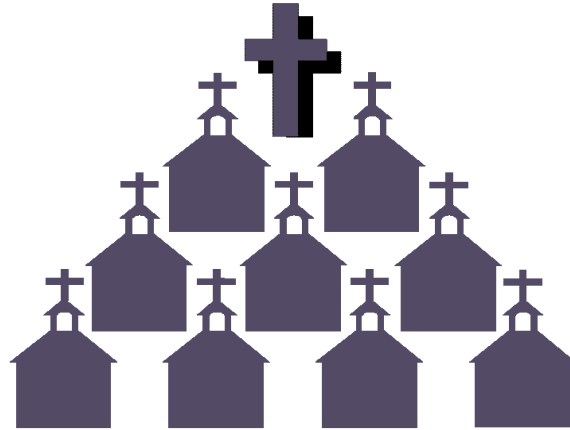


DARE TO ASK WHY

By Dave Arch and Greg Carlson



INTRODUCTION

Typically the first generation of an organization can be characterized as a dynamic time! In fact, most organizations' histories could be graphed by using a bell-shaped curve. The organization tends to begin strong, ascends, plateaus, and then descends.

Why?

Among the number of possible reasons, the loss of purpose has to be one of the greatest. When an organization's activities are separated from its purposes, death begins to set in. Soon signs of life in the organization cease to be visible even though activities continue.

The asking of "WHY" is a habit that every organization needs to develop no matter what the size. Why do we have Board Meetings once a month? Why do we have Sunday School? Why do we have a visitation program? Why don't we involve ourselves in more social ministries? On and on the list goes. Because answers to "WHY" questions come more difficult than answers to "WHAT" questions we tend to shy away from asking those most important questions. Yet without asking the "WHY" questions, an organization can easily find itself going through the motions -- no longer conscious of its purpose or even its ultimate objective.

This book has been written to clarify the "WHY" questions behind the activities of this ministry. Without placing these in print we can easily wander from that which God has shown us. My own prayer is that God will keep this organization alive and vibrant by always causing us to trace our activities back to their purposes rather than being content to stop at the answer." . . because we've always done it before."

Dave Arch

Additional Considerations

1. What additional reasons can you think of that make that bell-shaped curve a typical pattern of organizations?
2. Can you think of some organization you know that fits the progression described here? Explain in specific terms what happened in that organization.
3. What would you look for in an organization to try and determine whether they had lost their purpose?

HOW TO USE THIS BOOK

This book has been organized into four chapters to better explain the philosophy of this ministry. Click on any of the highlighted links below to be transferred to that chapter. Then use your backspace key on your browser to come back to this page for the next chapter.

[The first chapter](#) concerns itself with the foundation of any organizational activities -- priorities. What are this organization's priorities?

[The second section](#) has us exploring leadership principles. How is this organization led? On what basis is that leadership chosen and developed?

[Chapter three](#) looks at the training of the organization as instructional principles are highlighted.

[The final chapter](#) has been designed to look at service principles. How is recruitment for ministries done? What principles guide in the development of new ministries and the terminating of older ministries?

Although this book need not be used from cover to cover, for maximum benefit it does need to be interrelated as to its divisional sections.

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CHAPTER 1 -- PRIORITIES



No organization can successfully do everything or meet every need that it sees. Consequently, every organization must choose its priorities. How are those priorities established?

Additional Considerations

1. What were the priorities of some ministry you remember in your past?
2. How did you decide that those were their priorities?
3. What are some different ways that organizations do determine priorities?

PURPOSE

Never will I forget a meeting with a well-known author when he looked me in the eye and said, "Every truly great organization has kept a simple transferable purpose for its members to readily grasp and understand." The truth of that statement has proven itself over and over in the history of great ministries.

We have adopted the purpose as expressed in the statement, "Knowing Christ . . . And Becoming Like Him . . . Together!"

This purpose capsulizes our central understanding of the Christian life. We believe that the Christian life has not been designed as a life of primarily learning Bible facts, deep Bible doctrine, or even "How to live the Christian life." Rather the Christian life at its core is a relationship. Intimacy with Jesus Christ is the goal as we hear Him speak to us in the Word, converse with Him in prayer, and by remembering His presence in the various events in our lives.

Let me break in here and share personally the difference the above has made in me.

How I wish I could take you on a tour of my library! It tells a very visual story of my Christian search for that which satisfies completely. My books tell of a journey looking for just what the Christian life is all about. Each of the sections in my library was brought together as I tried to find meaning and fulfillment in different time periods of my walk with God.

KNOWING BIBLE FACTS

In this section of my library you'd see my Bible encyclopedia, atlas, and dictionaries along with my survey books of both the Old and New Testaments.

I loved studying each book and learning all I could about as many people as possible. I loved being called a "walking Bible encyclopedia!" Yet, something was missing, and I wasn't sure what.

KNOWING BIBLE DOCTRINE

I decided that I must not be studying the Bible deeply enough. In this section of my library are my sets of systematic theology, Greek and Hebrew word studies, and my books on the Holy Spirit, Angels, Demons, and Prophecy.

This satisfied for a while. Then I noticed that areas of my life were still unaffected. My marriage, my anger, my depression, and my job remained untouched.

KNOWING HOW TO LIVE THE CHRISTIAN LIFE

I became excited to find the Bible speaking to my life here and now! I bought books on marriage, children, emotions, counseling, and walking in the Spirit. I grew. . . I changed . . . I became more excited. Principles were being found in God's Word to speak to me right where I was! I was satisfied. . . for awhile . . . and then found myself feeling empty again.

KNOWING CHRIST

There was a definite parallel between my life and the Apostle Paul's as I read in Philippians 3:5-10. He too had known Bible facts, Bible doctrine and how to live the law like a Pharisee. However, he said that all those areas were like Crash compared with the surpassing value of knowing Christ Jesus His Lord.

But I knew Christ!

Didn't I?

I knew where He was born, to whom He was born, why He had to die, and even a little about how He could be both God and man at the same time. I had trusted Christ for my forgiveness when I was only a

child!

Then it hit!

I knew about Christ . . . but I hadn't begun to know Christ! Certainly I didn't know Him like I knew my mom, dad, or brother! Not like I knew my wife and children!

No wonder my Christian life felt dead . . . there was no LIFE! Mine was a textbook existence using the Bible as a wise and inspired collection of facts, doctrine, and principles to be learned.

