in the pew rack or inserted in the bulletin could be used and be equally effective.

## CHAPTER 4

### CONCLUSION

In this last chapter the writer will discuss how the Lay Minister Training Program fits into the total program of the Tremont Evangelical Church. Also, the Lay Minister Training Program will be evaluated in terms of its positive and negative aspects. In the general conclusion, the writer will evaluate the Lay Minister Training Program in terms of the overall concept.

### THE TOTAL PROGRAM

The question addressed in this section is, "How does the Lay Minister Training Program fit into the total program of the Tremont Evangelical Church and Pastor Knodel's priorities, gifts, and his view of the role of the pastor?" As the latter part of the question is answered the former part becomes clear.

#### The Priorities of the Pastor

The Lay Minister Training Program reflects Pastor Knodel's prioritization of the tasks of ministry. He prioritizes the tasks in the following order:

1. Preaching
2. Evangelism
3. Hospital calling
4. Prospect calling
5. Administration

## 6. Other calling

Although the Lay Ministers cannot directly perform the tasks of preaching and administering, they do assist Pastor Knodel in such a way, that he was able to concentrate more of his energies on these tasks. The Lay Ministers assisted indirectly by accepting some of the burden for the other tasks of ministry. This follows the example of the Apostles in the Early Church when they chose seven men to take over the responsibility of the daily distribution of the food. This allowed the Apostles to concentrate their energies on prayer and ministry of the word (Acts 6: 1-6).

The men were trained in a number of methods of evangelism and therefore, Pastor depended on these men to assist in the evangelistic outreach of the church. Although he was not emphasizing outreach evangelism, he was confident that when the time came to emphasize it, the men would be ready to do more work in this area. Thus, the Lay Ministry Training Program helped Pastor Knodel to minister in this high priority task of ministry.

As for the task of ministry in calling, especially hospital calling and prospect calling, the Lay Ministers were trained to be of assistance here also. The Lay Ministers were trained to do hospital calling along with prospect and other calling, and then assigned the responsibility for this calling, in regards to the people in their shepherding region. With the Lay Ministers reporting on their calling each week, the pastor was kept informed as to the status of the families in his church and was thus able to make more efficient use of his calling time by calling on those who would most benefit from a pastoral call.

### The Gifts of the Pastor

Now that the correlation has been made between Pastor Knodel's priorities and Lay Minister Training Program further correlation can be made between his gifts and their relationship to the training program. Pastor Knodel stated that he perceives his spiritual gifts to be those of: evangelist, administrator, prophet, and giver.

Pastor Knodel used his gift of evangelist extensively in the Lay Minister Training Program. A large portion of the curriculum was concerned with evangelism. The gift of evangelist enabled him to effectively demonstrate to the men how to do the work of an evangelist. This gift would be helpful for a pastor considering starting such a program, but it is not absolutely essential. With the help of the Holy Spirit and training, the skills of communicating the Gospel can be greatly improved. The advantage of having this gift is that those who are given it, have greater success in persuading others to make commitment to Christ than those without the gift.

As an administrator, Pastor Knodel found that he was able to effectively organize the men to accomplish the goals of the church. This gift would be helpful, but again, is not absolutely necessary to have a successful program. This gift allowed Pastor Knodel to develop the structure of the program to fit into his particular situation. One can find ways of compensating for the absence of this gift by employing the skills of one who has this gift.

It is difficult to see just how the gift of prophecy fits into the total program. If in no other way, it served Pastor Knodel to persuade some men of their need to be involved in a vital way with the ministry of the church.

The mark of a giver is that he enjoys sharing what he has with others. Pastor Knodel's Lay Ministry Training Program demonstrates his deep desire to share with the men the blessings of serving God in ministry to the Body of Christ. This deep desire to share was one of the major motivating factors in beginning and continuing this program. This would be an important gift for a pastor to have in conducting a similar program.

### The Role of the Pastor

Pastor Knodel's view of the role of the pastor has also been a contributing factor in the development of the program. When asked, "How do you view your role as a pastor? How would you describe your role?" He responds:

"If I could use just one word to describe my role as pastor, I would have to say 'coach'; out there playing with them, working with them, doing what they are doing, but going ahead and doing it first. And then they follow me; (being an example) not expecting them to do something that I wouldn't do."<sup>1</sup>

Where did he get this concept of the ministry of the pastoral role? He attributes it to just being the type of person he is and loving to be out working with the men. Perhaps it was this view of his role that enabled him to gain the respect and trust of his men.

Of all the things discussed, this is perhaps the most essential. If a pastor does not see himself as a 'coach', who goes into the game with the men, there is little chance of this program working. Therefore, the key to the program is the personal involvement of the pastor in the lives of his men. If he is not an example to them, it is doubtful they will learn how to do the work of the ministry. Mere intellectual instruction is not enough. There must be modeling and demonstration to enable the men to incorporate the concepts into their life.

### The Church Program

Now that the pastor's priorities, gifts, and his view of the role of the pastor have been discussed, one can perceive how this training program fits into the total picture. The main difference between Pastor Knodel's church and many other churches was that he received assistance in ministering from the laymen so that the church more adequately ministered to a large number of people. These men function as pastoral assistants, multiplying the extent and effectiveness of the Pastor's ministry. They also assist in the outreach of the church by exercising their skills as evangelists. So, rather than taking the place of anything usually found in churches this program was a complementary addition to the ministry of the church.

### POSITIVE ASPECTS OF THE PROGRAM

In this section the positive aspects of the Lay Minister Training will be discussed in terms of the results of the program at Tremont Evangelical Church, and the general strengths the writer discerned in the program.

### Results of the Program

One positive result of the Lay Minister Training Program has been the relationship that it has created between the pastor and his men. Pastor Knodel stated it this way:

"The pastor-layman relationship is probably the most beautiful part of the whole program. We can share with each other. They don't put the pastor on a pedestal, but we feel at one in sharing with each other. That is a very strong point, that I have someone that I can share with, that I can trust. When I have a problem, I can share with them and I know they'll pray for me without sharing [it] with anybody else. It does away with the master/servant approach."



In later interview Pastor Knodel stated:

"It's just such a blessed time to be together. Usually, [after the training session], we all go out for breakfast somewhere. Its the highlight of my week! It doesn't bother me to get up at 5:00. I look forward to it and the fellows do too. This is a rich time."

Another significant result has been the multiplication of the ministry of the pastor, Pastor Knodel remarked, "Here's how I multiply myself. Rather than taking my time, it does take my time, but multiplies it otherwise, in calling and so on. So, I feel that it is being a good steward of my time." This is one way to help ease the tremendous load a pastor has.

From the view point of the men this has a very exciting program for them. One of the Lay Ministers listed three main benefits from this program. First, it has contributed greatly to his own spiritual life. Second, has been the involvement of the men in the life of the church. He felt Lay Ministers were having a vital role in the ministry and outreach of the church. And third, it has stimulated a great deal of interest among the other men of the church. One indication that these statements are true is the faithfulness and punctuality the men have shown in attending the training sessions. "Even the man that drives in from Vancouver [is on time]," remarked Pastor Knodel.

Another positive result of Lay Minister Training Program was the discovery of each trainee's spiritual gifts. Pastor Knodel described it as follows:

"This was exciting for the fellas and it was exciting for me, to discover their gifts. I discovered that I had a Sunday School Superintendent that had the gift of mercy rather than administration. I had wondered why our Sunday School was in chaos. I found out I had a man that had the gift of administration and the next year he was appointed superintendent, and we [had more success in the Sunday School]."

So, by discovering each man's spiritual gift the work of the church has been enhanced.

When asked if there was correlation with this program and the growth of the church, Pastor Knodel responded:

"Not numerical growth. As I mentioned we were pretty full three years ago and we have kind of just been holding our own. We are down and up, down and up. We haven't really had a calling program for new people, you, know, in evangelization. We have tried to work with the people that we had and encourage them. I think the best thing it has done for us as far as growth is concerned, is helping to retain the people that we have. I don't think it has added much to the numerical growth."

Even though he does not feel that presently the program has caused much numerical growth, in looking to the future and moving into a larger building, he feels that it has laid the foundation for numerical growth. "I feel that these men," Pastor Knodel said, "are trained so that they can go knock on doors if they have to, to get different prospects and to do follow-up."

#### Strengths of the Program's Design

One of the major strengths of the Lay Minister Training Program's design is Pastor Knodel's emphasis on commitment. The program that he has developed demands a high degree of dedication on the part of the men. He makes being a Lay Minister costly in terms of personal commitment and therefore, significant and meaningful to the men. The result of this is that there is a certain kind of enthusiasm generated in the church. The deep commitment of a few individuals challenges the whole church to a higher level of commitment to the Lord and the service of the church.

Another strength of the program is the balance Pastor Knodel

insensitive to the urgent needs of the men or of the pastor. Pragmatism was the rule of the day. If a certain part of the program was not producing the desired results or if a pressing need prevented the men from progressing, changes were easily made to correct the situation. Since there was no time-table, Pastor Knodel was not hurried. If he wanted to spend more time on a certain area he did. This helped the program to be more effective than if it had been more rigid.

These were the major strengths that contributed to the efficiency and success of the program. Attention will now be given to some of the negative aspects discovered in the program.

#### NEGATIVE ASPECTS OF THE PROGRAM

In this section the writer will discuss the negative aspects of this program. Those admitted by Pastor Knodel will be discussed first. Following that will be a discussion of the weaknesses in the Lay Ministers Training Program as perceived by this writer.

##### Admitted Weaknesses

One of the weaknesses of the program Pastor Knodel discerned was the lack of similar training for the ladies of the church. He states:

"There is especially a need among the ladies. I wish I had a lady that would be discipled that could disciple others. That is where I see a real need. And maybe I'll start a class for ladies, just a group for ladies."

The ladies as well as the men need to be brought to spiritual maturity and to be taught how to use their gifts for the ministry of the body. The major obstacle that prevented Pastor Knodel from instituting a program for the ladies was that he did not feel he had anyone qualified to train them. He hoped to find someone in the

future to take care of this deficiency in the program.

The second weakness that the pastor acknowledged was the high demands made on the men he had installed as Lay Ministers. They had too many families to care for in addition to their other duties at the church and the assignments of the training sessions. When asked if any of the men complained about the time demands, Pastor Knodel comments that he has not had any from the men, but some from their wives. In talking with one of the men, he did not think that the demands were too great or unreasonable, but he did find it frustrating at times to do all that he should.

Pastor Knodel believes that the training and eventual commissioning of more Lay Ministers will be the solution to this problem. This will relieve the present Lay Ministers of the responsibility for so many families. Even so, there will still be a high demand placed on the time of these men. The pastor overseeing such a program as this must be careful, lest this result in strained family relationships or other related problems. The high demand on the time of the men is beneficial in one sense because it causes the men to re-evaluate their dedication to the Lord and to the ministry of His church.

One other area of difficulty Pastor Knodel mentioned was that of the length of the sessions. He felt the one hour sessions were too short. His ideal would be to have one and a half hour training sessions. But he realizes that this would mean further demands on the men's time. The short sessions appear to be a problem a person may have to live with even though it is not ideal. There was little chance Pastor Knodel would lengthen the sessions, unless he determined that there was an urgent need to train these new men faster. A possible solution might be to have

smaller groups. One can progress through the material faster in a smaller group than in a large one.

### Perceived Negative Aspects

The major negative aspect this writer perceived in the Lay Minister Training Program was that of hazy goals on the part of Pastor Knodel. It appears that his major objective was to bring these men to spiritual maturity. Yet, when asked to define spiritual maturity he responded as follows:

"I don't know. Maturity is, maturity comes from, of course, study and discipline. I think a sign of maturity is where you forget yourself and help others think about the broader scope of things. Spiritual maturity is where you give up a pleasure that is taking place now or that you could have now, for something you see further down the road. But to define a mature Christian is pretty difficult. He may be mature in one sense and may be very immature in another. But the maturity that we're trying to develop through our Lay Minister Training Program is through disciplining yourself, getting into the Word, making yourself do things, like even your devotional time, reading through the Bible in a year. It's something you have to force yourself to do."

(Interviewer speaking) So in other words you're helping them learn self discipline.

"Right. It's a growing thing, maturity. I don't know that you can ever come to say, 'There, I've arrived, I'm a mature Christian now!' Because by the time you think you are mature, the Holy Spirit will point something out that you're still pretty [immature in]."

(Interviewer speaking) You always have room to grow.

"Right."

(Interviewer speaking) So then, I guess what I'm kind of getting at, again, is what are your goals for these men as you're training them. What do you want as an end product, or do you have that in mind?

"Well, I don't see an end, as such. As long as I see them developing, as long as I see them growing [I'll be satisfied]. And the same is true with myself. I need to keep growing and developing. When you stop growing, I think you start dying."

Pastor Knodel appears to have confused spiritual maturity with perfection. Now, by perfection this writer does not mean the type of perfection that one obtains by grace in sanctification. Rather, he is referring to the type of perfection that Christ had. One must always keep striving for this type of perfection as long as he is here on this earth. There is always room for growth in grace. But, in the writers opinion, a person who is growing in grace can be spiritually mature. Paul speaks of maturity as attainable in this life (See Hebrews 5: 11-14). The writer believes that it would be to Pastor Knodel's advantage, and to anyone contemplating starting a Lay Minister Training Program, to determine for himself a Biblical definition of a spiritually mature person.

Because of the hazy goals Pastor Knodel has found it hard to structure a curriculum to establish the men as spiritually mature. Pastor Knodel states that the reason he had such a hard time deciding what curriculum to use in training the men was "[because] we were dealing with virgin territory." This is partially true in that no one had constructed a program exactly like Pastor Knodel's. But a brief look at the bibliography will show that at the time of the program's inception there were several books and other materials available in this area. Let it be sufficient to say that it will be helpful to define one's goals before one designs a program to achieve them.

Another negative aspect this writer perceived in this particular program, though it need not be inherent in such programs, was the

intimate relationship that has developed between the men and the pastor. In balance, it is the most dynamic aspect of the of the program. However, if it does go too far it may cause problems in the future, if the pastor intends for his church and program to keep expanding. As the number of Lay Ministers grow, it will be increasingly difficult to maintain the close intimate sharing that had previously been possible. The writer maintains that it would be difficult for Pastor Knodel to sacrifice, to some degree, the intimate sharing that he has experienced, in order to allow the program to expand. Also, as the men develop, then it would be good for them to "graduate" from the teacher/learner relationship. With such strong, almost paternal, ties between the pastor and his men it will be very difficult to change the relationship from teacher/learners to that of fellow-workers in a staff-type situation. A staff-type situation would be where the Lay Minister is given much more freedom and the pastor becomes more of a resource person. If the church is to continue to grow, this transition will inevitably have to take place. The pastor will also have to limit the number of men with whom he attempts to have such close relationships. Even Jesus chose out twelve and from among the many followers and he was very close to just three of those twelve.

This writer however, has confidence that Pastor Knodel will be able to make the transition once he understands the situation though it will be difficult for him. He seems to have the ability to intuitively make the right decisions at the right time. However, this will become more and more difficult as the situation becomes more complex.

## GENERAL CONCLUSION

As this writer has been researching Pastor Knodel's Lay Ministry Training Program and in doing reading in the area of discipleship, he has made some interesting discoveries. First, there seems to be a non-Biblical dichotomy made between training for spiritual maturity and service in the local body of believers. For example, a book entitled, Lay Leadership in the Church by Fred L. Dennis is a manual for the training of the officers of the local church. Little is mentioned about bringing them to spiritual maturity, in conjunction with the training. On the other side there are books, such as Bill Bright's Ten Basic Steps to Spiritual Maturity that have little in them about being trained for service in a local body of believers. It is also interesting that the materials available on training for service in the local church generally come from those within the church and those on training for spiritual maturity come mainly from those in para-church organizations such as Campus Crusade for Christ, the Navigators and others. There is a real need to bridge this gap and coordinate the two. Pastor Knodel's program of Lay Ministry Training partially meets this need. However, his program of Lay Ministry Training needs further development, so that it provides opportunity for all members of the body to grow to spiritual maturity and participate in the ministry of the church.

Another discovery made was that the philosophy which maintains right knowledge automatically means right actions pervades many of the discipleship training programs. This fallacy has been borrowed from secular philosophy. Its premise is that all we need to do to make better people is to just give them the right information and they



will transform themselves. Many of the discipleship courses emphasize knowledge about God without much emphasis on transforming the character of the person or enhancing their personal relationship to God, through the personal interaction of the discipler. Apparently, this is usually considered to be the job of the Holy Spirit. And while this is basic, He usually does it through human agents. This is the major weakness with other programs studied by the writer where the emphasis was exclusively on knowledge. The writer found that in these programs there was little provision for extended personal relationships in the context of which the knowledge is to be transferred.

In addition to these discoveries this writer also found a scarcity of material on discipleship and follow-up written from a Wesleyan/Arminian theological perspective. Though it was beyond the scope of this study to theologically evaluate the curriculum materials used in Pastor Knodel's Lay Minister Training Program, it was evident to the writer that many of the materials used would present theological difficulties to pastors of the Wesleyan/Arminian persuasion. There is a definite need for discipleship materials to be written that are compatible with this theological position.

One positive comment the writer can make is that there appears to be a stirring of interest in the whole area of discipleship and Lay Training. There have been many books written recently which address themselves to these issues and this is encouraging to this writer.

In view of the discoveries made in the writer's research in the areas of discipleship and lay training he concludes this study by stating that Pastor Knodel's program of Lay Ministry Training, though

not ideal, makes a significant contribution to the development of a means by which lay persons can be led on to spiritual maturity and equipped for ministry in the Body of Christ.

APPENDIX A  
MISCELLANEOUS MATERIAL

SAMPLE #1

IN ACCOUNT WITH GOD  
by  
Willard M. Aldrich

# in account with God

In Account with God is designed to be a helpful tool in assisting you in your prayer life for others and for your own personal needs. It's a book that is to be used and kept with you. A number of people have used the book for years and have found it a great source of encouragement as they have reviewed how God has answered each of their requests. It also has been a helpful aid in recalling people's needs as they have gone back over the pages — continuing in prayer.

On the following page I have given a brief summary about prayer (in outline form) as well as some thoughts concerning our prayer partnership with God. I hope you will review it before beginning your written record of your prayer partnership with God.

God bless you as you depend upon Him,

*Willard M. Aldrich*

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#### I. My Relation to God:

1. Born Again (Jno. 3:7).
2. Abiding in Christ (Jno. 15:7).
3. Praying in the Spirit and with the Understanding (I Cor. 14:15).
4. Praying in Faith to the Father (Jno. 16:23; Mk. 11:22-24).
5. Praying in Jesus' Name (Jno. 14:13).
6. Seeking the Father's Glory (Jno. 14:13).

#### II. My Relation to Men:

1. Loving One Another (Jno. 15:12; I Pet. 4:8).
2. Forgiving One Another (Eph. 4:32; Mk. 11:25).
3. Husbands and Wives Living in Harmony (I Pet. 3:7).
4. Two or Three Agreeing (Mt. 18:19-20).

#### III. My Attitude in Prayer:

1. Fervent (Jas. 5:16).
2. Persevering (Eph. 6:18).
3. Importunate (Lk. 11:8-9).
4. Believing (Jas. 1:6).
5. Whole-Hearted (Psa. 119:145).
6. Child-Like Faith in the Father's Wise Giving (Lk. 11:11-13).
7. Aided by Fasting (Mt. 17:18-21).

#### IV. My Attitude Following Prayer:

1. Watchful (Isa. 62:6; Eph. 6:18).
2. Expectant—Counting Him Faithful (Heb. 10:23; 11:11).
3. Obedient (I Jno. 3:21-22).
4. Strong in Faith—Nothing Wavering (Lk. 18:1; Jas. 1:6; Mk. 11:24).

The above outline is suggested for a series of studies on prayer for Bible classes, prayer meetings, personal work groups or private devotions.

An important aspect of prayer is the partnership with God into which the believer is called by the Lord Jesus Christ for the furtherance of God's great redemptive program.

When the believer prays in Christ's name to God the Father on behalf of the needs of men, he acts as God's representative on earth sending in a requisition to Headquarters to be filled according to agreement. The accomplishments of this prayer partnership are said to be "greater works" than those miracles wrought by Christ while on earth (John 14:12).

This book is my personal account of prayer transactions with God.

