

CAMPUS**LEADERS**NOTEBOOK



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Introduction

There is no place on earth more dynamic with the potential for bringing change than the universities of the world today. The graduates are the leaders, the CEO's, the researchers, the pioneers and the thinkers of tomorrow. This group of people is the major source of change in the 21st century. Missions history informs us that the students were the source of the major missionary movements in the history of the church.

The purpose of this book is that 'God so loved the world...' It is paramount for every believer as a 'chosen people, a royal priesthood, a holy nation, a people belonging to God' that 'we declare the praises of him who called you out of darkness into his wonderful light.' 1 Peter 2:9. So read this manual and dedicate yourself to loving people like God loves you. Learn the art of serving others and as you give yourself to others you will find in that act all that you are searching for, which can only be found in God alone.

Every chapter of this training manual has been written by people who have devoted their lives to bringing the gospel to the university and mentoring the students. Read the book, pray, do what it says and with a compassionate heart teach others by word and example.

**John Koeshall
Students for Christ Europe • 2005**

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chapter 1

a framework for campus ministry

WHAT IS STUDENTS FOR CHRIST?

Students for Christ* exists to reach the strategic mission field of the university. As a missions arm of the Assemblies of God, we are committed to fulfilling the Great Commission on campus. We are an international organization of students in higher education who unite to express the person and claims of Jesus Christ to their university communities and call others into relationship with Him. We find our identity and task in Paul's words, "We are therefore Christ's ambassadors... We implore you Christ's behalf: Be reconciled to God" (2 Corinthians 5:20).

WHY UNIVERSITY MINISTRY?

Charles Habib Malik, a Harvard-educated Lebanese scholar and diplomat to the United Nations, wrote a small but significant paperback entitled *A Christian Critique of the University*, Inter Varsity Press, 1982. In his book he says: "The university is a clear-cut fulcrum with which to move the world. The problem here is for the church to realize that no greater service can it render both itself and the cause of the gospel, with which it is entrusted, than to try and recapture the universities for Christ on whom they were all originally founded. One of the best ways of treating the macrocosm is through the handle of the universities in which millions of youths destined to positions of leadership spend, in rigorous training, between four and ten years of the most formative period of their life. *More potently than by any other means, change the university and you change the world.*"

BIBLICAL IDEALS OF COMMUNITY ON CAMPUS

As ministers of reconciliation, we are a community of God's university-age people: a community of worship, a community of prayer, a community of fellowship, a community of discipleship, and a community of witness. We include the concept of "community" in all of these because of the high priority we put on coming together as a group for biblically commanded activity.

COMMUNITY OF WORSHIP

By “community of worship” we mean: As we come together as Christian university students, we must establish ministry to God as our highest call. We maintain the following principles: a) we were created by and are now reconciled to God to bring Him glory (Isaiah 43:7; Ephesians 1:11,12); b) the family of Christ is the dwelling place of God for the purpose of ministry to Him as His priests, and for proclamation of His greatness to the world (Ephesians 1:10-22; 1 Peter 2:4-10); and c) the presence of God is made real among men when Christians worship (Psalms 22:3).

We express ministry to God by: a) directing adoration to His person and in giving thanks for His acts of loving-kindness toward us in all ways (Psalms 100, 150); b) learning with Mary to sit at His feet and listen and respond to Him (Luke 10:38-42; John 10:4-5); c) allowing the charismatic gifts listed in 1 Corinthians 12 to flow through us to the Lord; and d) learning to worship Him by our actions (1 Corinthians 10:31; Hebrews 13:15, 16).

**COMMUNITY OF PRAYER**

By “community of prayer” we mean: As we come together as Christian university students, we must establish intimacy with God as the highest privilege as Christians. We recognize the importance of confession, affirming the lordship of Christ, the fatherhood of God, and the conviction by the Spirit (Philippians 2:9-11; John 16:8). We acknowledge to God sins which make us ineffective in our spiritual walk and pray for each other for forgiveness and restoration (Hebrews 12:1, James 5:13-16, Psalm 139:23-24).