Christ is a Person to be known!

My whole definition of the Christian life began to undergo drastic changes. No longer was the Christian life merely the studying of the Bible for its facts, doctrines, and principles. No longer was the Christian life a certain lifestyle to be adopted and lived.

It became a relationship to be developed!

But I was lost! How do you go beyond knowing about a Person to knowing a Person?

I knew that I would need to spend time with that Person in a wide variety of situations. My imagination helped me as I began to take Him with me to basketball games and concerts. I visualized Him helping me in the yard and the garden. He came along with me as I played with my children, drove my car and worked in the office. Oh, yes. He continued to go with me to church, too.

A strangely wonderful thing began to happen! When I remembered that He was with me, I talked to Him much more. I guess that's prayer . . . but not like I had ever known prayer! I began talking to Him about everything I would see and experience. Sometimes it would be just complimenting Him on a piece of His creation. Other times I would be visiting with Him about a concern on my mind. But it was so natural and fun!

Then I had a desire! I wanted Him so badly to talk back to me! What was He thinking? What was He feeling? Did He like it when I complimented Him? What solutions could He give me to some of the situations that faced me?

Wait a minute!

God's Word! I get it . . . GOD'S WORD! They are His words. They are the words He would say to me if He would audibly talk with me! Instead He wrote them down!

God's Word became personal words to me -- one half of a delightful conversation between two friends.

I found myself coming to know Him! It became a daily adventure to learn to know Him more intimately. I wanted to share more of my life together with Him!

I found myself changing! Not by keeping a list of rules . . . but just by being around Him, He began to rub off on me. How natural and delightful!

The other books in my library? The ones about facts, doctrines, and principles? I read them often. I find that they now are wonderful doorways into getting to know my God better and better.

I realize that taking you on that trip into my library did take some time. However, I wanted you to see how important those two words "knowing Christ" are in relation to our purpose.

Every event and activity happening at this church needs to be reflective of that central purpose of knowing Christ more intimately and becoming more like Him as a consequence of that knowledge. Each attribute of God's becomes ours only as we experience it coming from Him.

Maximum growth occurs in a "together" environmental community of love and acceptance in which we are able to get to know Christ better through the emotional involvement in the lives of other growing believers. Without that environment it's too easy for it all to remain only head knowledge -- never touching my life. Without that environment it becomes increasingly difficult to believe many of the attributes of God unless I experience it through the life of another believer.

Additional Considerations

1. Did you relate to any of the stages mentioned by the author in his Christian life? Which ones?
2. Can spiritual growth occur without involvement with other believers? What does involvement with others in the Body of Christ contribute?
3. What keeps our relationship with Christ from becoming just something we know in our head but never really feel? What has helped you?

A BALANCE TO LIFE

Looking at the priorities of the early church in Acts 2:41-47 helps each person examine his own priorities. Within those verses, we find that the early church maintained a balanced approach to its development not unlike the balance we need for the physical development of our own bodies.

There was **INSTRUCTION**. This corresponds so closely to the intake of food as it says in Acts 2:42

"And they were continually devoting themselves to the Apostles teaching." Although instruction may come in many forms, it's clear that it needs to come regularly.

Then there was **FELLOWSHIP**. Most closely this relates to the need for rest in the physical body. Acts 2:42 goes on to say that besides the Apostles teaching they were also devoting themselves "to fellowship." Here is where we have opportunity to meet with other believers, sharing that which is happening in our Lives, and finding it met with acceptance, love, and caring. It is a healing relationship. It is a relationship that alleviates loneliness -- removing that feeling that says "we are the only one wanting to really live the Christian life." There is strength in numbers. There is strength in the body of Christ.

Finally we see **SERVICE**. Service to each other and the world is expressed in Acts 2:45,47. Here we find the utilization of each individual's spiritual gifts and the excitement of seeing those gifts meeting needs in others lives.

Most ministries exist with an emphasis on one or the other of these three aspects of the Christian life. However, the ministry or believer that is only taking in instruction soon finds himself fat intellectually and often cold emotionally. With only fellowship, shallowness or instability begins to develop. With only service or exercise, very soon spiritual dryness sets in as the spiritual system is not being replenished by either relaxation or food. We desire to provide for every believer at this ministry a balance of instruction, fellowship and service. We are seeking to design each program so that every child, young person, and adult can find this balance in their own spiritual development.

Additional Considerations

1. Have you experienced a ministry that only emphasized one of the three aspects discussed? What effects did you see in that ministry?
2. Which of the three aspects is out of balance in your life now? What effects do you see?
3. How do various personalities or temperaments affect which of the three aspects one would most likely gravitate towards? Which aspect would probably be pre-dominant in an outgoing person? A quiet person? A studious person?

PERSONAL PRIORITIES

Dr. Ray Ortlund's book entitled *Lord Make My Life A Miracle* has had an important influence on the development of this ministry. Within the book, we affirm with him the priorities of every believer.

First, the believer must grow in his/her **love for Christ**. The development of that personal relationship must remain foundational.

The second priority in a believer's life needs to be that of **relating to the body of Christ** (in which his own family comes first).

Then **growing in one's love for the world** that Christ loves comes out of the first two priorities. Clearly those priorities are enumerated in God's Word (John 15:1-27). We believe that they need to be maintained as the foundation in every believer's life as he seeks to organize his life around a system of priorities.

Additional Considerations

1. Take John 15:1-27 and see if you can divide the verses according to the priorities mentioned above.
2. Why mustn't these three priorities be re-arranged in a different order? Try them in different orders and analyze the problems.

MINISTRY TO THE CORE

Every ministry has several layers of participants.

At the core are those people who show up for every service whenever the doors are opened. Their loyalty is never under question. They desire to be involved in everything that they possibly can. The next circle are those regular attenders who come to the services, but never find themselves involved beyond the service attendance. Then there are the irregular attenders who come only occasionally (most often on Christmas and Easter). Finally there are the unchurched who only look in on what's happening.

The goal of every ministry remains that of bringing the unchurched, irregular attenders, and regular attenders into the core of the ministry. However, how a ministry accomplishes this goal varies greatly from ministry to ministry.