Signed: \_\_\_\_\_

*"Is Anything Too Hard for the Lord?"*  
(Genesis 18:14)

*Ask and Ye Shall Receive*

REQUEST	Date	ANSWER	Date

*Pray That the Father Be Glorified**Pray Without Ceasing*

REQUEST	Date	ANSWER	Date

*Pray Ye the Lord of the Harvest*

## SAMPLE #2

## EIGHTEEN REQUIREMENTS FOR CHRISTIAN LEADERSHIP

The ability totake it, to hang in there in the face of very intense opposition. Read I Peter 4:1-2. Hebrews 12:3-11

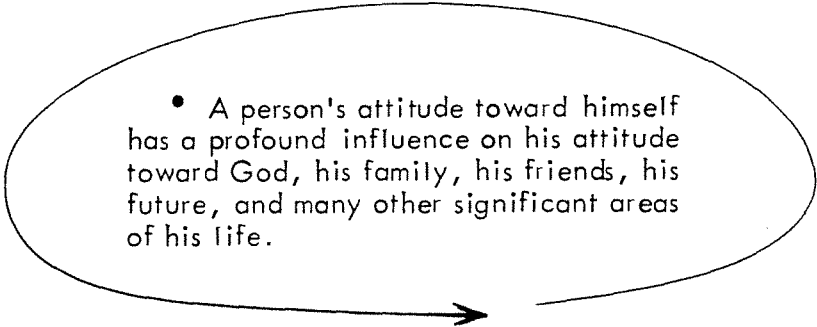
Marks of Maturity:

1. Stability and consistency. (I Peter 1:13)
2. Walking by faith. (Romans 8:14)
3. Openness to correction. (I Peter 5:5-6)
4. Non-defensive attitude. (I Peter 5:5-6)
5. A teachable spirit. (I Corinthians 2:6-13)
6. Honesty before God. (I John 1:5-10)
7. Love extended without reservation. (John 13:34-35, Matthew 5:48)
8. Acceptance of conflict and suffering as part of the growth pattern. (Romans 5:3)
9. Freedom from fear. (I John 4:17-18)
10. Knowing good from evil in subtle distinction. (Hebrews 5:14)
11. Confidence. (I Timothy 3:13)
12. Knowing and exercising right priorities. (John 11:9-10)
13. Willingness to surrender one's rights for Christ's sake. (Philippians 2:5-9)
14. Accepting an obscure place without requiring praise to keep going. (II Corinthians 4:5)
15. Faithfulness in assuming and fulfilling assignments. Availability and follow-through. (I Corinthians 4:2)
16. Submission to authority. (Romans 12:1-3)
17. Liberty - resulting from obedience. (John 8:34)
18. Consistent expression of the fruit of the Spirit. (Galatians 5:22)

APPENDIX B  
"Acceptance of Self"  
From  
Institute in Basic Youth Conflicts  
by  
Bill Gothard



# ACCEPTANCE OF SELF

- 
- A person's attitude toward himself has a profound influence on his attitude toward God, his family, his friends, his future, and many other significant areas of his life.

• HOW DO WE DEVELOP A

# SELF IMAGE

• Our self image or awareness of our own identity is greatly influenced by the values other people place on our appearance, abilities, parentage and environment.

A negative self image will be the result of accepting the values of people around us. However an accurate self image will develop if we comprehend and accept the values which God places on our appearance, abilities, parentage and environment.

• RIGHT DEVELOPMENT:

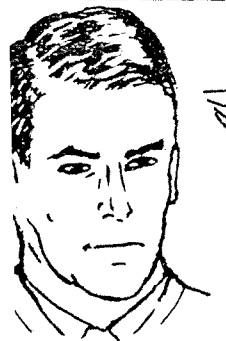


APPEARANCE →  
ABILITIES →  
PARENTAGE →  
ENVIRONMENT →

Comprehending and accepting the values God places on your appearance, abilities, parentage and environment.

DEVELOPMENT OF A  
RIGHT SELF IMAGE  
(Confidence in  
God's design,  
anticipation and  
acceptance)

• WRONG DEVELOPMENT:



APPEARANCE →  
ABILITIES →  
PARENTAGE →  
ENVIRONMENT →

Accepting the values people around you place on your appearance, abilities, parentage and environment.

DEVELOPMENT OF A  
WRONG SELF IMAGE  
(Inferiority by  
comparison with  
others, insecurity  
and rejection)

- WHAT ARE THE CONSEQUENCES OF...

## A NEGATIVE SELF IMAGE?

- AN INABILITY TO TRUST GOD

Very often a teen-ager will be deeply troubled about his inability to really trust God. Try as he will, he just can't stir up enough faith! He wants to trust God, but he just can't.

This inability to trust God will very often be traced to a deep rejection of self. The following reasoning makes this problem a very logical dilemma:

"God is credited with creating every thing, including me. He is also credited with being all wise and infinitely loving. If what I see in the mirror is an example of His creativity and His love, then I'm not interested. I'd better hang on to what's left and try to make the best of it!"

It's amazing how widespread these very feelings are - either conscious or unconscious. However, this response overlooks all the significant insights into what God is preparing to accomplish in and through our lives.

- A RESISTANCE AGAINST AUTHORITY

When we reject the "self" that God IS CREATING, we begin to nurse the deep wounds of having been "cheated" in life. Consciously or unconsciously we develop the attitude that God owes us something.

These wounds can very easily produce a "floating bitterness" which can then be very easily attached to any authority in God's chain-of-command, such as parents, civil authorities, employers, etc.

If we feel that we have already been wronged once (by the way God made us), then when some other authority comes along and lays down further restrictions which we feel will hinder us even more in our enjoyment of life, we will certainly resent this authority.

- A HINDRANCE TO GENUINE FRIENDSHIPS

Rejection of self results in a double hindrance to genuine friendships: It hinders our response to others and it hinders other's response to us.

When we are oversensitive to the response others have to our appearance, abilities, parentage or environment, we become unable to concentrate on their real needs. This concentration on the basic spiritual, mental, emotional and physical needs of others is the basis for building genuine friendships.

At the same time, the negative feelings we have toward ourselves cannot help but be projected to potential friends. One expression of this may be to engage in self criticism in the hopes that those around us will disagree and thus build up our self image.

However, when others sense that we do not accept ourselves, either through our self criticism or through a facade of superiority and sophistication; they, too, will find it difficult to accept us.

#### • A DIVERTING OF ATTENTION FROM TRUE ACHIEVEMENT

Since rejection of self is the result of accepting the values those around us place on our appearance, abilities, parentage and environment; this problem may also motivate us to compensate for "deficiencies" by trying to achieve goals which will bring acceptance and approval from others. This desire for the approval of men will divert our attention from the purpose and achievement God designed for us to have.

True achievement involves the development of inward qualities which are consistent with God's character. "Man looketh on the outward appearance, but God looketh on the heart." (1 Samuel 16:7) As true achievement is being developed, it will reflect itself outwardly. "A merry heart maketh a cheerful countenance." (Proverbs 15:13)

#### • AN OVEREMPHASIS ON MATERIALISM

A very normal attempt to cover up or detract attention from a rejection of self is an overemphasis on clothes or other material possessions. Extreme attention will often be given to finding "just the right clothes," only to realize that these do not really bring more self acceptance and, therefore, the search goes on.

Jesus emphasized this problem while speaking to a group of His disciples who were apparently shorter than they wanted to be. He identified their rejection of self by asking, "Which of you by taking thought can add one cubit unto his stature?" He observed their overattention to clothes in His question, "And why take ye thought for raiment?" (Matthew 6:26, 27)

The constantly changing fads and fashions in our society are vivid illustrations of this inner struggle.

# ESSENTIAL PREREQUISITES

The true basis for acceptance of self is a clear comprehension and acceptance of the values and purposes God has placed on our appearance, abilities, parentage and environment. The following prerequisites are essential to accomplish this:

## • A NEW RELATIONSHIP TO OUR DESIGNER

We will never be able to accept ourselves until we first enter into an intimate and personal relationship with our designer. This is especially important when we realize that God is not yet finished making us, and only He knows how to finish the job the right way. "We are (present, continuous action) His workmanship." (Ephesians 2:10)

- "Oh, Lord, forsake not the work of thine own hands." (Psalm 138:8)

## • A NEW CONFIDENCE IN HIS DESIGNS

It is essential that we look at ourselves through God's point of view. Because many today are denying the very existence of God, He desires to reveal Himself through those who will allow Him to do so in much the same way that an artist will express his feelings, desires and ideals through his paintings.

The "canvas" of our lives, however, is covered with evidences of stubborn and amateurish efforts to express ourselves rather than allow Him to express Himself. This situation emphasizes the importance of the following response:

- "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him (Jesus Christ) the iniquity of us all." Isaiah 53:6  
"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12

## • A NEW COOPERATION WITH HIM

The ultimate expression of God is clearly illustrated in the life of His Son, Jesus Christ. He is the "firstborn among many brethren" (Romans 8:29). His qualities become the final guide for the qualities God wants to develop within us. The more intimately we come to know Jesus Christ, the more able we are to cooperate with His designs for us.

- "Looking unto Jesus, the author and finisher of our faith." (Hebrews 12:2)

# BASIC STEPS TO ACHIEVE ACCEPTANCE OF SELF

- BEGIN A PERSONAL RELATIONSHIP WITH YOUR DESIGNER

God is the Designer of our appearance, our abilities, our parentage, and our environment. Like a Master Artist, He is grieved with the "marks" we make on our lives by resisting Him. These marks will permanently hinder His work in our lives unless we receive the cleansing which comes through His Son, Jesus Christ.

- If you will confess with your mouth Jesus as your Lord, and believe in your heart that God has raised Him from the dead, you will be saved.  
Romans 10:9

- THANK GOD FOR HIS WORKMANSHIP THUS FAR

Once we recognize the fact that God is not finished creating us and that His reputation is definitely at stake in the "finished product," it is a great deal easier to say, "Lord, thank You for the way You have made me thus far " and to have a new confidence and expectation for what He will do in the future.

It is especially important to express gratefulness for those unchangeable "deficiencies" or "deformities" which we have resented in the past. It is not enough to thank God that we are not worse than we are. This is not really accepting ourselves. We must see, as God does, value in what He has already done.

- The importance of thanking God is illustrated in the following experience:

Five years ago, a high school senior became the object of much concern. She continually criticized herself. For example, when she was drying the dishes, she would throw down the towel in disgust and comment, "I just can't do anything right!" She would then go to her room and spend many hours in depression, isolated from every one around her.

Her lack of response to those who tried to help her soon destroyed many friendships and caused her to feel and to be very much alone. As this problem increased, she began to give many evidences of living in an imaginary world.

One day I asked her if she felt that God was concerned about our problems. She felt He was. I asked her if she thought He had the answers to the problems we face. She thought He did. I then asked her if we could try to discover some of His answers to the problems she was facing. She wanted to do this.

In the conversation that followed, two questions stood out with significant importance,

- "Is there some fellow at school whom you like very much but who just doesn't seem interested in you?"
- "If you were standing in front of a mirror and had the power to change anything about the way you look, would you use that power?"

Her answer to both questions was "Yes!" She had had a long-standing interest in one of the fellows at the school but apparently he didn't share the same interest in her. To the second question, her response was quite emphatic as she stated that she would like to change something about the way she looked.

I asked her if she would mind telling me what it was that she would like to change. She replied, "I'd change my height; I'm too tall."

This had been the source of much concern to her over the past years and the "problem" was made painfully acute when she concluded that the fellow she liked did not return her affection because he was shorter than she. This accounted for her continual self criticism and also for her tendency to live in an imaginary world - one in which she was shorter and able to achieve her objectives.

The levels of conflict resulting in her rejection of self were as follows:

SURFACE PROBLEMS	Continual self-criticism, withdrawal from the group, depression
↑	
• SURFACE CAUSES	Feelings of inferiority Conclusion that unreturned affection from a fellow was caused by her height
↑	
• ROOT PROBLEM	Rejection of self with an unconscious bitterness toward God for making her the way He did
↑	
ROOT CAUSE	Failure to comprehend God's values and purposes for the way He made her

- IDENTIFYING THE ROOT PROBLEM

After learning about her frustration and resentment for being "too tall," I suggested as a matter of conclusion that this meant many of her problems were stemming from a deep distrust and bitterness toward God.

This idea shocked her.

She had never associated bitterness toward herself with bitterness toward God. As she thought about it, however, it became quite clear to her that this was actually the case.

- REMOVING THE ROOT CAUSE

After identifying the root problem, several insights and ideas were shared with her to construct in her mind the values God had placed on her appearance.

- It was a surprise to her to learn that God had described exactly how she was to look, even before she was born. (Psalm 139:14-16)
- She saw that His "prescription" of her appearance was logical if He had specific achievement He wanted her to accomplish. (II Corinthians 12:9, Isaiah 45:9, Romans 9:20)
- The idea that God had not finished making her brought a new sense of excitement and anticipation. (Ephesians 2:10)
- She considered the analogy that her outward appearance is only a "frame" around the inward qualities God wants to develop. When a picture is completed, the primary focus is on it - not on the frame. The frame blends into the picture and in a unique way enhances the qualities of the picture. In the same way, her outward appearance will only emphasize and enhance the inward qualities which God wants to develop. (I Peter 3:3, 4, Proverbs 15:13)
- A new sense of confidence and assurance was also gained from the idea that God's reputation is also at stake in the "finished picture." He creates out of her life and that the purpose of a picture is to be placed in a position of prominence so that hundreds can admire and praise the ideas and abilities of the Artist. (Matthew 5:16)



- Based on these insights, she responded with the following steps:

1. She acknowledged her bitterness toward God for the way He made her and asked Him to forgive her for not recognizing His workmanship in her.
2. She thanked God for just the way He made her. She especially thanked Him for her height.
3. She was now inwardly free to commit to the Lord her interest in the fellow at school. True commitment involves thanking the Lord whatever the outcome may be. She purposed to thank the Lord for whatever response this fellow would have to her.

- A NEW FREEDOM

A sense of new personal freedom was immediately evident in her personality.

Later that evening, her Dad, who is a medical doctor, visited me. With tears of joy, he exclaimed, "I want to thank the Lord and thank you for what happened to my daughter this afternoon. I have never seen her so happy!"

- SUMMARY

It is rare to find a teen-ager who is basically satisfied with the way he looks. He is either too short or too tall; too fat or too thin; too light or too dark. It is equally rare to find a teen-ager who has logically considered how his rejection of self has affected his response to God.

The basic steps toward acceptance of self involve the building of new thought patterns which identify the value and purposes God has for our appearance, abilities, parentage and environment.

APPENDIX C

"Principles of God's Chain-of-Command"

from

Institute in Basic Youth Conflicts

by

Bill Gothard

# PRINCIPLES OF GOD'S CHAIN-OF-COMMAND

• The key to practical faith is the ability to see the hand of God in the attitudes, actions and directions of those whom God places over our lives.

Failure to discern God in rightly ordained authority will greatly decrease our awareness of Him and will greatly increase our conflicts and tensions with others.

# HOW WOULD YOU ADVISE...?

ILLUSTRATION #1

• A twenty-one-year-old girl who is supporting herself and living away from home firmly believes that it is God's will to marry a certain young man. This girl's parents don't attend church. Both the girl and the one she wants to marry have a strong faith in God. The girl's parents strongly oppose this marriage, stating only that they don't think he is the right one for their daughter, and therefore, that the marriage won't work out. Both the girl and her boyfriend feel that the marriage will work out.

• WOULD YOU ADVISE THIS GIRL TO:

- ☐ A. Follow what she believes to be God's will
- ☐ B. Follow her parents' wishes

ILLUSTRATION #2

• An eighteen-year-old boy plans to go into the ministry. He prays about what college to attend and finally chooses a top-ranking Bible College. His parents fail to comprehend the importance of either the ministry or the Bible education and they threaten to withhold all college funds unless he attends a near-by university. Their counsel to him is that if he learns another profession first, he can always have something to fall back on if he fails in the ministry. The son's point is that he doesn't plan to fail in the ministry and that he needs the Bible training.

• WOULD YOU ADVISE THIS BOY TO:

- ☐ A. Pay his own way through Bible College
- ☐ B. Attend the university

ILLUSTRATION #3

• A teen-ager has been slipping out of her house every Sunday evening to attend a nearby church youth meeting. She knows her mother would be angry if she found out that her daughter was going to this church, so she has had to do it secretly. The services at this church are a great help to this teen-ager.

• WOULD YOU ADVISE THIS TEEN-AGER TO:

- ☐ A. Continue secretly attending the church
- ☐ B. Ask her mother for permission and stop attending if she objects

CORRECT ANSWERS →

- WOULD YOUR ADVICE BE CONSISTENT WITH GOD'S . . .

# CHAIN - OF - COMMAND

• The following commands from Scripture indicate the extent to which God has committed Himself to work through parents. Notice that the spiritual condition of the parents is not listed as a factor in obeying these clear commands.



## • CORRECT ANSWERS



B. Follow her  
parents'  
wishes



B. Attend the  
university



B. Ask her  
mother for  
permission  
and stop  
attending  
if her mother  
objected

• "The right thing for you to do is to obey your parents as those whom the Lord has set over you." Ephesians 6:1 (Phillips)

• "Honor (revere and respect as God's picked representatives over you) your father and mother; . . . that it may be well with you, and that you may live long on the earth." Ephesians 6:2, 3

• "Obey your parents in all things . . . for this is well pleasing unto the Lord." Colossians 3:20

• "Every Christian ought to obey the civil authorities, for all legitimate authority is derived from God's authority, and the existing authority is appointed under God. To oppose authority then is to oppose God, and such opposition is bound to be punished." Romans 13:1, 2 (Phillips)

• "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck.

• "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and the reproofs of instruction are the way of life." Prov. 20-23

• "A fool despiseth his father's instruction: but he that regardeth reproof is prudent." Proverbs 15:5

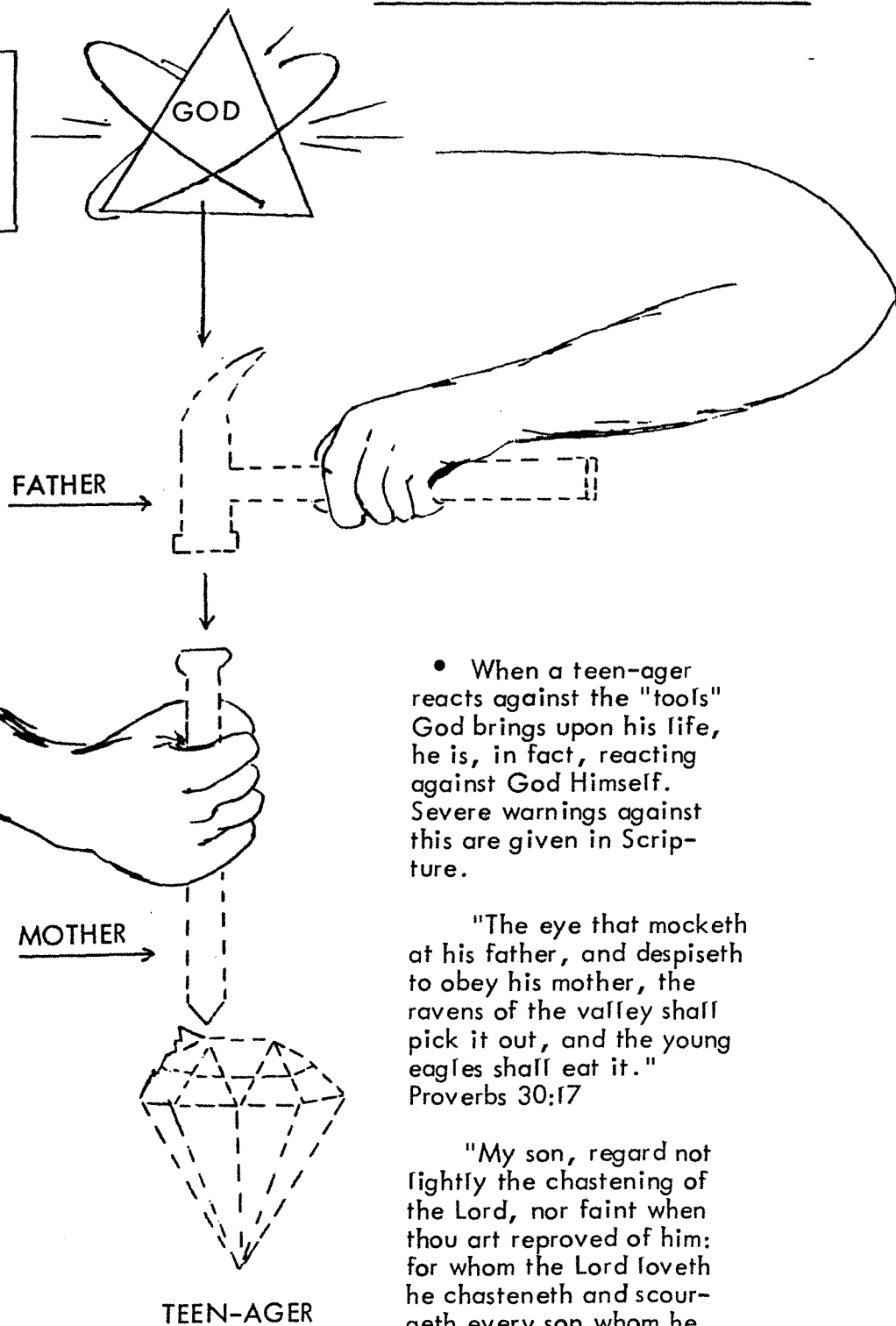
- A TEEN-AGER'S RESPONSE TO HIS PARENTS' AUTHORITY WILL SOON BECOME HIS RESPONSE TO GOD'S AUTHORITY →

## HOW BIG IS YOUR GOD?

## GOD'S PURPOSE

IN HIS CHAIN-OF-COMMAND

- God is able to accomplish His purposes in our lives through those He places in authority over us.



- When a teen-ager reacts against the "tools" God brings upon his life, he is, in fact, reacting against God Himself. Severe warnings against this are given in Scripture.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."  
Proverbs 30:17

"My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."  
Hebrews 12:5 (Phillips)

- A significant concept God's purpose through His chain-of-command is seen when we picture the Christian teen-ager as a diamond in the rough." (Isaiah 3:17)

- God's purpose, then, is to use parents as His tools, guided by His hands, in chipping away the rough edges of each life so that the true reflection of Christ can be seen in every angle.