In supplication we acknowledge God as our source and supplier (Philippians 4:6,7,19). We bring our requests to God, expecting Him to fully supply our needs. We look to God for daily guidance, open to His revelation.

In spiritual warfare we recognize we are spiritual beings in a battle that calls for spiritual weaponry (Ephesians 6:10-18). Prayer is a priority in breaking the strongholds on our universities and in our society.

Through intercessory prayer we profess that God is the powerful healer and worker of miracles. We pray in faith that the sick may be restored. We stand in the gap praying His will may be accomplished on earth (1 Timothy 2:1; Ezekiel 22:30-31).

COMMUNITY OF FELLOWSHIP

By “community of fellowship” we mean: As we come together, we are in joint submission to Jesus’ command, “...Love one another. As I have loved you, so you must love one another” (John 13:34). The best motivation to pursue fellowship is the command of Jesus

to love one another. The best pattern of fellowship is the example of Jesus' relationship with His disciples.

"This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16). By this we also know that the believer cannot live in isolation, but as a member of the Body of Christ, joined together by the Holy Spirit. Because members of the body are priests and servants, they follow Christ's example of self-sacrifice on behalf of one another. This entails assessing one another's needs and responding with intercessory prayer and deeds of caring: "Rejoice with those who rejoice; mourn with those who mourn" (Romans 12:15).

This flow of love is enabled and sustained by the Holy Spirit and His gifts (1 Corinthians 12; Romans 12; Ephesians 4). It produces harmony among the members that reflects the relationships within the Triune Godhead, testifies to the divinity of Jesus, and validates the community's claim to be disciples of Jesus.

COMMUNITY OF DISCIPLESHIP

By "community of discipleship" we mean: We are committed to pursue the fulfilling of the Great Commission given by the Lord Jesus Christ to disciple all nations (Matthew 28:19). Our discipleship finds its directive in the authority of God's revelation, the Holy Scriptures. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16-17). The Bible is our authority for belief and behavior, the subject of our constant study.

It is our conviction that discipling is best accomplished in relationships; that is, the matured believer helping to nurture younger members of the community. We see this accomplished best in small group situations. Jesus disciplined the Twelve and the disciples went from house to house. By this process each member is thus given the basic knowledge and skills necessary to grow toward maturity in Christ and is equipped for the work of the ministry (Ephesians 4:11-16).

We desire to follow the instruction of Paul to Timothy, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:2). In this way we perpetuate a continuous development of maturing leaders for the work of Christ in a university setting.

A COMMUNITY OF WITNESS

By "community of witness" we mean: As we come together we are to display to the university community what it means to be the people of God, proclaiming the gospel, and calling others into relationship with God. We owe every person a clear presentation of the Good News: that "For God so loved the world that he gave his one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16).

Our statement of the gospel is combined with the Christ-like lifestyle we exhibit. This is seen in our intense love and care for one another and our deeds of love and justice in the world. We are an

epistle read of all men (John 13:15; 2 Corinthians 3:2; 1 Thessalonians 2:8).

Our witness extends beyond the campus to reach a lost world. God has brought international students to the campus. We must befriend them and include them in the focus of our evangelism as well. The campus today, like never before, is a metropolitan of people groups and cultures. Our Spirit-empowered witness there can impact the globe.

For us, mobilizing and sending will always be vital components of evangelism. Each student is endowed with a distinct calling from God. Some are called to vocational missions, others to impacting the marketplace through their careers. Our priority is the preparation of students to enter and impact the marketplace and society for Christ and assist their involvement in the life of the local church.

STRATEGY FOR CAMPUS MINISTRY

Our primary strategy is to work toward the building of a group or community of people who share these ideals. We believe the best atmosphere for people to come to faith and maturity in Christ is positive exposure to a group of people fervently committed to the God of the Bible, to prayer, to one another, and to the task of evangelizing the university. As a worshipping, loving, discipling, witnessing, praying community, we demonstrate the kingdom of God and effectively enculturate others into it.