Many find themselves going-right after those who are on the outside circle -seeking to bring them into the core. Too often, if one desires to have attention in that ministry, he must become a visitor. Those who have been there for a long time find themselves ignored. Those who really want to grow find that they don't have the attention they need to continue their growth. Messages, classes, and programs are aimed at those who have not been involved in the ministry nearly as long.

We desire to work with a core of people (Christ's own pattern with his disciples) to reach the others with Christ's message. We see this pattern in Christ's life particularly clear in the book of Mark as we trace the development of His ministry in two re-occurring patterns of ministering to the multitude and then withdrawing with His disciples. . . ministering to the multitude and then withdrawing with His disciples . . . and on and on.

Based on the above, we believe that the core of ministry (those who are really dedicated to the process of growing) deserve primary attention in order to insure their continued growth. As they become increasingly attractive, mature, and skilled, they are able to turn and reach the outer circles. Therefore, much of our programming has been designed for the maturing dedicated believer. We have discovered that these people will then be most useful in reaching those who have not come as far in their own spiritual pilgrimage.

Additional Considerations

1. Taking just the opening verses of Mark (Mark 1:14-45) seek to divide those verses into the pattern mentioned above. Where does ministry to multitudes begin and end and where does withdrawal with the few start?
2. Every ministry that is growing faces the tension between the newer believer and the more mature believer. The ministry wants to keep both stimulated and growing. What can be done to help both at the same time?
3. Oftentimes it seems cold and almost uncaring to prioritize people as suggested above. How would you answer that criticism of the above principle?

PEOPLE BEFORE PROGRAM

Simply stated, we believe that people come before program. Traditions, pet programs, and other extra-Biblical practices must be discarded if people's needs are not being met. The needs of the individual must be also the needs of the organization.

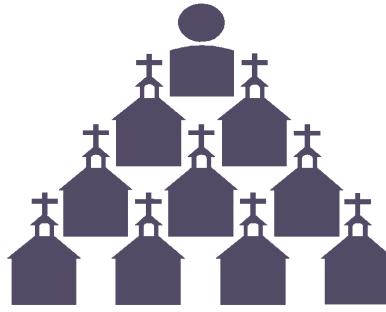
Consequently, we desire to be quick to discard programs when they cease meeting needs. We desire to be quick to institute programs that better meet needs. For it is the needs of the individuals at this ministry that need to shape the programming of this ministry. We find that pattern modelled by Christ as He shaped His own programming of the ages to meet the needs of the world.

Remaining in line with the above, we also see that when people's needs are being met that quality will produce quantity. An organization who continues to strive for greater quality in the meeting of the individual's needs will find themselves growing in quantity. However, the question before the leadership

and each person involved in programming needs to be "How can we better meet the needs of the individuals in our programming?" rather than the question of developing larger quantities in the program. Satisfied believers will be attractive believers.

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CHAPTER 2 -- LEADERSHIP



The leadership of any organization determines the tone of that organization. Therefore, it is very important that each organization has thought through the manner of its leadership selection and development.

AUTHENTIC LEADERSHIP

The primary purpose of a leader in the ministry of Jesus Christ is that of encouraging those they are leading to place their faith firmly in the Lord Jesus Christ. This purpose is in direct contrast to having the person place their faith firmly in the leader.

If we are to develop people strong in faith towards God Himself, we will need authentic leadership. I Corinthians 12:28-31 and II Corinthians 1:3-5,8,9 show us Paul's own authenticity in leadership. Rather than preventing his followers from seeing his weaknesses he boasted in them. Rather than that causing his followers to stop respecting him, it caused them to see his competencies in problem handling and God's own ability to handle the situations that came into Paul's life.

This does not mean on the other hand that Paul told everyone everything that went on inside of himself. God Himself has secrets. Rather, it means that whenever Paul showed us inside of himself he was showing that which was truthful and honest rather than hypocritical or dishonest.

Without this authenticity there is not identification on the part of the follower with the leader. They begin to feel that they could never be as "wonderful" as that leader. Without authenticity the people will never see inside the leadership. Consequently, the leader will not be able to serve as successful models in handling life with its very real difficulties.

Additional Considerations

1. Think through this whole issue in the context of being raised by authentic or non-authentic parents and

the resulting problems.

2. In the life of Christ, how do you see selectivity being used in deciding with whom He would share what information about Himself?
3. Look at I Corinthians 12:28-31 and II Corinthians 1:3-5,8,9 to really appreciate the honesty of the Apostle Paul.

SERVANT LEADERSHIP

In Matthew 20:25-28 and I Peter 5:1-5, God sets down a revolutionary concept of leadership. The leader must be a servant. The leader must not serve by "lording over those in his care," but rather as being their servant. In the spiritual realm, the mark of a leader is not in how many people are under him but rather how many people he serves.

This approach to leadership requires some reworking of our thinking. We too often have the tendency to carry over the world's leadership practices into the ministry. However, we desire at this ministry that the leadership be the servants of the people. This does not mean that they will always do what the people ask them to do. Neither does it mean that they will always not do what the people ask them to do.

Rather, every decision will be made in the best interest of the people whom they serve. That is, at its heart, servitude as modelled by the Lord Jesus Christ.

Additional Considerations

1. Read Matthew 20:25-28 and I Peter 5:1-5 listing the contrasts between the way the world leads and leadership in the church.
2. Although Christ came to serve, he didn't always obey everyone who told Him to do something. Can you think of some examples? How does this understanding affect your definition of servitude?

TRUSTED LEADERSHIP

This ministry has not been organized on the basis of a democracy. Yet, within church history there are numerous organizational models for the handling of business within the local ministry.

Throughout the New Testament, there are examples of the church appointing leaders to go and think

through issues -- making decisions for the body (Acts 15).

At other times, the leadership asked the body to make certain decisions (Acts 6:1-6). Yet in both situations the leadership had to be trusted to think through issues and to make decisions (even the decision to ask the body to make a decision)!

The above highlights just why the selection of leadership at this ministry remains a very important choice. Within that leadership lies authority to make decisions and carry out those decisions affecting the body without unanimity of agreement from the body.

Oftentimes the people of this ministry are called upon to respond to Hebrews 13:17 which says "Obey your leaders and submit to them, for they keep watch over your soul as those who will give an account. Let them do this with joy and not with grief for this would be unprofitable for you."