- SEVERAL SIGNIFICANT INSIGHTS ARE ESSENTIAL FOR PROPERLY IDENTIFYING THE HAND OF GOD IN THE AUTHORITY OVER US. →

• LEARN TO DIFFERENTIATE...

# POSITION FROM PERSONALITY

• One of the first objections to following God's chain-of-command is often, "I can't respect the one I'm supposed to look to for authority."

This problem emphasizes the necessity of differentiating between a person's position and his personality.

- It is possible to respect a person's position of authority while at the same time being aware of personality deficiencies which need correcting.

When a teen-ager states in disgust, "Why should I listen to my parents? They tell me not to do certain things but go out and do the same things themselves," this teen-ager is failing to distinguish the difference between position and personality.

This same teen-ager would quickly see the error of this thinking if his friend stated, "Yesterday I got picked up for speeding but the policeman had such a bad personality that I decided to tear up the ticket."

Another significant statement which reflects a teen-ager's failure to distinguish position from personality is, "My parents don't even try to understand me, so why should I listen to them?!" It is more important for the teen-ager to understand God working through his parents than that his parents understand him.

God not only expects that those He places in authority will have personality deficiencies but He states that He is able to work through these deficiencies.

"Surely the wrath of man shall praise thee " Psalm 76:10

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Proverbs 16:7

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

"For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently, but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:18-20

- LEARN TO SEE HOW GOD USES HIS CHAIN-OF-COMMAND TO DEVELOP

# MATURE ATTITUDES

• No matter how inconsistent or unfair those in authority may be, we are responsible for our responses to them. God can use those who are hardest to get along with to motivate us to develop mature attitudes.

In each of the illustrations on page 1, those in authority detected immature attitudes.

ILLUSTRATION #1

• The parents of the twenty-one-year old girl, who disapproved of their daughter's marriage did so, among other reasons, because they detected underlying attitudes in both her and her boyfriend which would have been incompatible in marriage. One of those negative attitudes was a stubborn self-will. The parents sensed that each expected to be "the center of the stage." Neither had learned to submit to authority. They had no conception of deference, which is regard for the wishes of another. A big step of correction could be taken by following her parents' wishes to wait at least, so that proper attitudes could be learned by both the girl and the fellow. If, after a period of time, they still felt it was God's will to marry, it would then be a lot easier for God to change the parents' minds.

ILLUSTRATION #2

• The father of the eighteen-year-old boy who planned to go into the ministry detected in his son attitudes of ungratefulness, stubbornness and insensitivity to the feelings of others. Even though the father wasn't a Christian, he realized that these attitudes would cause his son to fail in the ministry. The very fact that his father had apprehensions of his failure in the ministry should have been a significant indication to the son. A proper response to his father would be an essential step in developing these qualities.

ILLUSTRATION #3

• The teen-ager who began to secretly attend a near-by church had previously developed the attitudes of rebellion and self-will toward her mother. By responding properly to her mother, she would allow her mother to see that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful encouragement as to why her mother should allow her to continue attending the church.

God is not nearly as concerned with what we go through as He is with our response to what we go through. In all that He designs or allows us to experience, His chief concern is that our attitudes become consistent with those of His Son, Jesus Christ. He was subject to the authority of His parents as He was growing up, even though at that time He felt that it ran counter to His Heavenly "Father's business." (Luke 2:49) Because of this response, He grew in wisdom, in stature, and in favor with God and man. (Luke 2:52) "Let this mind be in you, which was also in Christ Jesus... He humbled Himself, and became obedient..." (Philippians 2:5-8)



• DISCERN THE**BASIC INTENTIONS** OF THOSE IN AUTHORITY

- Learning to understand what those in authority are really trying to achieve is essential, especially when we are commanded to do something which violates Scripture or moral convictions.



Imagine the discouraging circumstances of being captured by a godless foreign government, having to leave your family and home and country, knowing that you will be commanded to do things which are against Scripture. These were Daniel's circumstances. Daniel "purposed in his heart that he would not defile himself."

Having done this, however, he displayed mature attitudes to those in authority over him. These attitudes brought him into "loving favor" with the prince of the eunuchs. Later the prince commanded Daniel and those with him to eat and drink that which violated Scripture. Daniel discerned that the basic intention of the prince was not to violate his convictions but to make him healthy and wise.

- The basic intentions of the parents who disapproved of their daughter's marriage were not to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, perhaps the hard way. They intended for her to avoid a lot of future complications which they knew they themselves would be involved in if she made the wrong choice in marriage. They intended to derive pleasure and joy from their daughter's happy marriage and looked forward to the possibility of grandchildren.

- The basic intentions of the father who wanted his son to go to the university were not to "talk him out of the ministry" but to provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative for what he had done for him. He intended to keep a channel of communication open so that his son would be responsive to future advice.

- The basic intentions of the teen-ager's mother were not to stop the girl from going to church but to develop obedience toward her parents. This obedience involved assuming responsibilities around the home rather than "running off all the time." The mother observed that some of the friends her daughter had met at this church were not obeying their parents and also condemned their parents for not being as "spiritual" as they were. She did not want her daughter to develop this attitude.

If the basic intention of one in authority is to have us violate Scripture or moral convictions, we are not to obey. When Peter was told not to present the Gospel to anyone, he replied, "Whether it is right in the eyes of God for us to listen to what you say rather than to what he says, you must decide." (Acts 4:19)

ILLUSTRATION #1

ILLUSTRATION #2

ILLUSTRATION #3

• LEARN TO DEVELOP

# CREATIVE ALTERNATIVES

• Mature attitudes, together with insight into basic intentions, prepare the way for creative alternatives.

Based on his insight into basic intentions, Daniel worked out an alternative which would not violate his moral convictions. Notice the respect and creativity and careful choice of wording in his request, "Please, give your servants a ten days' test, allowing us to eat vegetables and drink water. Then compare our looks with that of the other youths, who have eaten of the king's menu, and act according to your findings." (Daniel 1:12, Berkeley)

- Alternatives for the girl who wanted to get married were:

ILLUSTRATION #1

- A. Discuss with her parents the qualities she should look for in a husband.
- B. Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.
- C. Ask her parents to point out areas where both she and her boyfriend could improve.
- D. Request that her parents set up guidelines to help her discern whether she has met the right life partner.
- E. Be willing to show deference to her parents on the timing of the engagement.

ILLUSTRATION #2

- Alternatives for the fellow who wanted to go into the ministry were:
  - A. Accept the challenge of motivating new spiritual interest within his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.
  - B. Work out with his father and his minister areas of training at the university which would be useful both in the ministry and in another vocation.
  - C. Develop a personal program of study in the Scriptures and contacts with students at the university which would provide further training for the ministry.

ILLUSTRATION #3

- Alternatives for the teen-age girl were:
  - A. Ask forgiveness of her mother for past attitudes and actions which were wrong.
  - B. Commit her mother to the Lord prior to her request to attend the youth group, with the understanding that the Lord would be able to speak to her through her mother.
  - C. Determine ahead of time that she would silently thank the Lord for whatever answer her mother gave and continue to develop right attitudes in the home.

- DEVELOP CONFIDENCE IN GOD'S ABILITY TO BRING ABOUT

# CHANGED DECISIONS

• When our ways please the Lord, He makes even those who are against us to be at peace with us. (Proverbs 16:7)

"The heart of the 'king is in the hand of the Lord, as the rivers of water: he turneth it withersoever he will." (Proverbs 21:1)

One of the most significant illustrations of God's ability to change decisions is contained in the account of Pharaoh freeing the nation of Israel. As Pharaoh hardened his heart, God increased the pressure until he agreed to let the Israelites go. Meanwhile, the nation of Israel became strong as they obeyed those who were ruling over them. "There was not one feeble person among their tribes." (Ps. 105:37)

• When the twenty-one-year-old girl followed the alternatives listed on page 7, her parents recommended a three-year wait to allow the fellow to finish his education and to get financially prepared for marriage. They felt that if he wasn't the right one, the interest would diminish. During this time, however, both developed inward qualities which increased the respect of her parents for the boy. This resulted in the parents' full approval of the marriage. On their wedding day, her father said with tears in his eyes, "This is the happiest day in my life!"

• When the eighteen-year-old boy followed the directives of his father and attended the university, he not only developed training which was extremely helpful in later years of ministry but also found his father taking an active part in spiritual pursuits as well as encouraging him to go into the ministry.

• The teen-age girl agreed in prayer that she would willingly accept and thank the Lord for whatever answer her mother gave her. When she asked her mother if she could go to the youth group, her mother became extremely angry and said, "No. You can't go to that youth meeting! I want you to stay home tonight!" The girl's gracious response was, "Is there something you would like me to do around the house tonight?" This response shocked her mother. In unbelief she commented, "Yes. Get out in the kitchen and do the dishes!"

The girl cheerfully began the project. Before she had finished, her mother came into the kitchen and gruffly asked, "Do you have your homework done for tomorrow?" The daughter replied that it was completed. Minutes later, the mother returned to the kitchen and with soft gruffness said, "Since you've done the dishes and your homework, I guess you can go to that meeting tonight; but make sure you come home right afterward!"

# CONSEQUENCES OF VIOLATING GOD'S CHAIN-OF-COMMAND

- IN MARRIAGE

A significant aspect of the chain-of-command is contained in the following passage:

"For this cause (marriage) shall a man leave his father and mother (physically and emotionally) and shall cleave to his wife." (Genesis 2:24 and Matthew 19:5)

When an unresolved conflict exists between a son or daughter and the parents, it is impossible for that son or daughter to leave the parents emotionally. Communication is limited and emotional tension builds up. The following situation is an example of this problem.

- When the parents of an eighteen-year-old girl learned about their daughter's engagement to a fellow whom they highly disapproved of, they tried desperately to dissuade her from the marriage. She had already decided not to change her mind, no matter what they said. During many heated arguments, they warned her, "Your marriage won't work out!"

This warning was to have far-reaching effects in her marriage, her children's marriages and in the lives of her grandchildren. During the first years of her marriage, there were several difficult adjustments with her husband. Each adjustment caused her to recall the warnings of her parents, "Your marriage won't work out!" Desperately she tried to make her marriage appear as if it were working out. This hindered her from receiving needed counsel from her mother.

As the children were growing up, she found herself thinking of them as further evidence in her contest against her parents. She wanted the children to strengthen her claim of having a successful family. This resulted in stricter discipline than the children felt was just. Whenever they would do something wrong, her thought was, "What would my mother say if she saw this?!" This caused her to over-correct her children.

When the children became teen-agers, they began dating individuals whom their mother disapproved of. The mother tried to reason with them, but they were bitter against her because of her severe discipline. She warned them, "Your marriage won't work out, you better listen to me because I should have listened to my mother!" But the damage was done, and her children did not desire to understand the continuing consequences of rebelling against God's chain-of-command.

- "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." (Numbers 14:18)

# THE **POTENTIAL** OF FOLLOWING GOD'S CHAIN-OF-COMMAND

## • IN BUSINESS

- One afternoon, a teen-ager pleaded in desperation, "What should I do - quit my job now or go in tonight and get fired?!"

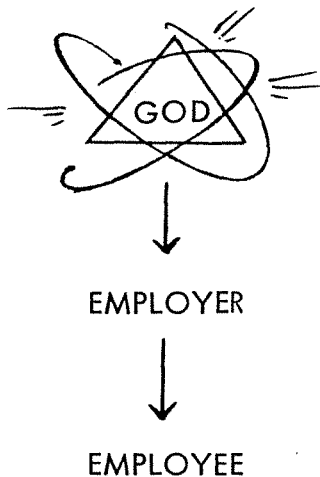
The teen-ager went on to explain the problem. "I've worked at this store since the beginning of this school year, and nothing I do seems to please my boss. I was fired from the last job I had, and if I get fired from this one, it'll look terrible on my record. So I guess I'd better quit."

When I called the manager of the store and explained to him that one of his employees had come for counsel on how he could do a better job at the store, the manager was quite pleased and willing to cooperate in any way he could. He explained that when this teen-ager first began working at the store, he wasn't very good with the customers, but after awhile this began to improve. In fact, it went the other direction, and now the teen-ager would spend half an hour at a time talking with his friends! The manager explained that he didn't mind a conversation of five minutes or so, but he didn't feel such long conversations were right since they hindered the boy from putting the stock on the shelves.

I assured him that he was right and that I would do my best to convey these ideas to the teen-ager. Later that day the teen-ager wanted to know how my conversation turned out with his boss. The following conversation took place:

"Suppose Jesus Christ Himself was the manager of that store. Would that make a difference in the quality of your work?"

He replied, "It sure would!" I then explained, "Do you realize that God expects you to consider that you are actually working for Jesus Christ on your job?" We then looked at Colossians 3:22-24:



- "Employees, your job is to obey your employers, not with the idea of currying favor, but as a sincere expression of your devotion to the Lord. Whatever you do, put your whole heart and soul into it, as into work done for the Lord, and not just for men - knowing that your real reward, a heavenly one, will come from the Lord, since you are actually employed by the Lord Christ, and not just by your earthly employer." (Phillips)

• DISCERNING VISIBLE SYMPTOMS OF

# *COMMUNICATION BREAKDOWN*

## AN ILLUSTRATION OF BREAKDOWN IN PARENT-TEEN COMMUNICATIONS

One summer day, a father said to his twelve-year-old boy: "A week from this Saturday, I'll take you on a fishing trip."

Excitedly the boy began to plan for that day. He gathered all the fishing gear and made a list of all the other things he would need. He mowed a neighbor's lawn and with the money bought equipment for the trip.

He could hardly wait for the day to arrive. By Friday night, he had everything packed, ready to go the first thing in the morning.

Early the next morning the phone rang. It was the director of one of the organizations to which his father belonged. The director reported that the man who was to assume certain responsibilities that day was sick and asked if the father could take his place.

After a few moments of silence, the boy heard his father answer, "I think I can. I'll be right there."

In the rush of his regular work and all the other responsibilities, the father had forgotten about the fishing trip he had promised to his son. This was just another Saturday to him in which he could catch up on odds and ends around the house. When the call came, he decided that the need of the organization was more important than the things at home. He quickly got dressed, skipped breakfast and drove off.

As his son began to realize that the things he had anticipated would not come true, he found it hard to keep back the tears. He could have reminded his father about the day, but he decided instead that his father was too busy for him.

With a broken heart, he unpacked all the equipment he was to use that day. That night when his father returned home, and in the days following, the boy found that he could not respond to his father the way he used to.

The inner conflicts and visible symptoms which the boy developed in the following years took the pattern outlined in "Abnormal Social Developments."

# ABNORMAL SOCIAL DEVELOPMENTS

VISIBLE SYMPTOMS	INTERNAL CONFLICTS	CORRELATED INSIGHTS
ager is deeply offended by parent	Resists "divine impulse" to forgive	"Be careful that none of you fails to respond to the grace which God gives, for if he does, there can very easily spring up in him a bitter spirit." Hebrews 12:15
COMMUNICATION BREAKDOWN	WOUNDED SPIRIT ↓	
UNGRATEFULNESS Benefits become compensations for parents "offense"	ALIENATION OF AFFECTION ↓	J. Edgar Hoover has observed that one of the chief characteristics of a juvenile delinquent is the attitude that society owes him a living.
STUBBORNNESS	REJECTION OF AUTHORITY ↓	I Samuel 15:23 "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."
OPEN REBELLION	ESTABLISHMENT OF SELF AUTHORITY ↓	The teen-ager wants an equal status with his parents. Satan's rebellion was in desiring to be like God. Is. 14:14
WRONG FRIENDS	COMPATIBILITY OF REBELLION ↓	Characteristics of wrong friends: 1. Sensuality prime objective 2. Humor from shameful deeds 3. Future consequences disregarded (Philippians 3:19)
DEFENSE OF SENSUALITY Self authority produces relative standard	FULFILLMENT OF SENSUAL DESIRES ↓	Galatians 5:19-21 (Phillips) "The activities of the lower nature are obvious. Here is a list: sexual immorality, impurity of mind, sensuality..."
CONDEMNING OTHERS	DEEP SENSE OF GUILT DEVELOPS ↓	Romans 2:1 "For wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."
FRIVOLITY OR DEPRESSION	THOUGHTS OF SUICIDE "Suicide is now third as a cause of death among young persons ages 15 to 19." AMA News 7/65 (It is 2nd cause of college deaths)	Proverbs 14:13 "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." (See also Job 10:1)

# PARENTS' RESPONSE



RELATED SCRIPTURE	PARENTS' RESPONSE	TEEN-AGER'S VISIBLE SYMPTOM
<p>"And, ye fathers, provoke (<i>οργιζω</i> - erupt in anger) not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6:4</p>	<p>OVERLOOK SYMPTOM AS TEMPORARY</p> <p>↓</p>	<p>← COMMUNICATION BREAKDOWN</p>
<p>"Only by pride (evidenced by refusing to ask forgiveness for over-correction) cometh contention: but with the well advised is wisdom." Proverbs 13:10</p>	<p>CONCERN OVER SYMPTOM BALANCE GENEROSITY WITH COMMANDS</p> <p>↓</p>	<p>← UNGRATEFULNESS</p>
<p>"A brother (son) offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Proverbs 18:19</p>	<p>COMPARE CHILD'S BENEFITS WITH THEIR PAST HARDSHIPS</p> <p>This further separates the teen-ager from the parents' "world"</p> <p>↓</p>	<p>← STUBBORNNESS</p>
<p>"He that soweth iniquity shall reap vanity: and the seed of his anger shall fail." Proverbs 22:8</p>	<p>INCREASE DEMANDS AND TIGHTEN REGULATIONS</p> <p>↓</p>	<p>← OPEN REBELLION</p>
<p>"Fathers, provoke (<i>ερεθιζω</i> - irritate, harass) not your children to anger, lest they be discouraged." Colossians 3:21</p>	<p>SUSPECT AND QUESTION THE TEEN-AGER'S ACTIONS AND MOTIVES: THEY SEEK OUTSIDE HELP</p> <p>↓</p>	<p>← WRONG FRIENDS</p>
<p>"For I the Lord thy God am a jealous God, visiting the iniquity of the father upon the children unto the third and fourth generation of them that hate me." Exodus 20:5</p>	<p>COMPARE PRESENT MORALITY WITH PAST GENERATION</p> <p>↓</p>	<p>← DEFENSE OF SENSUALITY</p>
<p>"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13</p>	<p>JUSTIFY THEIR OWN PAST ACTIONS AND PRESENT ATTITUDES</p> <p>↓</p>	<p>← CONDEMNING OTHERS</p>
<p>"A wise son maketh a glad father: but a foolish son is the heaviness of his father." Proverbs 10:1</p>	<p>OUTWARDLY GIVE UP ON CHILD - INWARDLY GRIEVE</p>	<p>← DEPRESSION OR ECSTASY</p>



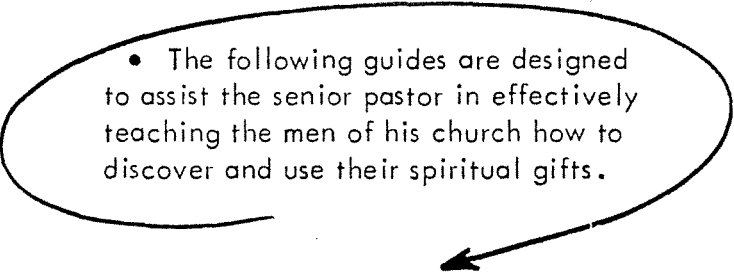
APPENDIX D  
SPIRITUAL GIFTS

# UNDERSTANDING SPIRITUAL GIFTS

## PART 1

# A GUIDE

## TO PRESENTING SPIRITUAL GIFTS

- 
- The following guides are designed to assist the senior pastor in effectively teaching the men of his church how to discover and use their spiritual gifts.

### 1. CREATE ANTICIPATION

Use carefully worded questions and statements to prompt excitement in discovering spiritual gifts. For example:

- In Romans 12, seven gifts are listed. Each Christian has a gift and is told to concentrate on it. How many of you know what your spiritual gift is?  
\_\_\_\_\_
- One of the basic keys to harmony in marriage and the church is understanding each other's spiritual gift. How many of you think you know what your partner's or parents' spiritual gift is?  
\_\_\_\_\_
- What would you think of a person who received a very special gift but never opened it up? Each Christian has been given a spiritual gift from God, but I wonder how many of us have discovered what it is and have begun to use it?  
\_\_\_\_\_
- God channels His love to others through us as we exercise our spiritual gift. (Galatians 6; 1 Peter 4:8-11) There are specific hindrances which must be removed before we can use our gift as a channel of His love.

### 2. DISCERN GOD'S TIMING

Spiritual gifts are not discussed until Romans 12 and 1 Corinthians 12. Chapters 1-11 were designed to resolve moral conflicts and create a genuine desire for God's best. Unresolved moral conflicts will not only hinder a person from discovering and properly using his spiritual gift, but may also result in confusion on what is presented about the gifts. It is, therefore, important that the pastor discern when his people are ready to learn about spiritual gifts.