WORSHIP AND THE CAMPUS

It is expected that the group will plan for a significant part of the main weekly meeting for interaction with God in worship, including such elements as music, public reading of Scripture, prayer, and time set aside for spontaneous expressions of prayer or worship from the body.

Instruction must be given regarding the nature of God as the object of our worship, biblical principles and models of worship, and the significance and role of the Holy Spirit in worship.

Both orchestrated and spontaneous worship, under the supervision of the leaders, should occur. Worship will be experimental and innovative as each group finds a common expression they believe pleases God. Leaders will seek to expose the group to known and proven leaders who find meaningful worship in keeping with Biblical norms.

PRAYER AND THE CAMPUS

As a community committed to prayer, we must express our intimacy to our loving Lord from a posture of faith and humility. In doing so we will experience continual, vital communication with our gracious God, which will allow our hearts and lives to be examined by Him.

We must engage in persistent intercession for our needs and the needs of our campus community. We must fight the necessary battles of spiritual warfare and minister to others the grace of God through prayer. We should expect healing to occur as we are faithful in prayer. With the authority the Lord provides us, we must pray in

the Spirit at all times with all our requests.

Fostering prayer in a university community happens on two levels: through the individual, personal prayer life of students and through corporate prayer meetings.

To assist the individual group member to grow in prayer, a leader should first be an effective example of a consistent prayer life. This could occur as the leader schedules time to pray with a member, thus modeling personal worship and intercession before him.

Corporate prayer gatherings can be fostered in a wide variety of expressions. They can occur in student housing, in academic buildings among students with the same major of study, and within discipleship small groups. Establish a weekly prayer gathering open to all, for example in the main university building early in the morning or noon-time hour. Schedule special times for prayer after your weekly meeting or an occasional all-night prayer meeting. Build prayer as a ministry just as you would for witness, discipleship, or worship.

FELLOWSHIP ON CAMPUS

In order to introduce fellowship, a warm, open life style is essential, since one aspect of Christian ministry is the building of close, godly relationships throughout the fellowship. This fostering

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Instruction on the Biblical principles of relationships and life style is implemented by intro-

ducing fellowship into the following structures: The main weekly meeting, where a portion of the time can be employed in helping those attending to share together; small groups, which emphasize both Biblical study and caring fellowship; extended retreats or conferences; service or task groups; social and recreational activities; prayer meetings; shared mealtimes; and area or apartment fellowship, where members live in proximity to one another, taking care to abstain from all appearance of evil while urging all members to be active in a local church compatible with our ministry.

DISCIPLESHIP ON CAMPUS

With the oversight of the SfC leader(s) or campus pastor, find individuals and form a small group to train. Composed of 4 to 10 members, discipling groups will meet in addition to the main gathering.

Time: The discipling group will meet approximately two hours per week, with additional individual time. The group could be expected to meet one to two semesters.

Curriculum: Bible study methods; prayer; worship; stewardship of time, money, and gifts; nature of commitment, motivation, and vision; witnessing; leadership; relationships with other Christians; and relationship to the authority structure of the group and church.

Teaching style: The style should exemplify the message -- lead-

ers who model their principles (“... Jesus began to do and teach,” Acts 1:1). The amount of leadership time taken by the leader decreases as the students mature so that by the end of the term the students are teaching the various concepts. Assignments and review of work must be built into the group activities. Along with notes, bibliographies should be developed. Teaching how to find additional material is vital for growth.

Students who have participated for one to two years are encouraged to find other individuals to disciple so that they can be leaders of a group, sharing what they have learned.

WITNESS AND THE CAMPUS

Instructions must be given to impart a vision or burden to reach the campus. Implicit in this is studying and understanding the Gospel message, with some teaching about personal witness and preaching (1 Thessalonians 2:1-12).