ORGANIZATIONAL COMMUNICATION

In order to balance the previous section, we need to also note that throughout the early church, we find the ministry leadership having frequent contact with members of the body. We believe that it is essential that people feel they have a direct line of communication to those in leadership (Acts 6:8). We have structured our organization at this ministry to facilitate that communication.

Communication primarily occurs at this ministry through the home groups. Each family has the opportunity to relate to a leader with direct access to the leadership structure of the ministry. With board meetings occurring regularly, it does not take long for suggestions to find their way to the decision making body at this ministry. However, without involvement in a home group, the opportunity to have opinions heard and considered becomes more difficult.

The handling of criticism must also be considered briefly before leaving the area of communication. The person criticizing needs to be listened to politely and their criticism(s) written down for accuracy. This then needs to **NOT BE RESPONDED TO IMMEDIATELY** for often the emotion of being criticized prevents a clear response at the moment. However, the criticism needs to be shared with the Board of Elders where a decision is made. The Board decision must then be taken back to the person airing the grievance. This should be done personally so that the person has the assurance that he has been heard. At that point the person criticizing needs to make a decision.

If the criticism is not of such magnitude that it will impair the individual's happiness at this ministry, s/he is welcome to continue as part of the body. If, however, the opinion difference is of a foundational nature, s/he needs to be encouraged to look for a ministry more in keeping with his/her personal preference so that his/her growth might go on unhindered.

INNER QUALITIES OF LEADERSHIP

In the selection of our leadership, I Timothy 3:1-7 and Titus 1:7-9 form the heart of the guidelines for mature leadership. We believe that the inner qualities of leadership are far more important than external skills. Training can continue to supply the external skills. However, without the internal qualities, the foundation for trusted leadership ceases to be present.

Therefore, we desire to hold those inner qualities of leadership high in the selection of each of the ministry leaders.

MULTIPLE LEADERSHIP

We believe that I Corinthians 12 clearly shows us that no one person has sufficient insight, wisdom or gifts to lead a ministry with a balanced perspective. Therefore, we believe in multiple leadership. The Pastoral Leadership Team is comprised of a teacher, a minister of pastoral care and an administrator. The Board of Elders as a unit leads with the Pastoral Leadership Team through a variety of gifts, perspectives and insights -- maintaining a balanced program and approach.

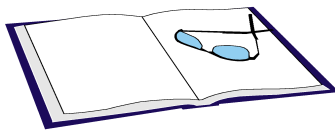
Again we find this in the early church as Paul called the Elders (plural) at Ephesus together in Acts 20:17-38 and then called upon Titus to appoint Elders (plural) to lead the church on the Island of Crete (Titus 1:5).

Additional Considerations

1. Have you ever been in a situation where one man "ran" the ministry? What were the dangers?
2. What does I Corinthians 12 teach about how much we can even expect from a Pastor in a church?

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CHAPTER 3 -- INSTRUCTIONAL PRINCIPLES



One of the first questions facing an organization desiring to develop a philosophy of instruction is "How do believers grow?" How does God cause them to grow? The following article entitled "Learning To Know God Through His Commandments" has provided for us a basic understanding of how God does develop believers.

LEARNING TO KNOW GOD

Through His Commandments

Many people in the church are trapped in a pathetic inconsistency!. They are being asked to treat others in a different manner than they are being taught God treats them!

It is as though God, as their heavenly Father, is saying, "Do what I say, not what I do!" Unfortunately, that undermines God's method of teaching His children as we'll see later. With this picture of God asking us to do for others what He isn't doing for us, rebellion results in the child of God under such a system.

However, as we look into God's Word, we see something totally different. In Scripture after Scripture we find that God is calling us to be like Himself (Romans 8:29; 1 Peter 1:16).

The result of this very basic truth is that every commandment given in Scripture has a wealth of information about what God is like! Whatever God asks me to be, He already is!

This is the concept we want to work with: Whatever God asks me to be He already is!

Let's work together through some of His commandments and discover what we can about this God we desire to serve.

I Peter 5:2.3

I Peter 5:2,3 are verses spoken to Elders showing them the true method for leading the church. However, if we apply the concept that whatever He commands me to be, He already is, we find these commands opening up a world of information about how God leads us. What are His attitudes? Out of this section, one of the most exciting truths is that God is EAGER to shepherd me! Taking care of me is not a responsibility that tires God, but rather that He comes to with a spirit of eagerness and readiness!

See how easy it is? To think back from a commandment tracing it to our picture of God is a rewarding exercise!

Jeremiah 17:5

"Thus says the Lord, 'Cursed is the man who trusts in mankind and makes flesh His strength.'"

Here we find one of the greatest areas of inconsistency as we see God asking us not to trust in ourselves . . . then hearing how much He relies upon us!

Following the previous concept, we find that God models for us what He wants us to do. He doesn't trust in mankind either! He doesn't lean on man to accomplish His task!

Whereas it's true that He works through man to accomplish His work, His ultimate trust rests in Himself! What a load this removes from the believer!

Philippians 2:3

Can it be? Does this verse really say that God views me as more important than Himself? The Creator of the universe, the Lord of all time, the King of Kings views me as more important than Himself?

Certainly your understanding is affected by how you understand the phrase "more important than yourself." However, if we take but a moment to look back at what Christ left to come and die, we will see that God does indeed see us more important than Himself! We see that in the fact that He subordinated His own desires for our needs!

The list goes on and on. Looking at some of the following commandments could change your concept of God.

Proverbs 3:5,6

II Timothy 2:24-26

Titus 1:5-9

I Timothy 3:1-7

Matthew 7:12

This final verse, **Matthew 7:12**, leads us into the next consideration of this overall concept. "Therefore, whatever you want others to do for you, do so for them."

Whatever God wishes us to do for Him, He will first do for us! What a beautiful picture of the way He leads us -- of His Lordship!

All too often the Lordship of Christ is pictured as Christ sitting on a throne with a megaphone shouting orders to us His servants. In John 13, I believe Peter would have found it easier if Christ would have said to Him, "Peter, this is what I want you to do. Go around and wash the other disciples' feet!" Peter would have done it. Instead Christ wanted to lead Peter by serving him. He waited to do for Peter first what He wanted Peter to do for the others. You know the story. Peter resisted. He didn't want Christ to serve him.