### **3. GAIN EXPERIENCE BY TEACHING TWO OR THREE**

Before presenting this material to a larger group, it is essential to gain the experience of teaching two or three. This will help you to learn the following:

1. How much time is necessary for your presentation.
2. What questions will be asked about the material.
3. What points need special emphasis.

### **4. ARRANGE A SPECIAL WORKSHOP**

It is essential that time be given for not only the presentation, but for the taking of notes and discussion of the material. This can best be done in a structure of a workshop or a one-day session or an over-night. About seven hours of sessions should be planned during this time.

### **5. TEACH THE MEN FIRST**

An essential step in training men to be spiritual leaders is to give them basic information which they in turn can share with their wives, sons and daughters and those without fathers.

### **6. HAVE THE MEN TAKE THEIR OWN NOTES**

A person is able to concentrate better and assimilate more when he takes his own notes. A general outline form may be used to assist the men in taking notes.

### **7. PRESENT THE MATERIAL IN THREE PARTS**

- A. Understanding spiritual gifts (2-1/2 hours).
- B. Discovering your spiritual gift (2-1/2 hours).
- C. Using your spiritual gift (2 hours).

## **8. EMPHASIZE CRITICAL POINTS**

There are certain ideas that will help to clear up a great deal of misunderstanding. The one presenting the material must not only be aware of these points but give special attention to these during the sessions.

- A. Why is the word "charisma" used for gifts other than Romans 12? (Charisma is a designation of a general category like "fruit." There are different kinds of fruit.)
- B. How do you arrive at three categories? (By a word study of I Corinthians 12:1-6.)
- C. How can you be sure the lists of gifts in Scripture fall into these categories? (By the words used in describing the lists.)
- D. How do you establish the gifts of Romans 12 as motivational gifts? (By the definition of the word "grace" which is emphasized in that chapter.)
- E. How do you know we only have one gift? (By the Scripture which emphasizes this point. See page 7 #14)

## **9. EXPLAIN REASONS FOR INDECISION**

Often it takes time for a person to discern his spiritual gift. There may be a need for spiritual maturity, or he may be confusing his ministry gift with his motivational gift, or he may need further involvement with ministering to others, or he may be imitating or reacting to a gift.

## **10. AVOID ARGUMENTATION**

A ministry of the Holy Spirit is to bring about harmony in the Body of Christ. It would certainly follow, therefore, that a proper presentation of the gifts would also bring harmony among Christians. The following points are also important in avoiding disharmony.

- A. Maintain a spirit of learning.
- B. Give the overall picture before discussing specific questions.
- C. Don't try to answer controversial questions in public. In private, seek to discover the questioners' frame of reference and instruct them as did Aquila and Priscilla. Acts 18:26
- D. Don't react to differing groups of viewpoints. It will cause an imbalance in your presentation. This includes naming any other group.

# DISCERNING SPIRITUAL GIFTS

- If each Christian properly understood his spiritual gift, it would not only motivate him to greater commitment and service, but would also bring a whole new excitement to the Body of Christ.

## 1. EVERY CHRISTIAN HAS A SPIRITUAL GIFT

When we were born physically we possessed certain natural abilities. When we were born again spiritually we received certain spiritual abilities as a member of the Body of Christ. "So we being many are one body in Christ and everyone members one of another. Having then gifts differing according to the grace that was given us..." Romans 12:5 & 6.

## 2. JOY COMES IN EXERCISING OUR GIFT

The root word for gift is CHARISMA. This comes from the word CHAR which means joy. CHARIS is the word for grace which involves God giving us the desire and power to accomplish God's will. Phil. 2:13.

## 3. FINDING PERSONAL FULFILLMENT IS ONLY POSSIBLE BY DEVELOPING OUR SPIRITUAL GIFT

Each of us has a desire for meaningful achievement. The ultimate of this is having a significant part in a divine program. This divine program is being carried through the Body of Christ by the proper functioning of each man's gift. *2 Cor 12:18*

## 4. EACH GIFT IS DESIGNED TO PERFECT THE BODY OF CHRIST

Just as there are varying functions in the members of our body, so each Christian has a particular and necessary function in the Body of Christ. Failure to exercise our gift weakens the ministry of the Body of Christ. *1 Cor 12:27*

## 5. GOD WANTS EACH OF US TO UNDERSTAND OUR GIFT

If we are to concentrate on our gift as instructed in Romans 12, we must first understand what that gift is. Also, if we are to have harmony with others within the Body of Christ, we must understand what their particular functions are.

## 6. THERE ARE THREE DISTINCT CATEGORIES UNDER SPIRITUAL GIFTS

"Now concerning spiritual (matters), brethren, I do not want you to be uninformed... There are varieties of gifts...there are varieties of service and there are varieties of workings." I Corinthians 12:1-6.

<b>I. MOTIVATIONS</b> <b>CHARISMATION</b>  The basic inward drive which God places in each Christian to express His love. I Cor. 12:4	<b>II. MINISTRIES</b> <b>DIAKONION</b>  The opportunities of Christian service which are open to us for the exercise of our basic motivation. I Cor. 12:5	<b>III. MANIFESTATIONS</b> <b>ENEHEMA PHANEROSIS</b>  The actual result in the lives of those to whom we minister as determined by the Holy Spirit. I Cor. 12:6
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*Note: The Gifts of the Spirit are listed in I Cor. 12:8-11*

## 7. SCRIPTURE LISTS THE GIFTS UNDER THEIR SPECIFIC CATEGORIES

I. MOTIVATIONS  
(Romans 12:3-9)

II. MINISTRIES  
(I Cor. 12:27-31  
and Ephesians 4)

III. MANIFESTATIONS  
(I Cor. 12:7-11)

## 8. WHEN WE EXERCISE OUR MOTIVATION (ROMANS 12) THROUGH OUR MINISTRY (I COR. 12:27-31, EPHESIANS 4) THE HOLY SPIRIT DETERMINES WHAT MANIFESTATIONS (I COR. 12:7-11) WILL BENEFIT THE RECEIVER THE MOST. (I COR. 12:7)

(See illustration on page 5)

## 9. WE ARE NOT TO SEEK AFTER MANIFESTATIONS BUT TO CONCENTRATE ON OUR MOTIVATIONAL GIFT AND THE MOST EFFECTIVE MINISTRY OF EXPRESSING IT.

See: I Corinthians 12:31 and 14:1: "But pursue love, have a zeal for the spiritual gifts in order that ye may prophesy."

## 10. THERE ARE SEVEN BASIC MOTIVATIONS

- |                    |                |
|--------------------|----------------|
| 1. DECLARING TRUTH | 5. GIVING      |
| 2. SERVING         | 6. RULING      |
| 3. TEACHING        | 7. EMPATHIZING |
| 4. EXHORTING       |                |

## DEFINING BASIC MOTIVATIONS

DEFINITION	AMPLIFICATION AND GUIDES	DANGER OR ABUSE
<p><b>1</b> <u>PROCLAIMING TRUTH</u></p> <p>The motivation to reveal unrighteous motives or actions by presenting God's truth.</p>	<ul style="list-style-type: none"> <li>To be persuasive in speech. To bring to light things previously concealed. To reveal the secrets of men's hearts causing them to fall down and worship God. 1 Cor. 14:25.</li> </ul> <p><u>A proclaimer must:</u> 1) Have love without hypocrisy; 2) Despise that which is evil; 3) Grasp that which is good.</p>	<ul style="list-style-type: none"> <li>Being proud of his rhetoric and persuasiveness.</li> <li>Becoming more dependent on his ability to speak than the power of the Holy Spirit to convict.</li> <li>Seeing people as groups rather than individuals with personal needs.</li> </ul>
<p><b>2</b> <u>SERVING</u></p> <p>The motivation to demonstrate love by meeting practical needs.</p>	<ul style="list-style-type: none"> <li>To detect personal needs. To overlook personal discomfort in order to meet these needs.</li> </ul> <p><u>A server must:</u> 1) Have genuine affection for others; 2) Demonstrate brotherly responsibility; 3) Be willing to let others have the credit.</p>	<ul style="list-style-type: none"> <li>Being proud of his good deeds.</li> <li>Being pushy or premature in meeting the needs of others before they realize their needs.</li> <li>Becoming bitter when deeds are not recognized or appreciated.</li> <li>Over-emphasizing practical needs to the neglect of basic spiritual needs.</li> </ul>
<p><b>3</b> <u>TEACHING</u></p> <p>Clarifying truth. The motivation to search out and validate truth which has been presented.</p>	<ul style="list-style-type: none"> <li>To engage in research and detailed study in order to validate truth. A digging out of facts and accumulation of knowledge.</li> </ul> <p><u>A teacher must:</u> 1) Be diligent in the details of his work; 2) Fervent in spirit; 3) Do his work as unto the Lord.</p>	<ul style="list-style-type: none"> <li>Boasting of the knowledge which he has accumulated.</li> <li>Concentrating on details of information rather than communicating basic life principles.</li> <li>Being more concerned about the research than the response of his students.</li> </ul>
<p><b>4</b> <u>EXHORTATION</u></p> <p>The motivation to stimulate the faith of others.</p>	<ul style="list-style-type: none"> <li>"To call to the side to urge one to pursue a course of conduct." Personal counseling to encourage spiritual growth.</li> </ul> <p><u>An exhorter must:</u> 1) Rejoice in hope; 2) Be patient with slow progress; 3) Be persistent in prayer.</p>	<ul style="list-style-type: none"> <li>Boasting of personal results.</li> <li>Becoming discouraged with lack of progress.</li> <li>Motivating others for selfish gain.</li> <li>Spending too much time with those who want only temporary relief.</li> </ul>



DEFINITION	AMPLIFICATION AND GUIDES	DANGER OR ABUSE
<p><b>5. <u>GIVING</u></b></p> <p>The motivation to entrust personal assets to others for the furtherance of their ministry.</p>	<ul style="list-style-type: none"> <li>• To organize personal business in order to gain assets. An ability to make quick decisions regarding the immediate needs which others have.</li> </ul> <p><u>The giver must:</u> 1) Give freely to the total needs of fellow Christians; 2) Take a genuine interest in the needs of strangers.</p>	<ul style="list-style-type: none"> <li>• Being proud of his giving.</li> <li>• Measuring spiritual success by material assets.</li> <li>• Overlooking long-range goals in meeting immediate needs.</li> </ul>
<p><b>6. <u>RULING</u></b></p> <p>The motivation to coordinate the activities of others for the achievement of common goals.</p>	<ul style="list-style-type: none"> <li>• To preside over. To lead. To stand before. To distinguish major objectives and help those around him to visualize them.</li> </ul> <p><u>The ruler must:</u> 1) Bless those who curse him; 2) Do whatever he can to make their life happy and spiritually prosperous.</p>	<ul style="list-style-type: none"> <li>• Being proud of his power.</li> <li>• Using people to accomplish his goals rather than meeting their personal needs.</li> <li>• Overlooking major character faults in those who are useful to reaching his goals.</li> </ul>
<p><b>7. <u>SHOWING MERCY</u></b></p> <p>The motivation to identify with and comfort those who are in distress.</p>	<ul style="list-style-type: none"> <li>• To feel empathy with the misfortunes and misery of others. To mentally and emotionally relate to their needs and give them aid.</li> </ul> <p><u>The merciful must:</u> 1) Share the happiness of those who are happy; 2) Enter into the grief of those who are in sorrow.</p>	<ul style="list-style-type: none"> <li>• Being proud of his ability to empathize.</li> <li>• Resenting others who are not sensitive to personal needs.</li> <li>• Failing to be firm when necessary.</li> <li>• Being guided by emotions rather than logic.</li> </ul>

# VARIOUS MANIFESTATIONS RESULTING FROM ONE SPIRITUAL MOTIVATION

## MINISTRY (EPHESIANS 4)

- He uses the means of prophecy to convey his message.

1. APOSTLE (One sent forth from the church for specific Christian service.)

2. PROPHET (A proclaimer of God's message primarily among Christians.)

3. EVANGELIST (A proclaimer of God's message primarily to non-Christians.)

4. PASTOR (One who oversees and cares for the needs of Christians.)

5. TEACHER (One clarifying and preserving truth.)

Additional ministries from 1 Cor. 12:28.

6. WORKER OF POWER (One who performs supernatural deeds.)

7. HEALING (One who exercises the gift of healing.)

8. HELPER (One who assists leadership to minister to the weak and needy.)

9. ADMINISTRATOR (One who guides and directs the local church.)

10. TONGUES (Speaker of various languages.)

## MANIFESTATIONS (1 COR. 12:7-11)

- His message is used by the Holy Spirit to produce the following manifestations among his hearers:

A. WORD OF WISDOM

One sees forgiveness from God's point of view.

B. WORD OF KNOWLEDGE

Another understands how to gain a clear conscience.

C. FAITH

Another visualizes what God wants him to do regarding a clear conscience.

D. HEALING

Another gains health as he applies this truth to his life.

E. EFFECTIVE MIRACLES

Another allows God to work supernaturally through gaining a clear conscience.

F. PROPHECY

Another has areas of his life which were concealed brought to light.

G. DISTINGUISHING OF SPIRITS

Another discerns attitudes which would hinder him in asking forgiveness.

H. VARIOUS TONGUES

Another's spirit is freed to communicate with God.

I. INTERPRETATION OF TONGUES

Another is enabled to translate spiritual truth.

## MOTIVATION (ROM. 12)

- A Christian exercises his motivation of exhortation. He encourages his hearers to gain a clear conscience.

## **11. EACH OF US IS COMMANDED TO PERFORM ALL SEVEN ACTIVITIES**

1. DECLARING TRUTH: "Make love your aim and earnestly desire spiritual gifts, especially that you may prophesy (proclaim truth)." 1 Cor. 14:1.
2. SERVING: "Through love serve one another." Gal. 5:13.  
"Whatever you do, do your work heartily, as for the Lord... It is the Lord Christ whom ye serve." Col. 3:23-24.
3. TEACHING: "Teach and help one another along the right road with your psalms and hymns and spiritual songs..." Col. 3:16.  
"...Teach them to observe all things that I have commanded you." Matt. 28:20.
4. EXHORTING: "...Exhort one another daily, while it is called today." Heb. 3:13. "...Exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.
5. GIVING: "Freely ye have received, freely give" Matt. 10:8.  
"Give and it shall be given unto you..." Luke 6:38.  
"Distribute to the necessity of the saints." Rom. 12:13.
6. RULING: "A father must manage his own household well..." 1 Tim. 3:4. "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. 17:2. "...He that ruleth his spirit is mightier than he that taketh a city." Prov. 16:32.
7. MERCY: After illustrating mercy in the account of the good Samaritan, Jesus said, "Go and do likewise." Luke 10:37.  
"Bear ye one anothers burdens and so fulfill the law of Christ." 11 Cor. 13:8. "...put on a heart of compassion." Col. 3:12

## **12. EACH OF US WILL PERFORM ALL SEVEN ACTIVITIES, BUT THROUGH OUR BASIC MOTIVATION**

If our gift is teaching, we will show mercy to one who is sick in order to clarify truth. If our gift is giving, then we may use the activity of administration to help others organize their affairs. If our gift is exhortation, then we may use the activity of preaching to talk to a group as we would one person.

## **13. THERE IS MINIMUM WEARINESS AND MAXIMUM EFFECTIVENESS IN ALL SEVEN ACTIVITIES WHEN WE APPROACH THEM THROUGH OUR MOTIVATION. THE REVERSE IS TRUE WHEN WE TRY TO IMITATE SOMEONE ELSE'S MOTIVATION**

**14.** THE FOLLOWING SCRIPTURE INDICATES THAT WE HAVE ONLY ONE BASIC MOTIVATIONAL GIFT

A. The noun for gift in I Peter 4:10 is singular in number. "...As every man hath received the gift, even so minister the same one to another."

B. Gifts are compared to members of a body. "For we have many members in one body and all members have not the same office, so we being many are one body in Christ." Romans 12:4.

C. Each man is to concentrate fully on the gift God has given him. This would not be possible if he had more than one motivational gift. See Romans 12:3-8.

**15.** KNOWING EACH OTHER'S MOTIVATION COORDINATES AND UNIFIES CHRISTIANS WITHIN THE BODY OF CHRIST

If a chairman of a church board has the motivation of serving, he will emphasize practical needs. If a pastor has the gift of mercy he will emphasize the feeling of people through his messages and prayers. If a pastor has the motivation of administration, he will emphasize getting projects completed and the proper procedure to accomplish the projects.

**16.** THE GOAL OF OUR BASIC MOTIVATION IS FREEING OTHER CHRISTIANS TO CARRY IT ON AS AN ACTIVITY

We will be especially sensitive to any Christian who is not exercising our motivation as a part of his Christian life, whatever his basic motivation may be.

# 4 BASIC PURPOSES

## OF TONGUES IN THE NEW TESTAMENT CHURCH

SPECIFIC NEEDS OF TONGUES IN THE N.T. CHURCH	THE CONTINUATION OF THOSE SPECIFIC NEEDS FOR OUR DAY	THE ULTIMATE ACHIEVEMENT REPRESENTED BY THESE N.T. NEEDS	PRESENT DAY DANGERS
<p>1. To proclaim the "mighty works of God" to "Jews out of every nation under heaven" in their own language at Pentecost.</p> <p>Acts 2:5-21 Joel 2:26-32</p>	<p>(Fulfilled at Pentecost) Isa. 28:11</p>	<p>To translate the Scripture into every language in order to "Teach them to observe all things..." Matt. 28:30</p>	<p>There is a danger in depending more on human scholarship than the discernment of the Spirit in translating the true message of Scripture I Cor. 2:12:16</p>
<p>2. To confirm to Jewish Christians that God had also granted repentance to Gentiles.</p> <p>Acts 10:43 Acts 11:18</p>	<p>(This fact has been confirmed)</p>	<p>To unite all groups of believers with varying backgrounds and needs and ministries into a healthy and harmonious fellowship.</p> <p>John 17:21-23</p>	<p>When believers become spiritually weakened because a basic truth has been neglected, a concerned minority will tend to major in that truth. If rejection and polarization result, both groups suffer.</p> <p>I Cor. 1:12, 13</p>
<p>3. To convey New Testament truth to the early church before the New Testament was written.</p> <p>Paul received revelation and inspiration from the Holy Spirit to write Scripture. This may account for Paul's statement, "I speak with tongues more than you all."</p> <p>Cor. 14:18</p>	<p>(New Testament has been completed)</p> <p>The New Testament was written between the middle and the end of the century. I Corinthians was one of the earliest books written.</p>	<p>To edify the Body of Christ by each member sharing, "a psalm, a piece of teaching, or a spiritual truth."</p> <p>I Cor. 14:12, 26 Col. 3:16 Eph. 4:12</p>	<p>A danger of accepting extra Biblical prophecies as equal authority with Scripture.</p> <p>Any attempts to add to or detract from the written revelation of Scriptures is accompanied by specific judgments of God. Rev. 22:18-19</p> <p>When tongues were used in public worship for edification (I Cor. 14:26) the women were not permitted to use them (Cor. 14:34). However, they could pray or proclaim truth in</p>

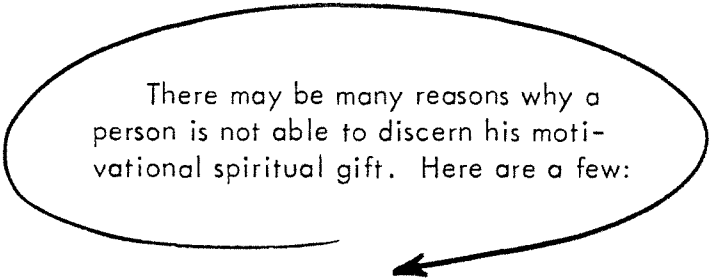
BASIC PURPOSES OF TONGUES IN THE NEW TESTAMENT CHURCH

SPECIFIC NEEDS OF TONGUES IN THE N.T. CHURCH	THE CONTINUATION OF THOSE SPECIFIC NEEDS FOR OUR DAY	THE ULTIMATE ACHIEVEMENT REPRESENTED BY THESE N.T. NEEDS	PRESENT DAY DANGERS
<p><b>4.</b> To edify the <u>spirit</u> of various believers. I Cor. 14:4</p>	<p>Because of the background of some believers there is a need for demonstrating to them that their spirit is alive. Tongues may be one means to do this.</p>	<p>To worship God with a living <u>spirit</u> and a "fruitful" <u>mind</u>. I Cor. 14:14</p> <p>The ultimate form of worship is to personalize and harmonize Scripture back to God through a fervent, pure spirit. "For the Father seeketh such to worship Him." John 4:23 Eph. 5:18, 19.</p> <p>"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."</p>	<p>Seeking growth through an experience rather than through the Word. I Peter 2:2</p> <p>Speaking in tongues requires an opening up of one's spirit and soul. If a greater emphasis is not placed on Scripture, a lack of discernment results. I John 4:1</p>

# **DISCOVERING YOUR SPIRITUAL GIFT**

## **PART II**

# ***HINDRANCES TO DISCOVERING YOUR GIFT***



There may be many reasons why a person is not able to discern his motivational spiritual gift. Here are a few:

## **1. UNRESOLVED ROOT PROBLEMS IN PERSONAL LIVING**

It is significant that the gifts of Romans 12 are not mentioned until the moral conflicts of Romans 1 through 11 are dealt with.