As a community, we witness through:

- Main meetings in public places. These meetings have great witness potential even without special evangelistic programs.
- Media (Internet, literature, movies, books, newspapers, CDs, DVDs, Video Tapes, MP3, etc.)
- Cooperative evangelistic events with local churches and other groups of the body of Christ (concerts, speakers, etc.)
- Benevolent activities (charitable deeds, feed the hungry, help the elderly, assist the sick, etc.)

As individuals within the community, we witness by:

- Developing a life style of friendship evangelism
- Leading evangelistic Bible studies
- Sharing and showing our belief in Christ in the classroom.
- Living out a practical Christian life as an alternative to typical cultural value systems.
- How we handle confrontational situations which require a Christian response.
- Personal literature distribution (tracts, book tables, etc).

CROSS-CULTURAL MINISTRY

But why do we need specialized campus ministry? Don't we have churches located near college and university campuses? Can't they do the job of reaching out to students? The answer is yes, but a qualified one. The church that wishes to reach the university must be deliberate in its efforts, realizing the university student will not, in most cases, reach out to the church.

The campus is a community, sometimes metropolis, unto itself. Comprised of students, faculty, staff, and leaders-in-training from most nations and religions of the world, the university campus is clearly a distinct culture. Experience shows that the most effective means to reaching the campus is on-campus ministry with a full-time worker when possible.

COOPERATION

The role of the local church in campus ministry is crucial. Students need the care the local church can provide and exposure to the body of Christ beyond the campus environment. Yet students need the church to release them for ministry on campus. A student with a full-time academic load, a part-time job, extensive midweek commitments in a local assembly seldom has the time to be a force for God on campus. However, a student equipped to reach his/her campus will be an effective worker in the church for a lifetime.

For additional information see "WHY UNIVERSITY MINISTRY" available at http://www.sfceurope.org/stud_resources.html

Malik, Charles Habib. *A CHRISTIAN CRITIQUE OF THE UNIVERSITY*. Downers Grove, Ill.: InterVarsity Press, 1982. Sadly out of print, this classic from IVP may be obtained through North Waterloo Academic Press, 482 Lexington Crescent, Waterloo, Ontario N2K 2J8 E-mail: press@nwap.on.ca

* For the sake of clarity and ease of reading we have chosen the acronym SfC to be used for all Students for Christ groups and sister organizations worldwide affiliated with our ministry.



chapter 2

campus ministry in the age of the spirit

THE ROLE OF THE SPIRIT

In this section we will state our understanding of the work of the Holy Spirit in the individual believer as well as in the body of Christ. Such a statement is necessary in light of the confusion about the ministry of the Holy Spirit among Christians today.

We do not wish to exclude any Christians from our fellowship, but we do ask that leaders of our ministries be in general agreement with the position taken here. We believe that all Christians have the Holy Spirit living within them (Romans 8:9). The Holy Spirit then begins to sanctify the believer, working in him to conform him to the image of Christ, producing the fruit of the Spirit in the process (Romans 8; Galatians 5:22-26).

There is another work of the Holy Spirit by which the believer is uniquely equipped for acts of ministry. This is clearly taught and illustrated in both the Old and New Testaments. This work of empowering the believer for service is widely discussed and even disagreed upon among Christians. Because of this, we will give a fuller treatment to this aspect of the Holy Spirit. This wonderful gift of God is called in the New Testament "the Baptism in the Holy Spirit."

THE ANOINTING FOR MINISTRY

The Old Testament believers knew that God's spirit came upon key servants of the Lord for special ministry (for example, Moses,



Joshua, Samson, David, Elijah, Elisha, and the prophetic writers). Sometimes as a sign of God's choice of a particular servant, the one chosen would have oil poured upon him. This act was called anointing. The prophets began to point to a coming

One who would have the Spirit of God poured upon Him in such fullness that they referred to him as the 'Messiah', the 'Christ', the 'Anointed One.' Jesus identified himself as this One when He began His ministry in Nazareth (compare Luke 4:16-21 and Isaiah 61:1-2). It is clear that He received His anointing when the Holy Spirit descended upon Him at His baptism in water (Luke 3:21,22; 4:1; Acts 10:38).