Whenever we resist Christ serving us, we short-circuit His method of teaching us. He does for us first what He asks us to do for others. This is in keeping with His principles of leadership found in Matthew 20:25-28 and I Peter 5:2,3.

We now need a new definition of what it means to make Christ Lord of our lives. "Making Christ Lord is allowing Him to lead me by serving, me in all areas of my life!"

To the extent that I have not allowed Him to serve me in the area of forgiveness, I will not overflow with forgiveness to others. To the extent that I have not allowed Him to serve me in the area of viewing me as more important than Himself, I will have difficulty viewing others more important than myself. In fact any area in which I am not overflowing in obedience can be traced back in part to the fact that I have not allowed Christ to fully teach me that area by His example towards me.

What a God we serve! What a Teacher! May the commandments in His Word fill you with an increasing sense of awe about His Person! As a result, may your life be one characterized not by overwork but by overflow -allowing Christ to be to you first whatever He is asking you to be to others!

After reading that particular article, several conclusions can be drawn. Growth comes in a believer's life through a process of "filling and spilling." Christ fills the believer up with what he will need to give away. If a believer is not being served by Jesus Christ, he does not have what he needs to give away. This is further supported by such Scripture as Ephesians 3:17-19, 1 John 4:7,8 and Colossians 2:6,7.

Therefore, to call for something from the life of a believer before that individual has experienced it in his relationship with the Lord Jesus Christ is calling for a generating of the flesh to produce that which is desired. Rather, the ministry must become a filling institution in which through accurate teaching of the Word of God, an individual is trained how to interpret his experiences so that he appreciates all that

Christ is doing for him. Only then does real lasting growth occur and remain.

Additional Considerations

1. Go back in the article to the list of verses beginning with Proverbs 3:5.6 as you practice applying the concept taught in the article to those commandments.
2. What difference does this final paragraph make in the style and content of the teaching in the ministry?

GRACE MOTIVATION

Any organization spends much of its time in the area of motivating its membership. Within the ministry, this is no exception. Although the objective of motivating others is lofty (that of becoming like Jesus Christ), the means of reaching that end often are on varying levels of Biblical accuracy. How should we be motivating people to accomplish what God desires them to accomplish?

We can see in the Apostle Paul's writings the technique he used over and over again in motivating his readers. In the book of Romans, he spends eleven chapters talking about what God has done for them before he begins talking about what they can do for God. In the book of Ephesians, he spends three chapters talking about what God has done for them before he transitions in chapter four to begin talking about what they can do for God. The pattern is clear.

Paul prefaces any action on our part with an intense appreciation for what God has done for us. Many in the church have spent most of their lives hearing what they need to be doing for God. All of this comes to them without an adequate, overwhelming foundation of what God stands ready to do for them and has done for them. Without that foundation, motivation must be based upon guilt, pressure or outright legalism. However, mere enforcing of the law did not produce spirituality in the nation of Israel, nor will it produce spirituality in the life of the believer.

Based upon the fact that the believer has been totally forgiven of all sins (Colossians 2:13); that he has been declared righteous in the sight of God (Romans 3:21,22); and that he need never fear condemnation or the wrath of God (Romans 8:1,31-39); there remains no other motivation available to an organization other than that of overwhelming a believer with the goodness, grace, and mercy of God Himself.

We believe that God's program is to motivate people by having them see His goodness and grace rather than the unbiblical motivation of legalism and guilt. We desire to become increasingly skilled as an organization in learning how to clearly focus a believer's attention on the boundless favor that God has freely given to him.

Additional Considerations

Using the following verses, take time to look at what motivated the Apostle Paul:

Romans 1:14,15

I Corinthians 4:1,2

11 Corinthians 5:11

11 Corinthians 5:10

11 Corinthians 4:14.15

POSITIVE MESSAGES

In too many churches we fear that believers leave church not motivated by those aspects of God spoken of in the previous section. Rather, they leave feeling worse about themselves, worse about God and worse about His Word. We believe that messages need to be positive in their impact. They need to produce encouragement, love, joy, peace, and other fruit of the Spirit rather than the emotions of guilt, fear, anxiety, and worry. We seek to structure our messages in such a way as to contribute to the producing of the fruit of the Spirit.

BIBLE STUDY FILTERS

We desire the Bible Studies at this ministry to be practical in nature, clearly spoken and yet deep in their impact. Therefore, we believe that the Bible Studies must move through a series of filters in order to be successful.

Filter of Need. Does it meet a need in the lives of the participants? Are we speaking to where the people are?

Filter of God's Word. Is there a passage which has been exciting to the facilitator? Is there a passage which has not only been exciting to the facilitator but also focuses on the needs of the congregation?

Filter of Personal Experience. Has God taught this message to the facilitator personally or has s/he simply heard this spoken? Are there personal experiences that the facilitator can relate as s/he seeks to illustrate this Bible Study for the participants?

Filter of Competence. Is the facilitator able to make this Bible Study simple enough yet profound in its

impact? Is the facilitator able to make the message deep and yet not technical?

Filter of Time. Is this the right time for this Bible Study in the lives of the participants? Does this Bible Study need to come after another series better lays a foundation?

Filter of Incubation. Has this Bible Study just been born? Has the facilitator had enough time to meditate upon its implications so these implications can be discovered by the participants during the Bible Study rather than merely presented by the facilitator.

Additional Considerations

1. Think back to Bible Studies you've experienced. Which one of the above was most often missing?
2. Take each one of the above filters at a time and imagine that it were not applied to a given Bible Study. What would be missing in each case?

DISCOVERY LEARNING

We believe that whether it be in a service or home Bible Study, people learn best by using Discovery Learning. That which we discover for ourselves we remember and retain much longer than that which is simply told to us.

Therefore, most of the classes and many of the messages have been structured around an approach that enables the students to discover the desired truths for themselves, rather than having those truths presented in merely a lecture format,

For such teaching to be most complete there needs to be four aspects to each lesson presented. As taken from Dr. Larry Richards book *Creative Bible Teaching* those four aspects are:

Hook. This is the beginning of the lesson that captures the students' attention. This section answers the question "Why should I listen to this lesson?" Involving the student at this level is crucial.

Book. This is the communication of the basic information of the lesson. What does the Bible say about the subject under consideration? What is in that passage of Scripture? Here the teacher needs to strive to find an alternative to lecture in helping the students discover the content.