## **2. LACK OF INVOLVEMENT WITH THE NEEDS OF OTHERS**

Our gifts are stirred up and discovered as we focus on the needs of others rather than what our ministry is to be. A servant's heart is essential to discover our spiritual gift.

## **3. ATTEMPTS TO IMITATE MOTIVATIONS OF OTHERS**

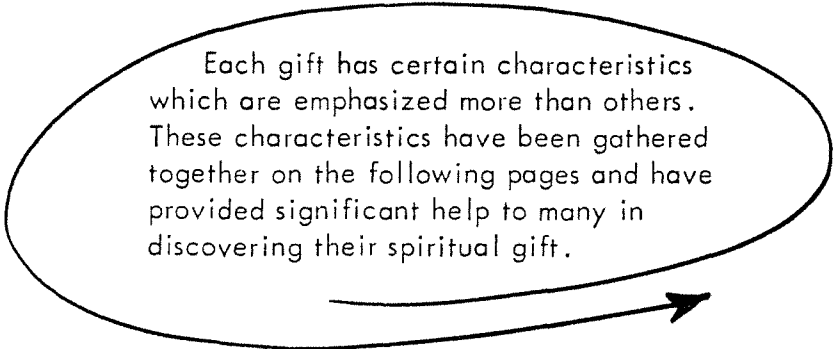
If a Christian is caught up in trying to imitate the ministry of other Christians he will not be free to discover his own motivation.

## **4. FAILURE TO ANALYZE WHY CERTAIN ACTIVITIES APPEAL TO US**

It is important for us to understand what the basic motivation is for our present Christian activities. Many activities will be the means of fulfilling our basic motivation.

## **5. CONFUSION BETWEEN MOTIVATIONAL GIFT AND MINISTRY GIFT**

A person with the motivation of teaching may, for example, have a ministry of prophecy which he thoroughly enjoys. This may cause him to question which one is his actual motivational gift.



Each gift has certain characteristics which are emphasized more than others. These characteristics have been gathered together on the following pages and have provided significant help to many in discovering their spiritual gift.



## **CHARACTERISTICS EMPHASIZED BY**

### ***GIFT OF PROPHECY***

1. A need to express his message verbally.
2. The ability to discern the character and motives of people. (II Peter 2:1-3)
3. The capacity to identify, define and hate evil. (Romans 12:9; I Timothy 3:7)
4. The willingness to experience brokenness to prompt brokenness. (John 20:21)
5. The dependence on Scriptural truth to validate his authority. (I Peter 4:11)
6. A desire for outward evidences to demonstrate inward conviction. (I Corinthians 14:25)
7. A directness, frankness and persuasiveness in speaking. (Titus 2:8)
8. A concern for the reputation and program of God. (II Samuel 12:14)
9. An inward weeping and personal identification with the sins of those he talks with.
10. An eagerness to have others point out their blindspot. Then will I teach other sinners and they will repent. (Psalm 51)

## **MISUNDERSTANDINGS**

1. Frankness may be viewed as harshness.
2. Interest in groups may be interpreted as disinterest in individuals.
3. Efforts to gain results may be seen as using gimmicks.
4. Focus on right and wrong may be judged as intolerance of partial good.
5. Emphasis on decisions may appear as neglecting spiritual growth.
6. Public boldness and strict standards may hinder intimate personal relationships.
7. The strong desire to convey truth may be interpreted as little interest in listening to another person's point of view.

**CHARACTERISTICS EMPHASIZED BY****GIFT OF SERVING**

1. The ability to recall specific likes and dislikes of people.
2. The alertness to detect and meet practical needs. Especially enjoys manual projects.
3. The motivation to meet needs as quickly as possible.
4. Physical stamina to fulfill needs with disregard for weariness.
5. The willingness to use personal funds to avoid delays.
6. The desire to sense sincere appreciation and the ability to detect insincerity.
7. The desire to complete a job with evidence of unexpected extra service. *EXTRA CARE*
8. An involvement in a variety of activities with an inability to say "no."
9. A greater enjoyment of short-range goals with frustration over long-range goals.
10. A frustration when limitations of time are attached to jobs.

**MISUNDERSTANDINGS**

1. Quickness in meeting needs may appear to be pushy.
2. Avoidance of red tape may result in excluding others from jobs.
3. Their disregard for personal needs may extend to their own family's needs.
4. Eagerness in serving may prompt suspicion of self-advancement.
5. May react to others who do not detect and meet obvious needs.
6. Insistence on serving may appear to be rejection of being served.
7. Desire to sense sincere appreciation may result in being easily hurt.
8. Quickness in meeting needs may interfere with spiritual lessons God is teaching those with needs.
9. Meeting practical needs may be judged as lack of interest in spiritual matters.
10. Their stamina may be interpreted as insensitivity or impatience with others helping.
11. Enjoyment of short-range goals may result in leadership positions and frustration or disorganization with long-range objectives.
12. Inability to avoid others' needs may result in sidetracking employer's directions.

## **CHARACTERISTICS EMPHASIZED BY**

### ***GIFT OF EXHORTATION***

1. A desire to visualize specific achievement and prescribe precise steps of action.
2. A tendency to avoid systems of information which lack practical application.
3. The ability to see how tribulation can produce new levels of maturity.
4. A dependence on visible acceptance when speaking to individuals or groups.
5. The discovery of insights from human experience which can be validated and amplified in Scripture.
6. An enjoyment with those eager to follow steps of action.
7. A grief when teaching is not accompanied by practical steps of action.
8. A delight in personal conferences that result in new insights.

## **MISUNDERSTANDINGS**

1. The emphasis on steps of action may appear to oversimplify the problem.
2. The urgency in giving steps of action may appear as having overconfidence in them.
3. The desire to win non-Christians through living examples may appear as a lack of interest in personal evangelism.
4. The use of Scripture for practical application may appear to take it out of context.
5. The emphasis on steps of action may appear to disregard the feelings of those being counseled.

## **CHARACTERISTICS EMPHASIZED BY**

### ***GIFT OF GIVING***

1. An ability to make wise purchases and investments.
2. A desire to give quietly to effective projects or ministries. (Avoiding pressure of publicity.)
3. An attempt to use his giving to motivate others to give.
4. An alertness to valid needs which he fears others might overlook.
5. An enjoyment in meeting needs without the pressure of appeals.
6. A joy when his gift is an answer to specific prayer.
7. A dependency on partner's counsel to confirm the amount of a gift.
8. A concern that his gift be of high quality.
9. A desire to feel a part of the work or person to whom he gives.

## **MISUNDERSTANDINGS**

1. The need to deal with large sums of money may appear to be a focus on temporal values.
2. The desire to increase the effectiveness of a ministry by his gift may appear as an attempt to control the work or person.
3. The attempt to encourage others to give may appear as lack of generosity and unnecessary pressure.
4. The lack of response to pressure appeals may also appear as lack of generosity.
5. The personal frugality by which he lives may appear to friends and relatives as selfishness in not meeting their wants.

## **CHARACTERISTICS EMPHASIZED BY**

### **GIFT OF ORGANIZATION**

*Characteristics*

1. An ability to see the overall picture and to clarify long-range goals.
2. A motivation to organize that for which he is responsible.
3. A desire to complete tasks as quickly as possible.
4. An awareness of the resources available to complete a task.
5. An ability to know what can or cannot be delegated.
6. A tendency to stand on the sidelines until those in charge turn over responsibility to him.
7. A tendency to assume responsibility if no structured leadership exists.
8. A willingness to endure reaction from workers in order to accomplish the ultimate task.
9. A fulfillment in seeing all the pieces coming together and others enjoying the finished product.
10. A desire to move on to a new challenge when a previous task is fully completed.

### **MISUNDERSTANDINGS**

1. The ability to delegate responsibility may appear as laziness in avoiding work.
2. The willingness to endure reaction may appear as callousness.
3. The neglect in explaining why tasks must be done may prompt workers to feel they are being misused.
4. The viewing of people as resources may appear that projects are more important than people.
5. The desire to complete tasks swiftly may appear to be insensitivity to the schedule, weariness or priorities of workers.

**CHARACTERISTICS EMPHASIZED BY****GIFT OF MERCY**

1. The ability to feel an atmosphere of joy or distress in an individual or group.
2. An attraction to and an understanding of people who are in distress.
3. A desire to remove hurts and bring healing to others.
4. A greater concern for mental distress than physical distress.
5. An avoidance of firmness unless he sees how it will bring benefit.
6. A sensitivity to words and actions which will hurt other people.  
*gives people who can't deal with their feelings a release*
7. An ability to discern sincere motives in other people.
8. An enjoyment and unity with those who are sensitive to the needs and feelings of others.
9. A closing of his spirit to those who are insincere or insensitive.  
*need to share their feelings*

**MISUNDERSTANDINGS**

1. The avoidance of firmness may appear to be weakness and indecisiveness.
2. The sensitivity to the spirit and feelings of others may cause some to feel he is guided by emotions rather than logic.
3. The attraction and understanding of those in distress may be misinterpreted by those of the opposite sex.
4. The sensitivity to words and actions which cause hurts may appear to be taking up another's offense.
5. The ability to detect insincere motives may cause some to feel he is hard to get to know.

## ***ADDITIONAL QUESTIONS TO DISCERN YOUR SPIRITUAL GIFT***

If you have narrowed down your motivational gift to two or three, the following questions may assist you to discern your basic motivation.

### PROPHECY OR TEACHING

If you were limited to either doing research for a lesson or presenting that lesson, which would you choose?

☐ Research - Teaching

☐ Presenting Lesson - Prophecy

Do you enjoy research in order to present that which you have learned or in order to clarify and prove that which has been taught?

☐ Present - Prophecy

☐ Clarify and Prove - Teaching

### PROPHECY OR EXHORTATION

Do you enjoy speaking more to a group or to an individual?

☐ Group - Prophecy

☐ Individual - Exhorter

When speaking to a group do you receive greater joy from seeing an immediate response of commitment or do you enjoy the opportunity to counsel as a result of speaking?

☐ Response of Commitment - Prophet

☐ Counsel - Exhorter

Do you enjoy personal follow-up to encourage spiritual growth or in order to confirm and strengthen the commitment that a person has made?

☐ Encourage Spiritual Growth - Exhorter

☐ Confirm Commitment - Prophet

### SERVING OR MERCY

Are you more comfortable in helping to meet the practical needs of others or in meeting their mental and emotional needs?

☐ Practical Needs - Serving

☐ Emotional Needs - Mercy

### TEACHING OR MERCY

Are you more concerned with the atmosphere of a worship service or the Scriptural pattern of a worship service?

☐ Atmosphere - Mercy

☐ Scriptural Pattern - Teaching

### SERVING OR RULING

If you were given the responsibility to organize for an activity, would you prefer delegating the responsibilities to others or perform most of the responsibilities yourself?

☐ Delegate - Ruling

☐ Perform by Self - Serving

Which do you enjoy most - short-range projects or long-range projects?

☐ Short-Range - Serving

☐ Long-Range - Ruling

### SERVING OR EXHORTATION

Do you enjoy counseling an individual in order to give them steps of action or in order to discern what their practical needs are and how to meet their needs?

☐ Steps of Action - Exhorter

☐ Meet Practical Needs - Serving

In helping a person with a problem would you be more comfortable in counseling them or in meeting a practical need?

☐ Counseling - Exhorter

☐ Meet Practical Needs - Serving

### TEACHING OR EXHORTATION

Do you have a present ministry of teaching? If so, do you enjoy teaching in order to participate in research or as an opportunity to counsel others?

☐ Research - Teaching

☐ Counsel - Exhorter

In finding solutions to human problems, do you usually begin with Scripture and relate them to human experiences or do you usually begin with human experiences and relate them to Scripture?

☐ Scripture and Human Experience - Teacher

☐ Experience and Scripture - Exhorter

### EXHORTATION OR RULING

If you were responsible for an organization where conflicts were caused by an employee, would you change the employee's responsibilities and position in the organization to solve the problem or would you focus on changing the employee's attitude?

☐ Change Responsibilities - Ruling

☐ Change Attitudes - Exhorter

### GIVING OR SERVING

Do you receive greater joy in giving to meet the practical needs of an individual or in giving to a person who is involved in a specific ministry to others?

☐ Meet Practical Needs - Serving

☐ Person Involved in a Ministry - Giving



# ***THE PURPOSES OF YOUR GIFT***

## ***A. DISCOVERING BLINDSPOTS***

When another Christian sees us, he will tend to evaluate us on the basis of his strong points. (He will judge us on the basis of his weak points. Romans 2:1-3.) *Eds testimony*

With his evaluation there will be a strong desire to help us achieve in the areas he has already learned. In order not to think of ourselves more highly than we ought to think (Romans 12:3) we must go to the following for counsel regarding our blindspots:

PROPHECY:	To reveal motives and actions which are not Godly.
SERVING:	To see areas of service which you overlooked and attitudes of ungratefulness.
TEACHING:	To explain inaccuracies of statements or conclusions which you have made.
EXHORTATION:	To pinpoint causes of problems and steps of solution.
GIVING:	To reveal unwise use of assets.
ADMINISTRATION:	To point out mismanagement of time or procedure in accomplishing goals.
MERCY:	To share areas of insensitivity.

## ***B. FULFILLING RESPONSIBILITIES***

We are to put our whole heart and soul into whatever we do. (Colossians 3:22) In order to do this, we should visualize how this activity can be an expression of our motivational gift.

If we have the gift of mercy, but a responsibility to be a teacher, we must view the teaching job as a means of promoting harmony and understanding.

### EXHORTATION OR MERCY

Which emphasis is more important to you: spiritual healing or spiritual growth? If the answer is healing, are you interested in healing for the sake of preventing unnecessary suffering or through healing you may challenge one on to spiritual maturity?

- |  |   |
|--|---|
| <input type="checkbox"/> Mercy -<br>Healing to Prevent Unnecessary Suffering | <input type="checkbox"/> Exhortation -<br>Healing to Challenge Spiritual Growth |
|--|---|

If the answer is spiritual growth: Are you interested in spiritual growth primarily for the sake of maturity or by growing spiritually one may eliminate suffering and disharmony caused by wrong responses?

- |  |   |
|--|---|
| <input type="checkbox"/> Mercy -<br>Growth to Eliminate Disharmony | <input type="checkbox"/> Exhortation -<br>Growth for Maturity |
|--|---|

Which is more important, that you are able to sense a genuine concern and interest in a person helping you or that the person can give you steps of action in solving a problem?

- |  |  |
|--|--|
| <input type="checkbox"/> Genuine Concern - Mercy | <input type="checkbox"/> Steps of Action - Exhortation |
|--|--|

### RULING OR MERCY

Do you desire harmony in an organization in order that it may run smoothly or because of the joy and fellowship which results in a oneness of spirit?

- |  |  |
|--|--|
| <input type="checkbox"/> Run Smoothly - Ruling | <input type="checkbox"/> Oneness of Spirit - Mercy |
|--|--|

Do you receive greater joy in being able to openly and freely discuss a problem or in designing steps to solve the problem?

- |  |   |
|--|---|
| <input type="checkbox"/> Discuss Problem - Mercy | <input type="checkbox"/> Solve Problem - Ruling |
|--|---|

### MERCY OR TEACHING

Are you motivated to do research in order to establish correct doctrine or in order to understand doctrinal differences among Christians and how to bring harmony and oneness?

- |  |  |
|--|--|
| <input type="checkbox"/> Correct Doctrine - Teaching | <input type="checkbox"/> Harmony and Oneness - Mercy |
|--|--|

# **USING YOUR SPIRITUAL GIFT**

## **PART III**

### ***C. DETERMINING PRIORITIES***

It may be that we have assumed responsibilities which God did not intend us to have or activities which detract from our ability to concentrate on our gift. We are instructed in Romans 12 to concentrate on whatever our gift is. This concentration is required so that we will be able to make a significant contribution to the cause of Christ through the motivation that God has given to us.

### ***D. DELEGATING RESPONSIBILITIES***

By knowing what our gift is, we should have a new freedom and ability to delegate responsibilities to others whose spiritual motivation would better equip them for achievement.

### ***E. ANTICIPATING RESPONSES***

By knowing what the motivations of others are and learning to see situations from their point of view, we will be able to anticipate and understand their responses. (Philippians 2:4) We will further be able to harmonize their responses and gain the value of the emphasis which God is seeking to make through them.

### ***F. EDIFYING THE BODY OF CHRIST***

We have a strong desire to see every other Christian learn the skills which we emphasize through our gift. As we learn how to share with them our motivation, we are not only developing a life message, but we are expressing the love of Christ and perfecting His body. (1 Peter 4:10)

If we fail to exercise our gift in this way, there will be weakness and imbalance in the church.

# USING SPIRITUAL GIFTS

If seven men representing each of the spiritual gifts met to organize an ideal church, here is what each one would probably emphasize.

## WHAT WE NEED IN OUR CHURCH:

### PROPHECY

Well-prepared sermons exposing sin, proclaiming righteousness and warning of judgment to come.

### GIVING

Generous programs of financial assistance to missionaries and other ministries.

### SERVING

Practical assistance to each member of the church to encourage him and to help him fulfill his responsibilities.

### ADMINISTRATION

Smooth-running organization throughout the church so that every phase will be carried out decently and in order.

### TEACHING

In-depth Bible studies with special emphasis on the precise meaning of words.

### MERCY

Special outreach and concern for the precise and varying feelings of individuals with a readiness to meet their needs.

### EXHORTATION

Personal counseling and encouragement for each member to assist him in applying Scriptural principles to his daily living.



# USING SPIRITUAL GIFTS

If each of the seven gifts were represented in a family and someone just dropped the dessert on the floor, here is what each one might say:

## PROPHECY

"That's what happens when you're not careful!"  
(Motivation: To correct his life.)

## MERCY

"Don't feel badly. It could have happened to anyone."  
(Motivation: To relieve embarrassment.)

## SERVING

"Oh, let me help you clean it up."  
(Motivation: To fulfill a need.)

## TEACHING

"The reason that fell is that it was too heavy on one side."  
(Motivation: To discover why it happened.)

## EXHORTATION

"Next time, let's serve the dessert with the meal."  
(Motivation: To correct the future.)

## GIVING

"I'll be happy to buy a new dessert."  
(Motivation: To give to a tangible need.)

## ADMINISTRATION

"Jim, would you get the mop. Sue, please help pick it up and Mary, help me fix some other dessert."  
(Motivation: Achieve the immediate goal of the group.)



# HOW TO GAIN RELEASE FROM THE POWER OF FALSE GUIDANCE

- In dealing with the young mother who had developed spiritual and emotional disorders by following the predictions of the tea leaf reader, the following steps were suggested.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

"The blood of Jesus Christ (God's) Son cleanseth us from all sin." 1 John 1:7b.

"And they overcame him (Satan) by the blood of the Lamb." Rev. 12:11a

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.

## 1. ACKNOWLEDGE TO THE LORD THAT RELIANCE ON THE PREDICTIONS WAS CONTRARY TO HIS WORD

The first major step in confession is to simply agree with God. God has stated that this activity is wrong (Deuteronomy 17:2-5, Isaiah 47:13, 14). Thus, our response must be to personally confirm His words.

## 2. CLAIM THE BLOOD OF JESUS CHRIST FOR FULL CLEANSING

When dealing with the powers of spiritual darkness, there is nothing more powerful than the blood of Jesus Christ and the Name of Jesus Christ.

## 3. ASK THE LORD TO REBUKE SATAN IN THE NAME OF JESUS CHRIST

In His ministry, Jesus Christ often rebuked the powers of darkness in the lives of those who were bound by them.

"Greater is he that is in you, than he that is in the world." 1 John 4:4.

- When this mother and her husband prayed accordingly, there was freedom from the spiritual and emotional conflicts both in the mother and in the child.

# USING YOUR GIFT

## TO TEST A PERSON'S SINCERITY

- We are constantly testing each other's sincerity. If seven people representing each gift were to test someone's sincerity, they would probably look for the following qualities.

RESPONSES WHICH ARE  
IMPORTANT TO EACH  
IN ROMANS 12:

### **SERVING:**

"Does he show genuine appreciation?"

### **PROPHECY:**

"Does his character back up his words?"

### **EXHORTATION:**

"Has he followed through on the steps of action I gave him?"

### **MERCY:**

"Is he sensitive to the feelings of others?"

### **TEACHING:**

"Is he accurate in his facts?"

### **GIVING:**

"Is he doing something worthwhile?"

### **ADMINISTRATION:**

"Is he loyal, and did he finish the tasks I gave him?"





APPENDIX E  
FOLLOW-UP MATERIALS

## SAMPLE #1

Salvation by Appointment

by George Delamarter

Published by Light and Life Men's Fellowship

Winona Lake, Indiana

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## SAMPLE #2

## "Living In Christ Series"

(Billy Graham Evangelical Association 1968)

1. Knowing Christ:

- A. Discusses assurance of salvation and getting the new believer started in the word of God, prayer, and Christian fellowship.
- B. The Gospel of John is studied.

2. Growing in Christ:

- A. Gives instruction on how to have regular devotions of reading God's word and having prayer.
- B. Book of Phillippians is studied.

3. Obedying Christ:

- A. Teaches how to make Jesus Lord of one's life and surrendering fully to him.
- B. The book of Colossians is studied.

4. Sharing Christ:

- A. Guidelines for presenting Christ to others by means of the Four Spiritual Laws and how follow-up converts are presented in this booklet.
- B. I John and I Thessalonians are studied.