The Old Testament prophets foresaw that the Christ would not only be anointed with the Spirit as none other had been, but that He would also anoint others with the Spirit. Furthermore, they predicted that in the Messianic Age, God would give His spirit, not only to particular servants, but to His people (Ezekiel 36:25-27, 37:4). In fact, the Messianic Age would bring the fulfillment of the Old Testament as expressed by Moses (Numbers 11:29) that God's spirit would be available to each one of His people (Joel 2:28,29).

The Book of Acts indicates that this second set of promises began to be fulfilled on the Day of Pentecost. There is no scriptural evidence that Jesus led the believers to think, nor that they ever thought of what happened on that day as their conversion. On the contrary, we have every reason to believe that from the day of their faith in Him as the risen Lord, the Holy Spirit was at work in them. (Read John 20:19-23 and consider the response of the believers to the Lord in this interim between the Resurrection and Pentecost.)

It would be wrong to draw a line at any point from the Resurrection to Pentecost and identify 'rebirth' for individual believers (perhaps that line could be drawn at John 20:21-23). But one thing is certain, whatever else they understood about the beginning of the Church Age, the believers saw themselves as obedient servants of the Lord waiting at His command for their anointing for ministry (Luke 24:49; Acts 1:1-8,14; 2:1). And after they were filled with the Holy Spirit, Peter's primary identification of what had happened was his quotation of Joel 2:28,29. He identified the outpouring of the Spirit as anointing for special ministry, just as Jesus' anointing had been. Prophecy, visions, and dreams are a result of the outpouring of the Spirit on all flesh. The beginning of the fulfillment of this prophecy heralds the day of salvation for all who will come (Acts 2:14-21) and the continued availability of the anointing of the Spirit for all who repent (Acts 2:38,39).

THE ANOINTING IS ADDITIONAL TO SALVATION

The New Testament teaches that the anointing of the Spirit is available for all believers, and that rebirth and the anointing of the Spirit are not the same thing and may not happen at the same time. Also the anointing of the Spirit is in addition to salvation. We are not talking about a 'second definite work of grace', but an equipping for a more powerful ministry. We first see this experience in the life of Christ, and then in the lives of believers in the Book of Acts (Acts 2:1-42; 4:8; 4:31; 6:3,5,8,10,15; 7:55; 8:14-19; 9:17; 10:44-48; 11:15-18; 13:52; 19:1-7; etc...).

From your own study of these verses notice that the 'anointing' experience can be referred to by many different words or phrases. The following words or phrases are used interchangeably in these texts: 'baptized in/by/with the Spirit,' 'Spirit came upon,' 'filled with the Spirit,' 'Spirit poured forth/out/on,' 'Spirit fell upon,'

‘Spirit bestowed / given.’

The Early Church did not consider the experience of being ‘filled’ with the Spirit and the act of having faith in Christ and repenting of sins to be the same thing. The experience itself takes many forms. It can happen to the same person more than once. The Early Church considered the anointing of the Spirit necessary to do the work of the Lord. Those who were ‘full’ of the Spirit were recognized and given special ministries.

THE ANOINTING IN THE EPISTLES

The epistles reveal that the Holy Spirit is the active agent in personal rebirth and sanctification, that all Christians have the Holy Spirit (we do not belong to Christ unless we do), and that the true Church is always the dwelling place of the Spirit. All Christians can and should be used by the Spirit and can and should have the gifts of the Spirit in operation in their lives. Though all believers have the Spirit, and the New Testament does not divide Christians into two groups -- those with the Spirit and those without -- the epistles continue the emphasis of the Book of Acts on the need for believers to be FILLED with the Spirit.