Look. Here we begin to ask the question "What principles do I see that apply to my life?" Often as we hear others share what principles they see, we find ourselves growing in our appreciation of the practical applications of a given passage of Scripture. It's important that the teacher allows the students to make

these applications for themselves through discussion of the passage or topic.

Took. "What am I going to do about it?" is the final question as I seek to take what I have learned and place it within my own life's experiences. Again each student must decide this for themselves.

When any of these four sections are missing in a lesson, the students go away realizing something has been missed. The skill of learning how to teach creatively and meaningful is an ongoing process that we continue to pursue.

Additional Considerations

Take each of the above components one at a time and imagine them gone from a teaching time. What would the students leave without as you removed one of the above sections?

DISCIPLINE

In spite of the fact that we desire to motivate through a grace oriented philosophy and that this ministry is primarily a volunteer organization; we believe that God's Word teaches that we must lovingly hold each other accountable in the lifestyle to which we have been called. Galatians 6:1 rules out simply standing by with a comment "Well it's his life. He can do with it whatever he wants."

We believe that one reason God has placed us together is so that we can monitor, encourage and lovingly reprove one another in order that we might continue to grow. Each of us has blind spots that can be clearly seen as we associate with others in the body and as they reflect to us what they see. Hebrews 3:13 must be taken seriously when it says, "But encourage one another day after day as long as it is till called today, lest anyone of you be hardened by the deceitfulness of sin."

In spite of God's grace, our God is NOT a permissive God. He exercises discipline -- not in anger, but in love to chart us in the proper direction. God desires the same discipline in His body, the church.

Additional Considerations

Looking at the following verses, seek to discover the various times God called upon the church to exercise that discipline just mentioned:

Matthew 18:15,16

II Thessalonians 3:6-16

1 Timothy 5:8

II Timothy 2:23-26

Titus 3:10

1 Corinthians 5

Philippians 3:17-19

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CHAPTER 4 -- SERVICE PRINCIPLES



We earlier discussed that the areas of ministry corresponded to exercise in the physical body.

Each believer having a ministry is crucial to the well-balanced life of that believer.

FOCUSING ON GOD'S ACTIVITY

What programs should we start? What programs should we have? We believe that God has a very specific plan for this ministry in the light of those questions. We also believe that we will find His specific plan for us by unwrapping the spiritual gifts of our people. We will then find where God is working.

Too often the church has looked where God wasn't working. Yet, they want Him to work there so they spend time and energy in that direction. In contrast to that approach, we believe that we need to be looking where God is working in people's lives and move with those people with whom He is moving -- continuing to be close enough to others in whom He might yet still work and bring about hunger for Himself.

We, once again, see this entire pattern in the ministry of the Lord Jesus Christ as He spent time with the spiritually hungry. He would teach the multitude and then withdraw with those that were ready to go and learn (Mark 4:1-12). It is also the very pattern used by the Apostle Paul in establishing the church in the city of Ephesus (Acts 19:8-10).

Additional Considerations

Taking that passage in Acts 19:1-10, note some principles of Paul's strategy for reaching Ephesus as well as any indication of the success of that strategy.

PERSONALIZED MINISTRIES

God has made each person a unique creation gifting them specially. The fact that so much of the church looks alike means that someone has sacrificed their uniquenesses. That is a tragedy!

We believe a wide variety of creative ministries will evolve as people are asked the simple question "What do you want to do?" Out of that one question comes new creative ministries based upon an individual's desires and capabilities.

Ministries at this organization must be shaped to meet the needs of the people and their gifts rather than people fit into stereotyped ministries. As much as possible, each ministry must be shaped around the unique spiritual gift mix of the individuals involved in that ministry.

Additional Considerations

1. Read over I Corinthians 12:15-21, Ephesians 4:11, and I Peter 4:10.11 to remind yourself of the variety of giftedness in the body of Christ.
2. What are some ideas you have about how the above principle can be practically applied within the ministry? What can be done to help this happen more effectively?

OWNED MINISTRIES

As a result of shaping ministries to fit the unique gift mix of an individual, the person begins to feel like the ministry that they are involved in is indeed "their ministry." This ownership of ministry is important for the maximum effectiveness of that ministry. If an individual feels like he is doing this ministry for "the church," that ministry typically will not be accomplished nearly as effectively. The simple reason for this can be seen in the fact that the ultimate responsibility for the ministry fails to reside upon the shoulders of the individual involved in that ministry.

An additional implication of the above concerns the terminating of ministries upon the leaving of individuals. With the above philosophy, it is not unusual for ministries to end as people leave. God continues to keep variety in the ministry's life by taking and sending new people.

SUPPORTED MINISTRIES

In spite of the fact that each ministry belongs to an individual rather than to "ReCreation," no one should

minister alone. The staff exists to insure the success of the individuals in their ministries. The staff exists as those to equip and train as well as support the lay person in his individual ministry (Ephesians 4:11,12).

This perspective of the staff as equippers rather than performers enables the lay person to sense that their effectiveness of ministry will be greatly enhanced by working with the staff person rather than "going it alone."

DEPENDENCY

Jesus regularly made the point that those who were to succeed in the Christian life were those who were able to have and maintain a child-like dependency upon Himself (Matthew 18:1-4). Too often, as we grow older, we lose that dependent spirit and begin to think like "adult Christians."

Our desire in ministry continues to be the conducting of those ministries in a child-like dependency waiting for God to supply, instruct, terminate, and begin those ministries in which He desires our involvement.

Additional Considerations

Make a two column list contrasting characteristics of children and adults. Then simply place a star by the qualities of children held as admirable by the Word of God.

GOALS

We believe that ministries as well as personal lives function most effectively with the use of goals. James 4:13-17 talks about the proper use of goals. Goals at this ministry are statements of our faith. They are prayers. They are those aspects of life and ministry for which we are asking God to supply. Every goal has an understood "if the Lord wills" following it.

However, we believe that it is best to express our faith in specific terms as we ask God for that which we need to move forward. Both as individuals and as a ministry we need goals to hold in our sights. Each goal we set comes under the umbrella of the broader goals God has already set for His church as described in Ephesians 4:11-16 and Romans 8:29.

Additional Considerations

1. Take some time to study James 4:13-17. Does it say that we are not to have goals? What principles for goals do you see?
2. What goals do you have personally? How do your gifts and talents affect those goals? How do the talents in the ministry affect its goals?