## SAMPLE #3

Ten Basic Steps Towards Spritual Maturity

by

Bill Bright

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Way of Life Discipleship and Evangelism Training

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by

Campus Crusade For Christ International

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This manual to be used in conjunction with  
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INDUCTIVE BIBLE STUDY MATERIALS

By the student

(This bit of experience with a great teacher is an excellent example of right method -- going directly into the subject itself instead of into books about the subject of study. Its application to Bible study is obvious.)

It was more than fifteen years ago that I entered the laboratory of Professor Agassiz, and told him I had enrolled my name in the scientific school as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire, and finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in all departments of zoology, I purposed to devote myself specially to insects.

"When do you wish to begin?" he asked.

"Now," I replied.

This seemed to please him, and with an energetic, "Very well," he reached from a shelf a huge jar of specimens in yellow alcohol.

"Take this fish," said he, "and look at it: we call it a *Haemulon*; by and by I will ask what you have seen."

With that he left me, but in a moment returned with explicit instructions as to the care of the object entrusted to me.

"No man is fit to be a naturalist," said he, "who does not know how to take care of specimens."

I was to keep the fish before me in a tin tray, and occasionally moisten the surface with alcohol from the jar, always taking care to replace the stopper tightly. Those were not the days of ground glass stoppers, and elegantly shaped exhibition jars; all the old students will recall the huge, neckless glass bottles with their leaky, wax smeared corks, half eaten by insects and begrimed with cellar dust. Entomology was a cleaner science than ichthyology, but the example of the professor who had unhesitatingly plunged to the bottom of the jar to produce the fish was infectious; and though this alcohol had a "very ancient and fish-like smell," I really dared not show any aversion within these sacred precincts, and treated the alcohol as though it were pure water. Still I was conscious of a passing feeling of disappointment, for gazing at a fish did not commend itself to an ardent entomologist. My friends at home, too, were annoyed, when they discovered that no amount of eau de cologne would drown the perfume which haunted me like a shadow.

In ten minutes I had seen all that could be seen in that fish, and started in search of the professor, who had; however, left the museum, and when I returned, after lingering over some of the odd animals stored in the upper apartment, my specimen was dry all over. I dashed the fluid over the fish as if to resuscitate it from a fainting-fit, and looked with anxiety for a return of the normal, sloppy appearance. This little excitement over, nothing was to be done but return to a steadfast gaze at my mute companion. Half an hour passed, an hour, another hour; the fish began to look loathsome. I turned it over and around; looked it in the face -- ghastly; from behind, beneath, above, sideways, at a three-quarters' view--just as ghastly. I was in despair; at an early hour I concluded that lunch was necessary; so with infinite relief, the fish was carefully replaced in the jar, and for an hour I was free.

On my return I learned that Professor Agassiz had been at the museum, but had gone and would not return for several hours. My fellow students were too busy to be disturbed by continued conversation. Slowly I drew forth that hideous fish, and with a feeling of desperation again looked at it. I might not use a magnifying glass; instruments of all kinds were interdicted. My two hands, my two eyes, and the fish; it seemed a most limited field. I pushed my fingers down its throat to see how sharp its teeth were. I began to count the scales in the different rows until I was convinced that that was nonsense. At last a happy thought struck me --- I would draw the fish; and now with surprise I began to discover new features in the creature. Just then the professor returned.

"That is right," said he "a pencil is one of the best eyes. I am glad to notice, too, that you keep your specimen wet and your bottle corked."

With these encouraging words he added, --

"Well, what is it like?"

He listened attentively to my brief rehearsal of the structure of parts whose names were still unknown to me; the fringed gill-arches and moveable operculum; the pores of the head, fleshy lips, and lidless eyes; the lateral line, the spinous fin, and forked tail; the compressed and arched body. When I had finished, he waited as if expecting more, and then, with an air of disappointment:

"You have not looked very carefully; why," he continued, more earnestly, "you haven't seen one of the most conspicuous features of the animal, which is as plainly before your eyes as the fish itself. Look again, look again!" and he left me to my misery.

I was piqued; I was mortified. Still more of that wretched fish? But now I set myself to the task with a will, and discovered one new thing after another, until I saw how just the professor's criticism had been. The afternoon passed quickly, and when, towards its close, the professor inquired,

"Do you see it yet?"

"No," I replied, "I am certain I do not, but I see how little I saw before."

"That is next best," said he earnestly, "but I won't hear you now; put away your fish and go home; perhaps you will be ready with a better answer in the morning. I will examine you before you look at the fish."

This was disconcerting; not only must I think of my fish all night, studying, without the object before me, what this unknown but most visible feature might be, but also, without reviewing my new discoveries, I must give an exact account of them the next day. I had a bad memory; so I walked home by Charles River in a distracted state, with my two perplexities.

The cordial greeting from the professor the next morning was reassuring; there was a man who seemed to be quite as anxious as I that I should see for myself what he saw.

"Do you perhaps mean," I asked, "that the fish has symmetrical sides with paired organs?"

His thoroughly pleased, "Of course, of course!" repaid the wakeful hours of the previous night. After he had discoursed most happily and enthusiastically -- as he always did -- upon the importance of this point, I ventured to ask what I should do next.

"Oh, look at your fish!" he said, and left me again to my own devices. In a little more than an hour he returned and heard my new catalogue.

"That is good, that is good!" he repeated, "but that is not all; go on." And so, for three long days, he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. "Look, look, look," was his repeated injunction.

This was the best entomological lesson I ever had -- a lesson whose influence has extended to the details of every subsequent study; a legacy the professor has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part.

A year afterwards, some of us were amusing ourselves with chalking outlandish beasts upon the blackboard. We drew prancing star-fishes; frogs in mortal combat; hydro-headed worms; stately craw-fishes, standing on their tails, bearing aloft umbrellas; and grotesque fishes, with gaping mouths and staring eyes. The professor came in shortly after, and was as much amused as any at our experiments. He look at the fishes.

"Haemulons, every one of them," he said; "Mr. \_\_\_\_\_ drew them."

True; and to this day, if I attempt a fish, I can draw nothing but Haemulons.

The fourth day a second fish of the same group was placed beside the first, and I was bidden to point out the resemblances and differences between the two; another and another followed, until the entire family lay before me, and a whole legion of jars covered the table and surrounding shelves; the odor had become a pleasant perfume; and even now, the sight of an old-six-inch, worm-eaten cork brings fragrant memories!

The whole group of Haemulons was thus brought into review; and whether engaged upon the dissection of the internal organs, preparation and examination of the bony framework, or the description of the various parts, Agassiz's training in the method of observing facts and their orderly arrangement, was ever accompanied by the urgent exhortation not to be content with them.

"Facts are stupid things", he would say, "until brought into connection with some general law."

At the end of eight months, it was almost with reluctance that I left these friends and turned to insects; but what I gained by this outside experience has been of greater value than years of later investigation in my favorite groups.

-- From Appendix American Poems, Houghton, Osgood & Co., 1880. Reprinted here from The Bible Record, October, 1905.

## Rev. Knodel's Notes on Inductive Bible Study

List the findings on Agassiz

Read Mark

We try to give a name or title to every paragraph in Mark that will not fit any other paragraph in Mark. (Brief)

Tie all paragraphs together and give the chapters a title.

Observation from Agassiz and the Fish applicable to Bible Study:

1. Objective - What is your object in coming? What for? What are you going to do with it?
  - What do you expect to do when you leave?
  - Be well grounded in all the Books of the Bible, but be specialist in one area, or one book.
2. When to Begin - Now. Work consistently, carefully, not all at one time, crowded in.
3. How to Begin - Looking, making observations
4. Prepare to tell what you have seen - Not just for yourself. Read with the attitude of getting something to give.
5. Follow carefully explicit instructions for best results.
6. Beware of feelings of Aversion & Dissapointment - Sometimes you feel you know it all and other times you feel you know nothing.
7. Beware of feelings of discouragement when results are slow in coming.
8. Do not use aids until you have exhausted all your physical abilities

See for yourself. Learn to produce for yourself. Don't be second hand.
9. Use Pencil & Paper to help the eyes - Writing helps you remember.



10. Have Faith in the abundance of the unseen - Confidence that richer treasure lies deeper. Ask, is it worth digging for?
11. Meditate upon Your Observation - Think about it at night, or in spare time. Meditation is the art of thinking.
12. Refuse to be satisfied until all has been discovered
13. What you see yourself is yours for life.
14. Observations lead to comparisons - Comparisons lead to interpretation
15. Facts & Relationships lead to general laws

#### Principles Governing the Inductive Method

1. Law of Parsimony "Frugality" "Be sure facts are facts" - Requiring that nothing be accepted as a fact, that is not such. If you claim something is in the Bible be sure you can prove it.
2. Law of Integrity (Honest & Thorough)  
Requiring that all the essential facts be taken. Use all evidence available. Correct interpretation. Take all facts into consideration
3. Love of Harmony - Requiring that inferences admitted must be strictly deducible from the facts and in harmony with them.

## SAMPLE #3

INDUCTIVE METHOD

Method is an orderly procedure or process and a set form of procedure.

"The word method, derived from the Greek methodos, literally means 'a way; or path of transit'. Hence the first idea of method is a progressive transition from one step in any course to another."

Inductive means 'introductory' thus inductive method means an orderly procedure from the beginning.

Motivated by intellectual curiosity and observation of a part must be observed. One must note what it is, where it is, why it is there, and why it is where it is. After looking at it from the inside and from all sides, notice the resemblances and differences within the part itself, then compare it with other parts, noting the resemblances and differences. Accept nothing as a fact that is not such, require that all the essential facts be taken, and require that inferences admitted must be strictly deducible from the facts and in harmony with them. After observing, then conclude.

When the first part is concluded, then formulate a principle, for the inductive procedure distinguishes.

From this principle part move to the whole, because this method goes from the specific to the general. Primary facts are put together for the conclusion. The validity of the conclusion will depend upon the correctness of the premise. Therefore the inductive method is the logic of discovery, adding the new to the old, and providing the general principles. It is one's mental habits in the process of formation.

Lesson 1

## SUGGESTED METHOD FOR STUDY OF THE BIBLE

1. OBSERVE <sup>Look & See</sup> (Observation is recognizing or noting facts or occurrences). *Long to look & not see*  
 (A Fact - a thing done, that which has actual existence, the statement of a thing done or existing)  
*Find out what the facts are, what does it actually say? Answer in observation.*
    - A. Kinds of Observations
      1. Simple (A simple single fact)
      2. Complex (A fact in relation to one or more other facts)
      3. Feature (A combination of facts so outstanding as to be regarded)
    - B. How to make observations
      1. Take time for unhurried concentration
      2. Be exact and discriminating (Do not take things for granted)
      3. Record your observations - use paper and pencil
  2. COMPARE
    - A. Note resemblances and differences in the facts observed ✓
    - B. Seek to find the relation of the facts to each other to the immediate context, and to the movement of the book.
    - C. As an aid to comparison prepare an outline *why not it here.*
      1. Find a distinctive name or title for each paragraph. (Brief)
      2. Seek the relationship of paragraphs and group them under distinguishing titles.
      3. Seek to discover the relation of these paragraph groups to each other and give distinctive titles to these larger divisions.
      4. Continue the process until you discover the unifying thought of the entire book.
  3. REFLECT ON THE MEANING OF THE PASSAGE IN ITS ORIGINAL SETTING. *where it happens when where they come from*
    - A. Use the imagination. "Visualize," "Audioize," "Emotionalize."
    - B. Consider carefully all of the circumstances, time, place, what happened before, what followed after.  
 Cloverdale has said, "It shall greatly aid thee to understand the Scripture if thou wilt not only -- mark what is spoken in it -- but of whom, unto whom, with what words, at what time, where, to what extent, with what circumstances, considering what goeth before and what followeth after."
    - C. Seek the message or meaning which the passage conveyed to the person or group for whom it was originally written. Imagine yourself that person or a member of that group in those circumstances. (Note: First construct the original setting on the basis of information in the text. Most of it is found there. A limited amount of outside help, as in the field of geography and history will help but too much at first may detract from the thrill and benefit of original discovery.
  4. REFLECT ON THE MEANING OF THE PASSAGE FOR US TODAY
    - A. Note the teaching of permanent value - the great, basic truths which are everywhere and always the same regardless of conditions.
    - B. Note the teaching which relates to particular circumstances and conditions. How does it apply in our situation?
    - C. Apply the truth, practice it, and share it with others.
- Assignment: Read the story of Agassiz and the fish and list the suggestions you find which can be applied to Bible Study.

## LESSON 11

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1. Read the sixteen chapters of Mark rapidly for perspective. Write down the things that impress you with reference to any of the following:
  - a. Outstanding persons, places, or events.
  - b. Literary style
  - c. Movement of the book
  - d. Main divisions. Is there a climax?
  - e. Any other things that impress you.

## LESSON 111

### Standing Assignment for Mark

1. Make and record observations.
2. Make comparisons and prepare distinctive titles for paragraphs and sections. This type of an outline is basic to the course and should be thoroughly mastered.
3. Unless otherwise designated, all questions are to be answered from the text alone.

## CHAPTER 1

1. Read the chapter thoughtfully and carefully. Try to see something you have never seen before. Make observations and outline..
2. List the people mentioned in this chapter. Note what each one does. Which ones do you consider most outstanding? What groups are mentioned? In what connection?
3. List and locate on a map all the places mentioned in this chapter. Note what happened in each place. Begin the preparation of a map of Mark -- include only the places mentioned in the book of Mark but include all of the places named in this Gospel.
4. In this chapter what kinds of baptism are mentioned? Was the baptism of Jesus distinctive? If so how?
5. According to this chapter when did Jesus begin preaching? What did he preach? How did he preach? Why did he preach?
6. List the things in this chapter that require a knowledge of the Old Testament or Jewish background to be fully understood. How much could a careful non-Jewish reader know of these things from the material of this chapter alone?
7. What miracles are recorded in this chapter? In each case note where the miracle was performed, why it was performed, how it was performed and what happened as a result of the miracle.
8. What names for deity are found in this chapter? What does this chapter teach as to the character and person of Christ? What is said about the reputation and popularity of Jesus?
9. In this chapter who obeyed Jesus? Who disobeyed? What was the result of disobedience?
10. Note carefully in order the different places we find Jesus in this chapter and what he did in each place. What is the central thought of this chapter?

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## Lesson IV - Chapters II - III

*One title for Book II.*

1. Work out standing assignment. Make observations and outline. What new people or places are not mentioned in Chapter I?
2. Why did Jesus heal the man sick of the palsy?
3. Is fasting essential? When should one fast? Why?
4. Did Jesus break the Sabbath? Are His disciples under obligation to keep the Sabbath? Why?
5. Study the two opposing groups. For what purpose was each organized? What other groups are mentioned?
6. How did Jesus meet the opposition in each case? What lessons do we learn from His example?
7. List and compare the groups mentioned in Chapter 3.
8. What new teaching regarding sin do we find in this section? What is "an eternal sin?" Answer from the text.
9. What figures of speech are used in this section? Express briefly.
10. Memorize 2:17 and 3:33-35.

- Blasphemy: (1) Cursing or reviling God  
 (2) Indignity offered to God as speaking evil of God.  
 (3) Claiming the attributes or prerogatives of Deity.

## Lesson V - IV

1. Work out the standing assignment.
2. What is a parable?
3. Why did Jesus use parables? How did he use them?
4. How is chapter 4 related to the preceding chapters?
5. Notice carefully where and to whom Jesus spoke in this chapter.
6. Express in one word or a brief statement the central truth of each parable.
7. Why were the disciples afraid?

## BLUNDERS OF BEGINNERS

- (1) Not beginning at the beginning
- (2) Not taking a comprehensive view of the beginning
- (3) Not proceeding from the beginning
- (4) Not returning often to the beginning
- (5) Undertaking too much at the beginning

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Lesson VI - Chapter V

1. Study the movement of the book. Why are miracles introduced at this point?
2. Study the people. Who are they? Are there any new kinds of people?
3. Study the disciples. Does anything new come to them?
4. What new territory, if any, is covered in this chapter?
5. Is there any opposition? If so, is it a new phase? Compare with chapter 1 - 4.
6. What new titles were given to Jesus and why?
7. What striking examples of fear and faith are found? Why?
8. What descriptive element is extensively used?
9. Point out examples of prominent characteristics of Mark's style.
10. How do these miracles reveal variety in the power of Jesus?
11. Study the contrasts in the chapter.
12. How does this chapter reveal the character and ability of Jesus as a teacher?
13. How or why would this section appeal to a Roman?
14. List the miracles of Mark, noting in each case: What, where, why--circumstances which led to the performing of the miracle--how--method used, result.
15. Trace in order the movements of Jesus as recorded in Mark 1-5, noting briefly the places mentioned and what He did in each place.

Lesson VII - Chapter VI:1-29

Read carefully with mind charged to get results. Put down results after first, second and third readings.

How do you account for the reception Jesus received in His own country? Why was his ministry there limited?

Note carefully the questions asked. By whom? How answered?

What did the twelve do when they were sent forth? How were they equipped? Do you find any suggestion as to the duration and importance of their mission?  
(Luke 22:35-36)

Study the character of Herod. Why was John beheaded? Why is the story of his death recorded here?

Study the character of John the Baptist as revealed in Mark. What relation do you find of the ministry of John to the movements of Jesus? (See also Matthew 14:12)

What relation does this section have to 8:27-30?

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# Lesson VIII - Mark 6:30 - 8:30

1. Work out the standing assignment.
2. Trace the journeys of Jesus in this section. Why did he take these journeys? Locate on a map the places visited and note carefully all that happened in each place.
3. Compare the two feasts in Chapter 6.
4. Compare the two accounts of feeding the multitudes. Are the two accounts of one event? Why?
5. Study the experiences of the disciples in this section. Were they quick to learn? What progress did they make?
6. What opposition do we find in this section? How does Jesus meet the opposition?
7. Why did Jesus not help the Greek woman? Why did He help her?
8. Study the miracles and as before note methods used and central teaching of each.
9. To whom is Jesus speaking in Chapter 7? What did He say to each group and why?
10. Was this section written for Jewish or non-Jewish readers? Give reasons for your answer.
11. Study the popularity of Jesus. How extensive was his reputation?
12. Carefully compare the ministry of Jesus in this section with that in the previous chapters. What evidence of a changed emphasis, if any, do you find?

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Lesson 1X - Chapters 8:31 - 9:50

1. Read carefully for new observations and outline.
2. Note carefully what is spoken, by whom, and to whom.
3. What territory is covered in this section?
4. List the questions asked and note by whom asked, of whom, and how answered.
5. What relation do you see between the first and second paragraphs of this section?
6. What new teaching do you find in this section?
7. Study carefully the experiences of the disciples in this section. Why was Peter rebuked? What is the relation of 9:38-50 to the rest of the section?
8. Carefully compare and contrast 8:36 and 9:1.
9. Compare the announcement of death in chapter 9 with that in chapter 8.
10. List the qualifications for discipleship found in this section.

Lesson X - Chapter 10

1. Read thoughtfully for new observations and outline.
2. Study the geography of the chapter. Where is Jesus going?
3. In this chapter who are amazed and why? Who are indignant and why? Who are rebuked and why?
4. What new teaching do we find in this chapter?
5. What opposition do we find? Is it increasing or decreasing?
6. Compare the third announcement of death with the previous two announcements.
7. Is divorce lawful? See also Matthew 5:31-32; 19:3-11.
8. Study the rich man as to his faith, character, and disappointment.
9. In what sense are verses 29-31 true?
10. Who can be saved? Study teaching in this chapter on the atonement. (Memorize Mark 10
11. Compare the rich man with the Jericho beggar and study each in relation to 8:34-37
12. What is the value of the insertion of the Jericho miracle at this point?
13. How would you know this chapter belonged to Mark?
13. Study Jesus in this section as to His person, His titles, and His teaching and working methods.



## Lesson XI Chapter 11

1. Work out the standing assignment.
2. How does the manner of Jesus first entrance into Jerusalem suggest the purpose of His visit?
3. Why was the fig tree cursed? Why was the temple cleansed?
4. What lessons did the disciples learn from the fig tree experience?
5. Study the opposition in this chapter. Why was Jesus not arrested?
6. Why did Jesus refuse to answer the question of authority?

## Lesson XII - Chapter 12

1. Work out the standing assignment.
2. What is the central teaching of the parable of the vineyard?
3. Study the questions asked (11:27-12) noting in each case by whom asked, the motive for asking, how answered, and final result.
4. What were the errors of the Sadducees? Are the Sadducees all dead?
5. What is the answer to the question in verse 37?
6. What were the chief sins of the scribes? Do we have scribes today?
7. How was Jesus evaluation of contributions different?
8. Study the character and dialectical ability of Jesus in this chapter. What evidence do you find of His complete triumph?