The anointing work of the Spirit is kept distinct and not automatic, just because they know Christ. (See 1 John 2:26,27). Especially relevant is Ephesians 5:18 where a literal translation reads, “Keep on being filled with the Spirit.” Pentecostals and Charismatics often refer to the anointing of the Spirit as the Baptism in the Spirit. This phrase was first used in the Bible by John the Baptist: “He will baptize you with the Holy Spirit and with fire” (Matthew 3:11, New English Bible).

Some scholars have stated that the phrase refers to rebirth or to the whole redemptive process, and 1 Corinthians 12:13 supports this view. It is not our purpose to discuss this issue, but it can simply be pointed out that whatever John the Baptist meant, and whatever 1 Corinthians 12:13 means, first Jesus (Acts 1:5) and then Peter (Acts 11:16) use the phrase to describe an experience that is also described by such phrases as ‘fell on,’ ‘poured out,’ ‘received,’ ‘given’ and ‘filled with.’

We conclude, then, that it is appropriate to speak of the anointing of the Spirit in an individual’s life as baptism in, with, or by the Holy Spirit. The important issue is that you are full of the Holy Spirit, not what you call that fullness!

THE PENTECOSTAL POSITION

Many Christians who may agree that one should be anointed or filled with the Spirit for ministry disagree on what happens when one is first filled with the Spirit. Some say that when one asks for the fullness of the Spirit in faith he will receive it, but with no evidence. Others say that the evidence may vary greatly from one person to another. Pentecostals have traditionally held the position that, whatever other evidence may also accompany it, speaking in tongues is the initial physical evidence of the baptism in the Spirit. This stand is taken because it is evident that in several of the key texts in the Book of Acts which describe the first outpouring of the Spirit on individuals, the individuals spoke in tongues. Acts 10:46 is of spe-

cial significance. Peter and those with him knew that Cornelius and his household had been filled with the Spirit, “for they heard them speak with tongues and magnify God.”

There is no question about the importance of tongues in the Spirit-filled believer’s life. A study of the New Testament view of tongues brings one to these conclusions:

The gift of tongues is the only gift the Church has that Israel did not have and is a sign of the New Testament Church. The gift of tongues is a rebuke to Satan and his plans. The variety of ‘tongues’ in the Church is a constant reminder to Satan of Babel and his thwarted plans as well as of Pentecost and God’s victory. The gift of tongues is a rebuke to hardhearted unbelievers. (Compare Isaiah 28:9-13 and 1 Corinthians 14:20-25) The gift of tongues is a unique manifestation of the revelatory speaking life of God, a true miracle of speech performed by the God who speaks. New Testament believers clearly saw the gift of tongues as a signal of the ‘pouring out’ of the Spirit. Tongues add a powerful new dynamic to the believer’s prayer life (e.g. 1 Corinthians 14:14,15).

The gift of tongues is not a measure of spiritual maturity, nor does speaking in tongues alone prove that one has kept on being filled with the Spirit (Ephesians 5:18,19). Fullness of the Spirit is always demonstrated in a number of ways. The gift of tongues can be imitated. Though ‘all do not speak with tongues’ (1 Corinthians 12:30), the gift of tongues is a powerful sign of the Church, and anyone who does not speak in tongues would benefit if he did -- not to mention the fact that the true gift of tongues is a confirmation of the initial outpouring of the Holy Spirit in one’s life.

Do not be content with an experience with the Holy Spirit that does not include speaking in tongues. If someone says, “I have been filled with the Spirit, but I have not spoken in tongues,” we need not start controversy by saying, “No, you are not!” Rather, we can point them to Ezekiel’s vision of the river (the river of the Spirit -- Ezekiel 47), and invite them to go out where there is water to swim in.

We can maintain that there is an experience with the Holy Spirit that is accompanied by tongues and that, according to Acts 1:5 and 11:16, this may be validly referred to as the baptism in the Holy Spirit. “Come on out and be immersed in the life of the Spirit and expect God to give you a new language as a testimony to this immersion,” we can say.