POSSIBILITY THINKING

Was Jesus an optimist or a pessimist? That one question forms an excellent foundation for the discussion of possibility thinking. Jesus was not unrealistic in how He spoke. He saw man as he was, life as it was, and death as it was. However, He ended with a positive affirmation of the fact that God would be victorious. Knowing the Person of God convinces us that there is a solution to every problem.

I Samuel 14 presents an exciting story that is the foundation for the way we desire to operate and discover ministries.

As Jonathan and his armorbearer were deciding whether they needed to go up to the Philistine's camp, Jonathan made an exciting statement when he said, "Come and let us cross to the garrisons of those uncircumcised. Perhaps the Lord will work for us, for the Lord is not restrained to save by many or by few."

On the basis of the Person of God, we are committed to the fact that God is unlimited. He can do anything He desires to do with a few people or with many people. He can accomplish an unlimited amount.

Furthermore, we are convinced that we must not say "NO" for Him. We are not wise enough to know clearly that which He might want to do. Therefore, every opportunity within His character remains a possibility for us as a ministry.

We must begin to move in the direction of an option slowly enough for Him to say "NO."

With this approach, many programs will begin and then stop. We move in a direction and find that we are stopped from going that direction. On the other hand, we also find that often He says "YES" and we enjoy an exciting opportunity of seeing God at work that we would have missed had we said "No" for Him.

May this process never discourage us from moving in new directions -- looking for options that God might desire to accomplish. We would desire rather to try and explore great things for God having the door shut, than never to have explored. I

Additional Considerations

Take the account of Jonathan and his armorbearer from I Samuel 14 and see all of the principles that you can find from that account that teach us about exploring new areas of ministry.

TERMINABLE MINISTRIES

Based upon the previous sections, we believe in pragmatism when it comes to the evaluation of ministries. Ministries that are not accomplishing their particular purpose must be replaced with those that will.

Merely the fact that a program has been going for a long period of time does not validate that program. "Is it meeting its purpose in the lives of the participants?" and "Do we have qualified leadership for that program?" are two questions used to evaluate and sustain or terminate programming.

That second question regarding leadership is a method we have of determining God's desire in a program's beginning and termination. We believe that God supplies gifted people to our ministry as He desires various programs begun and developed. Also, He takes away people as He desires certain programs terminated.

FLEXIBILITY AND VARIETY

We believe that there must be variety in people's lives. God Himself operates in a variety of ways, maintaining our interest as He works with us.

Variety in the believer's instruction, fellowship and service is imperative if he is to remain vibrant as a believer. We desire to produce that variety in styles of teaching, service opportunities and fellowship activities. Therefore, we must remain flexible enough to change when new needs present themselves.

One further application of this principle has to do with the purposes of various meetings. We believe that throughout the week there must be different purposes for each meeting in the ministry's calendar. Meetings should not duplicate functions. No two meetings during a given week should have as their goal the accomplishing of the same purpose. Duplication of functions produce boredom in the lives of people.

At the time of this writing, Sunday evening services have been designed as a time of corporate conversation with God -- listening to His voice from the Bible and responding to Him in worship and praise for what He has done for us and what He is teaching us.

Fellowship occurs most intensely through the home group meetings which has as their primary purpose that of developing "family like feelings" among the members of the body of Christ. In the home group, we are called upon to share each other's burdens, caring for one another in a personal way.

Additional Considerations

Consider how God has maintained variety and flexibility in your own spiritual growth. How has He kept your attention?

ENLISTMENT PROCEDURE

Ministry is an essential ingredient in the life of the developing Christian. Therefore, we desire all recruitment to be based upon an honest caring for the individual. We desire every believer to be experiencing all that God has for him/her -- including being used in ministry. Recruitment for a ministry must never revolve around the needs of that program. Our caring for the individual must remain primary.

Additional Considerations

1. How can you tell whether a person cares more about you than about his program when he approaches you?
2. Based on the above, what guidelines suggest themselves as to when to let a person out of his responsibilities and when to encourage them to stay in a given ministry?

CONTINUAL EVALUATION

The Leadership Team and the respective staff and management personnel need to be continually evaluating the results of ministry at this ministry. This evaluation is accomplished by looking at the programming in the light of the product that is being produced and the ultimate glorification of God in the programming used in the production of that product.

Both of those criteria are very important. If we aren't seeing people becoming more like Jesus Christ through the programming, that programming must be seriously questioned as to its validity.

On the other hand, the end does not justify the means. Consequently, each program must also be evaluated as to its ethical implication and morality in showing off a clear picture of God (I Corinthians 10:31).

Additional Considerations

What would be the results of the following:

If the programming is evaluated with no consideration being given to the quality of person being produced?

If the quality of person being produced is the only criteria without considering the glorification of God through the programming?

EVANGELISM

Reaching the unchurched has become a very important facet of the ministry of this ministry. How can that best be accomplished with who we are as a ministry?

Described in the New Testament as the Bride of Christ (Ephesians 5:27), we see God continuing to beautify the church until that day in which the actual marriage supper occurs (Revelation 19:1-10).

That beauty that is being placed in the life of the healthy believer has an attraction when viewed by the world. As God produces a felt need in the life of the unchurched person and he sees a believer with that need being met (whether it be internal peace or a good marriage), the unchurched person wants it!

Unfortunately, most unbelievers do not have a close enough relationship with the unchurched for that beauty to be seen.

Much of the fault for that needs to be laid at the door of the church.

To better understand what that means it is important to realize that there are two primary components that give the ministry guidance and make it what it is.

The first is **Biblical norms**. Here we find standards that cause the church to be different from the world in lifestyle and conduct. If the church loses these and becomes like the world, the attractiveness disappears (Ezekiel 16:15-22).

On the other hand, the church also contains many **cultural taboos**.

These extra-Biblical norms have been added to the lifestyle of the church. These cultural trappings make the church even more different than the world. However, unlike the Biblical norms, these taboos do not necessarily add anything to the attractiveness of the believer. They serve most often to only make the

believer seem more strange in the eyes of the unchurched person. These extra-Biblical norms serve only to isolate the believer from having meaningful relationships with the unchurched person.