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## Lesson XIII - CHAPTER 13

1. Read thoughtfully several times for new observations. Try to avoid asking meanings prematurely. Note carefully what is said and to whom.
2. By whom was the question in verse 4 asked? Why was it asked privately? What was asked? (Note - in Mark alone the full meaning of the question must be deduced from a study of the answer. See Matthew 24:3 for a clearer statement of the same question.)
3. List the things mentioned which are "the beginning of travail."
4. What kinds of persecution can be expected? Who will be persecuted? What preparation for persecution is advised?
5. What "end" is referred to in verse 13?
6. Compare the meaning of "saved" in verses 13 and 20.
7. Study the tribulation of verses 14-20 as to cause, location, intensity, and duration.  
✓ Can you suggest a reason for the use of veiled language? What is the abomination of desolations? (See Daniel 9:27; 11:31; 12:11.)
8. For whom was the warning of verses 21-23 intended? What was the warning?
9. When will the Son of Man come with great power and glory?
10. What is meant by "all these things" in verse 30?
11. What day and hour is spoken of in verse 32?
12. What is the key thought or outstanding teaching of this chapter?

EB 311

#### Lesson XIV - Chapter 14

1. Work out the standing assignment. Notice the sequence of events.
2. What new phases of opposition are found in this chapter? How were the plans of the priests changed.
3. How costly was the ointment to the woman, to Jesus, to Judas? How did Jesus honor the woman with the ointment? Why?
4. How do you account for the method used in locating the guest chamber?
5. What effect did the announcement of the betrayal have on the disciples? Did Jesus announce the traitor's name? (See also John 13:28).
6. List the prophetic utterances of Jesus in this chapter. Is there a joyful note? Was the death of Jesus voluntary?
7. Note the grouping in Gethsemane. Study carefully the words spoken to each group.
8. What is the relation of verses 51, 52, to the rest of the chapter?
9. Contrast the attitude of Jesus with that of his disciples during the arrest.
10. Was the trial of Jesus just? What question did Jesus answer?
11. Compare the three denials of Peter. Study the character of Peter as revealed in this chapter.
12. How is the purpose of the death of Jesus revealed in this chapter?

#### Lesson XI - Chapter 15

1. Read for new observations and outline.
2. Compare the Jewish and Roman trials as to accusers, accusations made, and the mockery at the end of each. Why was Jesus delivered to Pilot? (See also John 18:31)
3. Compare the two prisoners, Jesus and Barabbas. Why was Barabbas released?
4. Study the character of Pilot. Why did he marvel? Study his questions.
5. Study the attitudes of the groups about the cross. In what sense is verse 31 true?
6. What kinds of suffering did Jesus endure?
7. How would this account of the trial of Jesus appeal to a Roman? On what grounds was Jesus condemned?
8. What teaching as to the person of Christ do we find in this chapter?

## EB 311

## Lesson XVI - Chapter 16

1. Compare and contrast the faith and feeling of the three women as they went to the tomb and as they fled from the tomb.
2. What evidence of the resurrection did the three women have? What were they told to do?
3. Were the disciples expecting a resurrection? Why were they rebuked?
4. In what way was the task assigned to the eleven new? Is preaching the Gospel a serious matter? Why?
5. What is the purpose of signs? Are signs essential to salvation?
6. Compare the ministry of Jesus and his disciples in chapters 1 and 16.

## SAMPLE #5

OUTLINE FOR BIBLE STUDY

BOOK \_\_\_\_\_

CHAPTER \_\_\_\_\_

1. Title of Chapter -----
2. What important lesson does this chapter teach me?  
-----  
-----
3. What promise does it contain for me to claim?  
-----  
-----
4. What error does it show one to avoid? -----  
-----
5. What is the best verse? -----
6. Who are the key persons mentioned? -----  
-----
7. What are the key places mentioned? -----  
-----
8. What does it teach about Jesus Christ? -----  
-----
9. What problem does it deal with? -----  
-----
10. As a result of reading this chapter what should I do? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Appendix G

LAY MINISTER MATERIAL FROM SCHULLER

From The Robert H. Schuller Institute  
for Successful Church Leadership

LAY MINISTER OF EVANGELISM PROGRAM

- PURPOSE: To show Christian love, interest and share our faith with the non-Christian and the Christian, the non-member and others touched by our vast outreach ministry. This is done through the various specified groups of the Evangelism Program as outlined.
- AIM: To Experience and Express the Lord Jesus Christ
- CHALLENGE: To Share and Care

EVANGELISM ORGANIZATION

- I. Home Calls. The Lay Ministers make contact with those desiring membership or expressing interest in the church. These names come primarily through visitor cards. However, some are received through New Hope, Hour of Power, counseling, Christian Education, and friends. Another source of names that has proven beneficial in this outreach is the community newcomers list. The first contact is made by phone and, in some cases, Home Calls follow, or appointments are made to meet on the patio for coffee after a worship service. The members of this group are given instruction as to how to make the phone call and properly conduct themselves in the Home Call, as well as how to lead a person to acceptance of Jesus Christ as Saviour and Lord. If appropriate, an invitation is given to attend the next Pastor's Class.
- II. Hospital Calls. Lay Ministers visit the sick in the hospitals and convalescent hospitals in response to requests given by members, non-members, and friends of the church. These visits are to non-churched persons. Many requests for visits are received through the same channels as mentioned in Home Calls, or from the Candlelight Garden of Prayer. This service is made known by a weekly notice in the church bulletin. Their objective is to show Christian warmth, friendliness and to share Christ. If appropriate, an invitation is given to attend the next Pastor's Class.

- III. Tour Guides. Every Sunday Lay Ministers give guided tours for the many visitors to our campus. Following the 11:15 A.M. service all visitors are given an opportunity to tour our facilities under the guidance of a husband-and-wife team. These Lay Ministers are generally selected from the church board and more often than not have been members of the church for a number of years. Also, every Sunday afternoon, Lay Ministers are on hand to give tours to any visitors who come on the church grounds. All visitors, if interested, are invited to attend the next Pastor's Class.
- IV. Interviewers. Each new member is personally interviewed by a Lay Minister. This is the time when a Lay Minister shares with the new member the various opportunities for involvement in our great church program. The new member is given an opportunity to ask any personal questions about the church and many times personal testimonies are given to the interviewer which could not be given to the Pastor's Class. This gives the new member and the interviewer a beautiful opportunity to share the faith one to one.
- V. Once-a-Month Meetings. The Lay Minister of Evangelism meeting is held on the first Tuesday evening of each month. The purpose of this meeting is to create enthusiasm and inspiration. These meetings are made up of workshops, experience-sharing times, devotional time, and special features. In many cases the last half of the meeting is devoted to brain-storming.
- VI. Training. Training is of great importance. It is given through L.M.T.C. (Lay Ministers Training Center), once-a-month meetings and special training sessions. The training Lay Ministers are taught how to share their faith with naturalness, simplicity, and joy.
- VII. Selection of Lay Ministers. The Minister of Evangelism selects each Lay Minister. The ideal Lay Minister is a Christian who desires to share his faith in terms of what Christ and His Church means to him. There is no one type of person who can do this best. God has created many types of people with different temperaments and personalities. It is our opinion that we need all types of people to relate to all types of people. Therefore, a variety of individuals is recruited for the position of Lay Minister provided that he loves Christ and likes people and is able to relate to them.



EVANGELISM SECRETARIAL DUTIESSAMPLE 1 - VISITOR'S CARD

These cards are available in the pews for visitors to sign. They are separated into four different categories which are A, B, C and postcards.

SAMPLE 2 - POSTCARD

These are sent to all out-of-state visitors.

SAMPLE 3 - "A" LETTER

This letter is sent out to visitors that have indicated a desire to become a member.

SAMPLE 4 - PINK "A" CARD

A pink card is made out when a visitor indicates he or she desires membership. This card is then given out to a Lay Minister in their area who will contact them by phone first and in many cases follow with a visit to the home. These cards are returned to the secretary with the results of the call on the card.

SAMPLE 5 - PASTOR'S CLASS NOTICE

This card is sent out if the Lay Minister has indicated on the card that the person wishes to be notified of the next Pastor's Class.

SAMPLE 6 - NO CONTACT CARD

This card is sent when a Lay Minister is unable to contact an "A" visitor.

SAMPLE 7 - "B" LETTER

This letter is sent to visitors in all Orange County communities.

SAMPLE 8 - GREEN "B" CARD

A green card is made out for all visitors in Orange County and the same procedure is followed as for an "A" card.

SAMPLE 9 - "C" LETTER

This letter is sent to all visitors outside of Orange County.

MANUAL  
FOR  
LAY MINISTERS OF PASTORAL CARE

PASTORAL CARE PROGRAM

"PEOPLE CARING FOR PEOPLE"

"BY THIS ALL MEN WILL KNOW THAT YOU ARE MY DISCIPLES,  
IF YOU HAVE LOVE FOR ONE ANOTHER." JOHN 13:35 (RSV)

REVEREND DAVID D. BAILEY  
MINISTER OF PASTORAL CARE

GARDEN GROVE COMMUNITY CHURCH  
12141 LEWIS STREET  
GARDEN GROVE, CALIFORNIA 92640  
(714) 750-7000

## PASTORAL CARE

### THE TASK

The great task given to our church has been divided into many smaller ones. As each smaller assignment is faithfully carried out, so the church is effective or ineffective. We thank God for churches that are doing a great work for God and people. A successful church is the result of two things: first, the division of a big task and secondly, a systematic cooperation of a great number of people. These two elements make for success in athletics, in business, and in church life.

### THE PLAN

The Garden Grove Community Church is experiencing a remarkable growth. It is estimated that the Church's membership will continue to grow at 1,000 or more new members each year. The Pastoral Care Program is designed to assure an increasingly meaningful relationship between the church and each member and family unit. The Church is divided into four major areas which are made up of over forty large geographical units called divisions. These divisions are comprised of zones consisting of from eight to ten member-families living in close proximity. Each area, division and zone is under the leadership of a Lay Minister of Pastoral Care. The Lay Minister is a representative of his church for the purpose of making personal contacts with member-families in his assigned area of service.

### THE PURPOSE

The Area, Division and Zone Lay Ministers of Pastoral Care are to be sensitive to the needs, cares and joys of those member families to which they are assigned. As such, they are assistants to the ministers in sharing the concern of Christ's church for each member. They proceed on the assumption that there is no substitute for personal contact. Telephone contacts are great, but a personal visit is able to produce more effective results. Letters, telephone calls and other mailed materials are important and should not be neglected, but they do not take the place of a ring of the door bell, a warm greeting and a friendly visit. Because of this personal and constant contact, no member becomes ill, no family is bereaved, or faces a difficulty without the Church learning about it and standing with that person or family. In addition, each person is assisted in becoming involved in the Church's program of worship, nurture and service. Each home is assisted in the establishment and maintenance of family worship. Accomplishment of these purposes will prove that the biggest church is also the friendliest church.

### THE TRAINING OF LAY MINISTERS OF PASTORAL CARE

Every Lay Minister of Pastoral Care is asked to take training classes in the Lay Ministers Training Center of our Church. This training extends over a period of three years. It will cover courses in the Bible, Christian Beliefs, Communication Training for Lay Ministers of Pastoral Care, Interpersonal Relationships, Principles of Christian Marriage and other applicable courses. A complete knowledge of the entire program of the Garden Grove Community Church is also very helpful.

Upon the successful completion of this training program, the Lay Minister of Pastoral Care will receive the Certificate of Credentialed Lay Minister, the highest certificate to be offered by the Lay Ministers Training Center. 156

Lay Ministers of Pastoral Care will be permitted to intern as Lay Ministers while they are in the study program.

The Communication Training class is designed specifically for the training of the Lay Minister of Pastoral Care (see the attached training format, sample No. 1).

#### MONTHLY MEETINGS FOR LAY MINISTERS OF PASTORAL CARE

Inspiration and motivation are very necessary for a successful, dynamic Pastoral Care Program. Meetings are held once a month to share insights and happenings that are pertinent to the Lay Minister of Pastoral Care assignment.

It is important that these one-hour meetings be inspiring, motivating and informative. It also provides a good opportunity for every one to get better acquainted. A time of fellowship with refreshments is planned at the close of each meeting.

#### THE ASSIGNMENT RESPONSIBILITIES OF THE LAY MINISTERS OF PASTORAL CARE

##### THE AREA LAY MINISTER

1. The Area Lay Minister will assist the Minister of Pastoral care in recruiting, training and motivating the Division Lay Minister. He is to attend specially called Area and/or Division Lay Minister meetings.
2. He will supervise the activities in each division, assist the Division Lay Minister in every way possible and care for any division within his area that is temporarily unassigned.
3. He is to give oversight and care to the Division Lay Ministers of his area. He is to be sensitive to their needs, cares and joys as the Division Lay Minister is to the zone lay minister families of his division. Quarterly contacts are suggested, two should be personal.
4. He should keep an up-to-date file giving family name, address and phone number of each Division Lay Minister. This creates a telephone network that binds our congregation together into one vibrant, living communication system for use in any meaningful situation where important news must be transmitted quickly and personally to every member. He is provided a card file with a card for each Division Lay Minister family of his area. These cards are filed by division (see attached sample No. 2).
5. The Area Lay Minister is to submit a report to the Church Office of the number of contacts made each quarter by the Division Lay Ministers of his area (see attached sample No. 3).

- . The Division Lay Minister will assist the minister of Pastoral Care in recruiting, training and motivating the Zone Lay Ministers. He is to attend specially called Division Lay Minister meetings.
- . He will supervise the activities in each zone, assist the Zone Lay Minister in every way possible and care for any Zone within his Division that is temporarily unassigned.
- . He is to give oversight and care to the Zone Lay Ministers of his Division. He is to be sensitive to their needs, cares and joys as the Zone Lay Minister is to the member families of his zone. Quarterly contacts with each Zone Lay Minister is suggested, two of which should be personal.
- . He should keep an up-to-date file giving family name, address and phone number of all member-families of his division. This creates a telephone network that binds our congregation together into one vibrant, living communication system for use in any meaningful situation where important news must be transmitted quickly and personally to every member. He is provided a card file with a card for each member-family of his division. These cards are filed by zone (see attached sample No. 2).
- . The Division Lay Minister is to submit a report to the Church Office of the number of contacts made each quarter by the Zone Lay Ministers of his division (see attached sample No. 3).

## THE ZONE LAY MINISTER

- . Become acquainted

The Zone Lay Minister will become acquainted with the member-families of his zone. It is very meaningful for the member-families to know that a representative of their church, who is a neighbor, is especially interested in them. He is to give oversight and care to the member-families of his assigned zone, being sensitive to their needs, cares and joys. Quarterly contacts with each member-family is suggested, two should be personal. Two major all-member-family visitations are planned by the Church at Eastertime and between Thanksgiving and Christmas. The Zone Lay Minister should provide each member-family with his name and phone number (see attached sample No. 4). In visiting their homes, he should talk about them, their work, family etc. and do a lot of listening (see attached "member call" guideline sample No. 5). When possible he should share his knowledge of Christ and the Church. An attached letter and questionnaire (see sample No. 6A and 6B) is being used by a Lay Minister of Pastoral Care as a means of "getting acquainted" with members of his zone. Extra copies are provided in the Lay Minister's packet for suggested use.

## Every Family Involvement

The Zone Lay Minister should look for his people at church. He should ascertain whether or not they are active in the work and worship of the

church. If not, the Zone Lay Minister does his utmost to encourage them to become an active part of the Church. If he needs assistance, he indicates this on the Family Report Sheet (see attached sample No. 7A and 7B) for the minister's information.

#### Family-Need Alert

The Zone Lay Minister is to notify the Church of any situation in the home needing special attention by phoning the Church Office and completing the Family Report Sheet. He should indicate whether there is need for food or clothing, if there is despondency, illness or spiritual problems that need attention. He assists the Church in ministering to the needs of his people and follow-up to be sure their needs are met. When the Church Office is notified of a family need a report is immediately processed (see attached sample No. 8).

#### Show Love

When the Zone Lay Minister becomes aware of a special problem, need, illness or bereavement he assists the member or family where possible. Then, when necessary, enlists his zone people to assist if there are ways in which they may cooperate in helping. When an illness requires hospitalization a visit from the Zone Lay Minister is important.

It is also important to share in "joyful happenings" such as weddings, anniversaries, births, birthdays, graduations etc. by a card, phone call or any way appropriate. Sometimes a get-together such as a picnic, open house or coffee in the Church patio between services helps the member-families to get acquainted.

#### New Members

As new members are received into the Church and added to the zone, the Zone Lay Minister is to call on the new member or family. He should introduce himself as their Zone Lay Minister, welcome them into the church family, leave his name and phone number and indicate ways in which he may be of help. He explains the purpose and importance of our Church and Pastoral Care organization. It is important to make his visit to the new member-family as soon as possible after the new member has received his letter of welcome and introduction (see attached sample No. 9).

#### Communication

The Zone Lay Minister is provided a card file, a card for each member-family of his zone, giving family name, address and phone number (see attached sample No. 10). He is to keep this file up-to-date as information is received (see attached sample No. 11). This will enable him to communicate quickly with each family, passing along pertinent and important information, as given to him by the Church Office or Division Lay Minister of Pastoral Care.

## Reporting

The Zone Lay Minister is to keep account of the number of contacts made each quarter and submit a report to their Division Lay Minister (see attached sample No. 12). A more detailed report should be submitted to the Church Office when necessary. The Family Report Sheet should be used for reporting important information concerning the family, (illness, family problems, statistical changes etc.) and when the all-member-family visitation happens twice a year.

## Information and Identification

The Area, Division and Zone Lay Ministers will be kept abreast of special facets of the Church's life, of progress to be emphasized, new plans and expectations at their monthly meetings.

The Lay Ministers of Pastoral Care are provided with an attractive name badge. The badge is to be worn when making personal calls on members and on Sunday for easy identification (see attached Sample No. 13).

## CHURCH GREETERS

Lay Ministers of Pastoral Care are asked to serve as Church Greeters at the entrances of the sanctuary before each worship service. This will enable the Lay Minister to become better acquainted with the members of the Church and to recognize the members of their division or zone. The objective is to make sure everyone, members and visitors alike, are given a hearty welcome. A special effort is made to recognize first-time guests, give them a special welcome, have them sign the guest register and wear a memento for guest identification. Guests are invited to the reception after worship for fellowship with church members. Each Lay Minister is scheduled to serve as greeter for one month at a time. The personal name badge is to be worn for identification.

## SMALL GROUPS

Each Area, Division and Zone Lay Minister of Pastoral Care is encouraged to organize and/or become a part of a Small Talk-it-over Group within his general vicinity. A Small Group has such characteristics as:

- A deep concern for each other,
- Honesty and openness between those in the group and
- Complete acceptance of each other.

The purpose of a Small Group is to relate vertically to God and horizontally to each other. It is a means of finding the will of God and doing it. A material entitled, "Small Fellowship Group," is most helpful in understanding, organizing and experiencing the dynamics involved.

## IN CONCLUSION

May God bless you abundantly as you experience the joy and fulfillment of your assignment. A record number of new members are continually being received into the fellowship of our Church. We are a large, caring and growing church. Our challenge is to accept the fulfilling task of "caring" for our church families and assure an increasingly meaningful relationship between the Church and each member and family unit. Congratulations! You are a vital part of a very important and fulfilling program!

FORMAT OF TRAINING FOR LAY MINISTERS OF PASTORAL CARE

- Session 1: The importance of our theme, "People Caring for People," is emphasized. A thorough explanation of the Program covers how and why the membership is divided on a geographical arrangement of areas, divisions and zones. This is illustrated by maps. The alphabetical and geographical membership file system is explained.
- Session 2: The profile, structure, and philosophy of the church is covered. The information regarding finances is presented as well. Our Church Business Administrator is present for this session.
- Session 3: Ideas are shared on how to serve the ill, whether in the hospital or at home. A doctor is invited in to share some "do's" and "don'ts."
- Session 4: How to make a member-call in the home is explained such as ideas on appearance and how to direct conversation for helpful information.
- Session 5: Instructions are given and ideas shared on how to serve the bereaved. Note: For these three sessions, (ill, home call, and bereaved) role-playing is advantageous. Suggested materials to use for those who are ill and bereaved are booklets published by Concordia entitled, Strength From Above and Let Not Your Heart Be Troubled.
- Session 6: In this session we discuss the art of listening and communication. This assists the Lay Minister of Pastoral Care in knowing how to look for financial or marital problems. A Christian psychologist may be invited to present a short lecture on Communication or Interpersonal Relations.
- Session 7: Graduation: This is a time of review, presenting packets and giving assignments to the new Lay Ministers of Pastoral Care attending the training. Refreshments are served and a time of fellowship is enjoyed.



FILE SYSTEM

Sample No. 2  
and No. 10

MRS SUSIE DOKES*	543-0275
745 MAPLE CIRCLE	
SANTA ANA CA 92607	

--- This is the  
geographical location.

This is the Rolodex alphabetical file.

MRS SUSIE DOKES*	543-0275
745 MAPLE CIRCLE	
SANTA ANA CA 92607	

7/20/75 Jane, Susie's daughter, in St. Jude's with  
an infected foot. Lay Minister notified.  
(A brief notation is made of  
significant happenings.)

This is the geographical file that is filed by  
Areas, Divisions and Zones.

A duplicate card is sent to both the Division and the  
Zone Lay Minister. If the card is for a Division Lay  
Minister member-family a copy is sent to the Area Lay  
Minister.

\* Fictitious names and situations are used.