This is not to say that these cultural taboos were not added to the church's lifestyle in good faith and with proper motives. Indeed many were added to help insure the fact that the believer would not cross the line of Biblical norms. Instead of leaving that line being the Biblical standard "And do not get drunk with wine. . . " from Ephesians 5:18, many churches have made a general rule of "no drinking." Some have even taken it to the point of prohibiting ever entering a restaurant that serves liquor. Isolation rather than attractiveness becomes the result of such a practice.

It is not the purpose of this section to decide for each believer what is right for him. However, the church must allow that individual freedom that each believer has when it comes to moving against "church culture" in no violation of a "Biblical norm."

There are so many common denominators upon which to build relationships with the unchurched. Sports, hobbies, and occupational similarities all are areas both the church and the unchurched have in common. Jesus often used the similar enjoyment of eating as a point of contact and beginning (Matthew 9:10-13).

Yet in too many churches if someone desires to get close to an unchurched person, they're isolated from the rest of the body (not unlike the response of the Pharisees). "They're not concerned about their testimony," is often the pious statement, even though they never once violated a Biblical norm!

The goal of this ministry is that of creating a community with a culture shaped by the Biblical norms ONLY. Removal of a strange "churchy" language and clearly knowing the difference between Biblical norms and cultural taboos are both part of that process.

Too often when we ask someone to come and be a part of the church community we are not only asking them to make the long journey to our church life that has been affected by the Biblical norms but also all the little cultural taboos. We are asking them to learn a new "spiritual language" as well as a new Lord. How unfortunate. For many of the unchurched, the trip is too long. We believe as time goes on, we will find an increasing number of people with no church backgrounds. For them the trip is even a longer one.

However, in a ministry in which only Biblical norms are the shaping influence, an unchurched person visiting will not feel as out of place or awkward. But that is not the greatest benefit! Believers, with the blessing of the church, will be able to be close enough to unchurched people that their attractiveness can be seen! Those believers will not be remaining behind the cultural line but will use their freedom in Christ to reach and be there as God produces felt needs in their neighbors and friends.

Only in that type of ministry environment will there be necessary support not only as a motivation for those relationships but also as a safeguard against the believer being a casualty in being drawn away from Biblical norms by the world's system.

Additional Considerations

1. Seek to isolate all of the cultural taboos Jesus violated in Mark 2. How do you believe those cultural additions came into being?
2. How good are you at differentiating between that which is cultural and that which is Biblical? Below is a list taken from a recommended book by Joe Aldrich entitled Life-Style Evangelism.

Simply place a checkmark in either the Biblical or Cultural column depending upon your evaluation of the statement.

Cultural	Biblical	
		1. Christians should meet together regularly for instruction and worship.
		2. Christians should meet once per week before noon.
		3. Christians should not be close friends with non-Christians.
		4. All Christians should stay out of bars and dance clubs.
		5. Christians should study their Bibles on a regular basis.
		6. The pastor should run the church.
		7. Women should not teach in the church.
		8. A church board should rotate membership every two or three years.
		9. Majority rule is the pattern for church leadership.
		10. Only Elders can serve communion.
		11. Communion should only be served in the church.
		12. Christians should not body pierce.
		13. An offering plate should be passed each week.
		14. A Sunday School program is a must for a local church.
		15. A public invitation to trust Christ should be part of every Sunday morning worship service.
		16. Choir members should wear robes.

		17. Pastors should wear robes.
		18. Christians should not smoke.
		19. Elders should not drink too much alcohol.
		20. Every Christian should share their faith.
		21. Christians should avoid every appearance of evil.
		22. An Elder should be one who is known for his/her love of strangers.
		23. Women should not be Elders.
		24. What is wrong for one Christian is wrong for all Christians. There is no double standard.
		25. Legalism is wrong.
		26. Mature Christians are actively involved in the programs of the church.
		27. Christians from other cultures who have more than one wife should divorce them all except one.
		28. Prayer is a part of the Christian's lifestyle.
		29. Christians should dress in modest and conservative styles of clothing.
		30. Christian women should avoid wearing revealing clothing.
		31. Beer should never be found in a Christian's home.
		32. Ashtrays should not be available in a true Christian's home.
		33. Christians should not have sex before marriage.
		34. Oral sex is the same as intercourse in God's eyes.
		35. Pastors should speak from behind a pulpit.
		36. Women should not have leadership in the Sunday morning service.
		37. Christians shouldn't listen to some types of music.

Some Final Thoughts

Several ministry growth experts today are indicating that thirty years is the average period of time that a ministry remains effective. Few can make the transition of the generations and go on with effectiveness reaching more than one generation.

The desire of this book has been that of wanting to keep this ministry on target in an effort to maximize the time that it will remain an effective institution.

The separation of the purpose from the activities will begin to spell doom for the organization. I pray that the distribution of this book will keep the vision of the first generation alive into the second, third, and fourth generation of this ministry by God's grace. David Arch

Additional Considerations

Below is a letter criticizing the philosophy of this church. After reading this book, what faults can you find in the writer's reasoning? How would you answer those faults if you were asked to write back?

Dear Dave,

Having been away from the church now for about two years, I thought that I'd take some time to write back and mention some of my concerns about the directions that now I can see the church taking (it's tough to see it while you're involved in it).

The more I get into God's Word, the more I see a need for obedience to God to be a prevalent theme. God desires obedience in love (John 13:34,35). I'll be the first to admit that having obedience as my central focus does make the Christian life more demanding and less "fun." However, I'm not sure that it was ever meant to be "fun." I try to balance all of this with the thought that God wouldn't demand from us what we are not capable of doing, and so goes the battle.

Since I've been gone from the church, I've also learned a very valuable lesson about prayer. Too often I found myself saying, "I'll just pray and God will answer that without me having to do anything but sit and wait." I have found out that God wants us to do as much as possible, to the best of our ability and then He'll do the rest.

We're attending a church that believes in old time Gospel preaching. God wants a broken spirit in the Christian life. The pastor believes that one man, himself, needs to be totally in charge of the church. When I visited with him about house groups, he indicated that they would only breed dissension in the church. Eventually that would undermine the authority of the Pastor. In some ways, I believe that he's right. Particularly, I agree with him when I consider man's basically sinful and selfish nature.

I'd be interested to know what you think of my ideas. Please write when you get the chance.

Sincerely,

John Doe

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