CONTACT REPORT

Lay Minister  
Area/Div/Zone \_\_\_\_\_

Contacts Made

Name

Date

Type of Contact

Contact Code:

- 1 - Personal
- 2 - Telephone
- 3 - Mail

691  
12141 Lewis Street  
Garden Grove, California 92640  
Telephone (714) 750-7000 or Dial New Hope  
DEPARTMENT OF PASTORAL CARE

Saturday 9:00 P.M. - Ch. 30  
Sunday 10:00 A.M. - Ch. 5 - 6:00 P.M. - Ch. 30

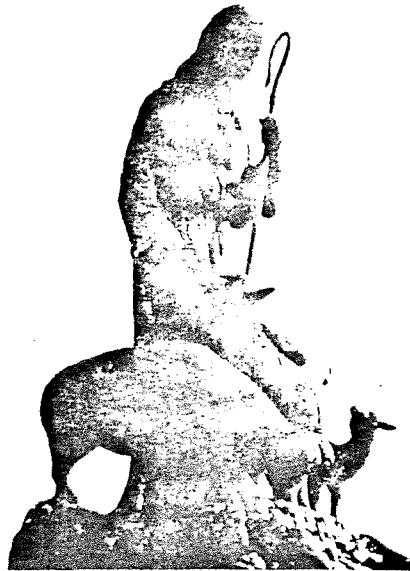
HOUR OF POWER

Worship Services 7:30 A.M. - 8:15 A.M. - 9:30 A.M. - 11:15 A.M. - 6:00 P.M.  
Sunday School 8:15 A.M. - 9:30 A.M. - 11:15 A.M.

Outside

Garden Grove Community Church  
DR. ROBERT H. SCHULLER, Founding Pastor

"People  
Caring  
for  
People"



Your  
Lay  
Minister  
of  
Pastoral  
Care

"By this all men will know that you are my disciples, if you have love  
for one another." — John 13:35 (RSV)

Sample No. 4

This is the  
calling card  
left by the  
Lay Minister  
when visiting  
a member-family.

Inside

Lay Minister of Pastoral Care

Phone

Sample No. 5

The following is a suggested guideline to be used for calls on member families by Lay Ministers of Pastoral Care.

"Hello, (call member by name), this is (identify yourself by name), your Lay Minister of Pastoral Care. I am calling to let you know who I am (applicable when you are newly assigned or when calling new members) and that we, as a church, care about you (and your family - where applicable). As Lay Ministers of Pastoral Care we wish to be of help in any way possible by showing Christ's concern for you and being sensitive to your needs, cares and joys.

Is everything going well? Is there any way we may be of help to you? Are there any changes - address, family status etc. that would help us to keep our records up-to-date?

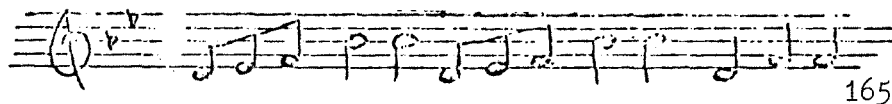
In the event of an illness, a bereavement, an exciting, joyous happening or if at any time, now or future, one of our ministers may be of help - please let us know as soon as possible.

You may call me \_\_\_\_\_ at \_\_\_\_\_  
 \_\_\_\_\_ Name \_\_\_\_\_ Phone \_\_\_\_\_  
 or the church at 534-0275.

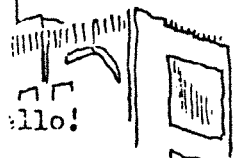
(Complete the Family Report Sheet and direct to the office. Anything requiring immediate attention please call the church, ext 267.)

I am looking forward to meeting you or getting better acquainted.  
(whichever is applicable) We appreciate you as a member of  
Garden Grove Community Church

May God bless you and your family."



Getting to know you....Getting to know all about you....  
Getting to like you....Getting to hope you like me!



We have the joy of being a part of the Lay Ministers for Pastoral Care of the Garden Grove Community Church....with a special interest in YOU...and your family....and your neighborhood of fellow-worshippers at the Garden Grove Community Church. We are excited and pleased for this opportunity....we are looking forward to meeting you...we hope that you will allow us to become your friends! Since we believe that "he who has a thousand friends has not one to spare"...will you join with us in reaching out toward some NEW friends?

Feeling free to be ME!

Realizing I have a friend who cares!

Including others in my circle of love!

Encouraging others to realize their greatest potential!

Needing to build bridges instead of walls!

Desiring to share God's unconditional love with others!

Sharing my joys and sorrows with others!

Helping to heal hurts and loneliness!

Inspiring each other to achieve the highest goals!

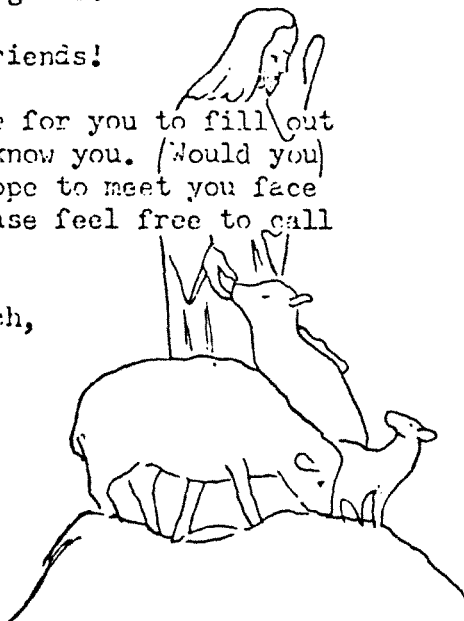
Praying for God's best in the lives of my friends!

We are enclosing a questionnaire which we would like for you to fill out and return to us...this will help us in getting to know you. (Would you do this at your earliest convenience please. We hope to meet you face to face in the near future. In the meantime....please feel free to call on us if we can be of help in any way.

our two NEW friends at Garden Grove Community Church,

Mr. & Mrs. Lowell E. Eason  
1025 Parkhill Drive  
Costa Mesa, California 92627

Phone: 645-8435



ME: \_\_\_\_\_  
 ME: \_\_\_\_\_  
 ME: \_\_\_\_\_  
 ME: \_\_\_\_\_  
 ME: \_\_\_\_\_

Please list names of ALL family members...use back of sheet if more space is necessary.

Please give ages of all family members under 18.

ADDRESS: \_\_\_\_\_ CITY & ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

OCCUPATIONS: \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_

IRTHDAYS FOR  
 L FAMILY MEMBERS: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Month & Day  
 Only

ANNIVERSARY DATE? \_\_\_\_\_

HOBBIES & INTERESTS  
 FAMILY MEMBERS: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

WOULD YOU BE INTERESTED IN HAVING US CALL IN YOUR HOME TO MEET YOU  
 PERSONALLY? \_\_\_\_\_

IF ANSWER IS YES....LIST CONVENIENT TIME  
 WE WILL CALL AND SET UP AN APPOINTMENT \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

WOULD YOU BE INTERESTED IN A GET-TOGETHER....SUCH AS A PICNIC....IN ORDER TO  
 GET AND KNOW YOUR NEIGHBORS WHO ATTEND G.G.C.? \_\_\_\_\_

FAMILY REPORT SHEET

Sample No. 7A<sub>167</sub>

TELEPHONE \_\_\_\_\_

DIV & ZONE NUMBER \_\_\_\_\_

make a brief summary of call made) Note any changes of address or phone number

make a brief summary of call made) Note any changes of address or phone number

FAMILY REPORT SHEET COMPLETED BY ZONE LAY MINISTER AFTER VISIT IS TO BE RETURNED  
TO DIVISION LAY MINISTER OR DIRECTLY TO THE CHURCH, ATTENTION DR. BAILEY'S OFFICE.

BY MINISTER \_\_\_\_\_

DATE \_\_\_\_\_

URGENT MESSAGE MEMO RE CHURCH MEMBER

Sample No. 8<sup>168</sup>

DATE \_\_\_\_\_

TO: ROBERT SCHULLER

FROM: \_\_\_\_\_

RE : NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

PHONE \_\_\_\_\_

MESSAGE

When this comes to us with the information concerning an individual member the Zone Lay Minister is notified and advised to make immediate contact.

HAS SOMEONE OR IS SOMEONE CALLING ON  
ABOVE? IF SO, WHO? \_\_\_\_\_

FOR USE IN DR. SCHULLER'S OFFICE ONLY

ASSIGN TO

LETTER WRITTEN

TELEPHONE CALL MADE

IN BULLETIN



## Garden Grove Community Church

12141 LEWIS STREET, GARDEN GROVE, CALIFORNIA 92640 • (714) 834-0278


Dear

Welcome into the fellowship of this exciting Christ-centered church! We are looking forward to your friendship and the opportunity to be of service to you in every way possible.

Your Lay Minister of Pastoral Care will be contacting you soon and extending a hand of welcome. The purpose of this visit will be to let you know that we care and to acquaint you with ways in which we may be of help. Our Lay Ministers of Pastoral Care are "People Caring for People."

It is such a pleasure to have you as a part of the great Garden Grove Community Church family. A memento of our friendship will be presented to you by your Lay Minister of Pastoral Care.

Your friend in Christ,

  
David D. Bailey  
Minister of Pastoral Care

DDB:cw

Your Lay Minister of Pastoral Care is:

*Putting Strong Wings on Weary Hearts"*



Ministers: ROBERT HAROLD SCHULLER, Senior Pastor • RAYMOND BECKERING, Co-Pastor • KENNETH VAN WYK, Minister of Education • CALVIN J. TYNBRANDT, Minister of Evangelism • DAVID D. BAILEY, Minister of Family and Parish Life • DON BRENNEMAN, Minister of Youth • HENRY BELTMAN, Minister of Visitation • JIM SMOKE, Minister of Singles • DON G. FONTANA, Minister of Music • BAIN FISHER, Business Administrator

# **LAY MINISTERS OF PASTORAL CARE CHANGES, ADDITIONS AND/OR CORRECTIONS**

Sample No. 11

DIVISION \_\_\_\_\_ ZONE \_\_\_\_\_

- ☐ MOVED — SAME AREA — CHANGE ADDRESS
- ☐ MOVED TO NEW AREA — DESTROY CARD
- ☐ REZONED TO THE ABOVE
- ☐ INACTIVATED — DESTROY CARD
- ☐ RE-ACTIVATED
- ☐ NEW MEMBER(S)
- ☐ OTHER INFORMATION

This is sent to  
Division and Zone  
Lay Minister when  
any and all changes  
are made

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

PHONE NUMBER \_\_\_\_\_

SIGNED \_\_\_\_\_

Secretary to Rev. Bailey



Sample No. 10

This is the badge  
worn by all Lay  
Ministers of  
Pastoral Care

## Garden Grove Community Church

12141 LEWIS STREET, GARDEN GROVE, CALIFORNIA 92640 • (714) 834-0278

Letter sent to new Zone Lay Minister of Pastoral Care

Congratulations! You have become a part of a very fulfilling program. As a Lay Minister of Pastoral Care you are extremely important in the ministry of our Christ-centered church.

Understanding of your assignment is essential, therefore, you are encouraged to enroll in the Lay Ministers Training Center class "Communications Training - Lay Ministers of Pastoral Care" at your earliest convenience. However, until training can be accomplished, please read the following information.

1. The Lay Minister of Pastoral Care Manual explains the purpose and duties of your assignment.
2. Each white card represents the member families within your Zone. These are to be kept until otherwise notified.
3. It is suggested that each member family be contacted a minimum of twice a year. \*
4. The Family Report Sheet is to be completed in duplicate after each member family contact. The original is to be sent to our office and the duplicate is for your file.
5. The other materials enclosed include valuable information that could be of use as you make your contacts.

It is imperative that you attend our regular monthly meetings for Lay Ministers of Pastoral Care which are held the second Monday night of each month. Announcement of time and place will be given monthly. Forthcoming training and briefing sessions will also be scheduled and announced.

May God bless you in your fulfilling assignment of "People Caring For People."

*David D. Bailey*  
Rev. David D. Bailey  
Minister of Pastoral Care

DOB: CW



"Putting Strong Wings on Weary Hearts"

Ministers: ROBERT HAROLD SCHULLER, Senior Pastor • RAYMOND BECKERING, Co-Pastor • KENNETH VAN WYK, Minister of Education • CALVIN J. RINBRANDT, Minister of Evangelism • DAVID D. BAILEY, Minister of Family and Parish Life • DON BRENNEMAN, Minister of Youth • HENRY BELTMAN, Minister of Visitation • JIM SMOKE, Minister of Singles • DON G. FONTANA, Minister of Music • BAIN FISHER, Business Administrator

## *Garden Grove Community Church*

12141 LEWIS STREET, GARDEN GROVE, CALIFORNIA 92640 • (714) 834-0275

Letter sent to Division Lay Minister of Pastoral Care informing of the appointment of a new Zone Lay Minister. \*If a new Division Lay Minister is appointed, the word "Division" is changed to "Area." Then it is sent to the Area Lay Minister

Dear

It is a great pleasure for me to introduce and assign the following Lay Ministers to your Division.\* I am sure they will be of much help to you and will look forward to working with you in your area. They will be receiving an up-to-date packet for their zone in the very near future. Please contact them and welcome them into our great family of Lay Ministers of Pastoral Care as soon as possible.

Thank you for a job well done. We are looking forward to more exciting and rewarding experiences in our Pastoral Care program.

Your friend in Christ,

*David D. Bailey*  
David D. Bailey  
Minister of Pastoral Care

DDB:cw



*'Putting Strong Wings on Weary Hearts'*

Ministers: ROBERT HAROLD SCHULLER, Senior Pastor • RAYMOND BECKERING, Co-Pastor • KENNETH VAN WYK, Minister of Education • CALVIN J RYNBRANDT, Minister of Evangelism • DAVID D. BAILEY, Minister of Family and Parish Life • DON BRENNEMAN, Minister of Youth • HENRY BELTMAN, Minister of Visitation • JIM SMOKE, Minister of Singles • DON G. FONTANA, Minister of Music • BAIN FISHER, Business Administrator

APPENDIX H  
COMMISSIONING SERVICE MATERIALS

## SAMPLE #1

## RITUAL OF COMMISSIONING

Designed by Pastor Knodel

Beloved Brethren:

It has pleased me as your pastor to select you from among this congregation to serve as lay ministers for the members and friends of the Evangelical Church. I have for a considerable period of time observed your conduct, evaluated your testimony, studied with you, prayed with you, taught you in the areas of discipleship, and I am pleased with your diligence and love for the Lord Jesus Christ and with your concern for others, both believers and non-believers and with the disciplined life which you lead. I am confident that you will prove yourselves to be workmen that need not be ashamed.

It is a great honor as well as a great responsibility to be chosen to administer and supervise the work of the church. We trust that you will not only appreciate the honor but that you will so faithfully meet the duties and responsibilities of your positions, that the work of the church and the cause of the Lord Jesus Christ, will greatly prosper under your administration and supervision. You have been given the responsibility of supplementing the work and ministry of your pastor, assisting him in caring for the people whom God has entrusted into His care. This includes following up new converts, comforting the bereaved, visiting the sick and suffering, evangelizing and discipling others and encouraging the members to be faithful in their attendance and in their support of the church.

Hear the Word of God, "And Jesus called them to him and saith unto them, Ye know that they who are accounted to rule over the gentiles lord it over them and their great ones exercise authority over them, but it is not so among you. But whosoever would become great among you shall be your minister

and whoever would be first among you shall be servant of all. For the Son of Man also came not to be ministered unto but to minister and to give his life a ransom for many. I beseech you therefore brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service." Mark 10:42-45;

Romans 12:1

In order that those to whom you will be ministering may know your mind in this matter, it is proper that you will vow your faith and purpose by answering the following questions.

Do you believe the Bible to be the Word of God? If so answer "I DO".

Do you believe Jesus Christ to be the Son of God and have you accepted Him as the Lord of your life and full authority in all matters of faith and practice. If so answer, "I do so believe and have so accepted Him."

Will you endeavor by the grace of God to frame and fashion your life so that your daily walk and conversation are above reproach; worthy of the office you now assume; always adorning the Gospel of Christ and the standards set forth in the Word of God as follows:

"The deacons must be the same sort of good, steady men as the pastors. They must not be heavy drinkers and must not be greedy for money. They must be earnest, whole-hearted followers of Christ, who is the hidden source of their faith. Before they are asked to be deacons they should be given other jobs in the church as a test of their character and ability and if they do well, then they may be chosen as deacons. Their wives must be thoughtful, not heavy drinkers, not gossipers but faithful in everything that they do. Deacons should only have one wife; they should have happy, obedient families. Those who do well as deacons will be well rewarded both by respect from others

and also by developing their own confidence and bold trust in the Lord." I Timothy 3:8

If you will, answer, "With the help of the Eternal God I will endeavor so to do."

Will you faithfully commit yourself to assist your pastor in the shepherding of the flock of God of which you are a member, to promote the program and doctrines as taught by the Evangelical Church of North America, and to fulfill all your responsibilities to the best of your abilities with the help of God? If so answer, "I WILL BY THE HELP OF GOD."

#### WIVES:

Will you, the God-selected mates of these men, promise to support them in their ministry, to pray for them, and to assist them in every way possible so that their ministry may be a fruitful one and that they may be effective instruments of the Lord Jesus Christ, used by Him to fulfill their God-given tasks. If so answer, "I WILL BY THE HELP OF GOD."

#### CONGREGATION:

I charge you as fellow members of this congregation that as Aaron and Hur upheld the hands of Moses, so you will support and strengthen these lay ministers with your cooperation and earnest prayers. If you promise to do so please stand and answer, "WE PROMISE TO SUPPORT AND STRENGTHEN THEM IN THEIR MINISTRIES."

#### LAY MINISTERS:

As an ordained elder of the Evangelical Church of North America, I do now install you as Lay Ministers to perform the task of New Testament Deacons, in the name of God the Father, the Son, and the Holy Spirit. Amen.



# The Evangelical Church of North America

## Certificate of Lay Ministry

This is to certify that \_\_\_\_\_, a dedicated and disciplined Christian, having received the proper training and having met the requirements of a lay minister, as set forth by Tremont Evangelical Church, was commissioned and installed as a Lay Minister of Tremont Evangelical Church at Portland, Oregon, \_\_\_\_\_, in the year of our Lord, \_\_\_\_.

---

Conference Superintendent

---

Pastor

APPENDIX I  
UNDERSHEPHERD PROGRAM MATERIALS

## SAMPLE #1

## 3x5 FAMILY FILE CARD

Area code



A

Pete Parishioner  
100 SW Your Street  
Your Town, Ore. 97545

Phone - 654-333

(brief history or other remarks)

## SAMPLE #2

## LAY MINISTER ASSIGNMENT RECORD

Lay Minister Larry LaymanArea A

Members	Prospects
1. Pete Parishioner 100 SW Your Street Your Town, Ore. 97545	1. Victor Visitor 200 SW Your Street Your Town, Ore. 97545
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.

## SAMPLE #3

## TREMONT EVANGELICAL CHURCH BULLETIN

(with registration portion on bottom)

*Where Happy People Make You Welcome!*

7115 S.E. Woodstock Blvd. • Portland, Oregon

Office: 774-6689 • Pastor's Res.: 774-2697

JIMMIE KNODEL, Pastor



Tremont Church is more than just a building. It is people, specifically followers of Jesus Christ. The reason for the existence of our church is too help heal the hurts of people. We strive to do this in our community, as well as around the world through our emphasis on missions. Our church endeavors to acquaint people with God through the Lord Jesus Christ, believing therein lies the answer to all the world's needs. We use as our textbook the Holy Bible and depend upon the Holy Spirit's leadership and guidance.

We are glad that you have come to worship with us and hope you will share in the fellowship of our friendly people. Our church doors are open to all and in the name of Jesus Christ our Lord and Saviour we bid you a most hearty *WELCOME!*



## OUR MINISTRY

## ular Scheduled Services

## day

10:30 am Sunday School (*Classes for Everyone*)  
 11:30 am Coffee and Fellowship  
 12:00 am Worship Service (*Nursery provided*)  
 Junior Church  
 4:45 pm Discipleship Meeting  
 6:00 pm Evening Gospel Service (*Nursery provided*)

## nesday

10:30 am Discipleship Meeting  
 7:15 pm Family Night at Church—  
 Nursery and Happy Hour  
 Boys Brigade and Pioneer Girls  
 Youth Fellowship  
 Adult Bible Study and Prayer Meeting

## Thursday

7:00 pm Senior Choir Practice



## Other Meetings

*Sunday School Council* — First Tuesday of every month . . . 7:00 pm  
*Local Council* — First Tuesday of every month . . . . . 8:00 pm  
*Trustee Meeting* — Last Tuesday of every month . . . . . 8:00 pm  
*Evangelical Women* — Third Tuesday of every month  
*Ladies' Prayer Meeting* — Every Tuesday . . . . . 10:00 am  
*Men's Prayer Breakfast* — First Saturday of every month . . . 7:30 am

fill out and hand to greeters at the door

s

d ☐ Jr. High ☐ High School  
☐ College ☐ Adult

- ☐ Member of Tremont  
☐ Visitor for the day  
☐ Plan to attend regularly  
☐ Wish to join church  
☐ Pastor please call  
☐ Desire Spiritual counsel  
☐ Newcomer to our community  
☐ Desire Baptism  
☐ Envelopes desired

- ☐ Wish to become active in church work  
☐ Place me on mailing list  
☐ Would like to become a Christian  
☐ Please call on family below



SAMPLE #5

RECORD OF  
GREETERS AND WORSHIP ASSISTANTS

[illegible]

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