We have often encountered those who say something like this: “Yes, I was filled with the Holy Spirit 10 years ago. Bless God!” They once had an experience with God, spoke in tongues, and are now considered Spirit-filled, although the Bible would not designate them as such. Coming to new birth in Christ is a permanent state, unless the person renounces Christianity or drifts away; but there is no indication that the anointing of the Spirit is permanent. Early believers were often ‘filled’ with the Spirit. True, once you have had an initial filling you are open to God in a new way. You have entered a new field of spiritual usefulness to God. But don’t forget the exhortation to “keep on being filled with the Spirit.”

We urge that SfC ministry leaders continually model a thirst for new outpourings of the Spirit and call their groups to seek God frequently to fill them with the Spirit. We desire and expect that all the gifts of the Spirit available to the Church be in full operation in our groups. We believe that the Holy Spirit moves among us, and by

his own choice, uses us as His gifts to the Church, manifesting His presence among His people in many ways.

We emphatically affirm the presence today not only of equipping gifts (pastors, teachers, evangelists, etc. -- see Ephesians 4:4-16), but the special gifts that many of our churches today relegate to the early centuries of Church life. So we want to encourage you to urge your group to "covet earnestly the best gifts" (1 Corinthians 12:31). These include faith, healings, miracles, tongues, interpretation of tongues, prophecy, words of knowledge, words of wisdom, discerning of spirits, and others (Romans 12:3-8; 1 Corinthians 12-14; 1 Peter 4:11).

LED OF THE SPIRIT

There has sometimes been confusion over how the Holy Spirit gives guidance to believers. Volumes could be and have been written about guidance, but we will limit ourselves to discussion of a few specific examples. "But God told me!" How often have we heard that phrase to explain why someone did or wants to do something foolish! We should discourage our members from quoting God so frequently unless they are quoting portions of Scripture. We should point out to them how seldom New Testament Christians said, "God told me." (After Jesus' ascension, most of the verbal, direct guidance from God came when believers were about to make a mistake.)

To walk in the Spirit... means to develop the character of Christ and walk in God's truth.

We do believe that God gives guidance concerning decisions, but seldom through a voice. Most often, guidance is found in the Scriptures, in counsel, in our own God-given wisdom, even in one's

own godly desires. When a brother or sister is certain he or she has heard the voice of God giving specific direction, the direction heard should be compared with scriptural patterns and the consultation of wise Christians.

Of course the Holy Spirit is always speaking in us. He is speaking 'Abba' to the Father and 'Love' from the Father to us. He is convicting us of sin and bringing Scripture passages to our minds. He is leading us into all truth. But He seldom gives specific verbal advice about everyday decisions. To walk in the Spirit and to be led of the Spirit means to develop the character of Christ and walk in God's truth. This is the opposite of fulfilling the 'lust of the flesh' (Galatians 5). While we want to avoid the confusion and hurt that result from people hearing too many 'voices,' we also want to affirm that the Holy Spirit speaks to us, reveals things to us, and can and does give guidance in special ways from time to time. So while we reject the teaching that all special 'revelation' has ceased, we hasten to subject all guidance to the infallible scrutiny of the written Word of God. Any contemporary prophecy or word is given locally and for the moment and is not in any way to be compared to the universality and timelessness of the Scriptures.

GUIDELINES FOR LEADING OTHERS INTO THE FULLNESS OF THE SPIRIT

You will find these guidelines useful as a leader in bringing individuals and your whole group into the 'Spirit-filled' life.

Have your objective clear. All of your members should grow in the 'anointing' until they are walking in victorious fullness (as reflected in Galatians 5). Don't be satisfied with an initial experience in which the believer speaks in tongues, important as that is.

Teach often on the importance of being filled with the Spirit, and continuing to be filled with the Spirit. Provide settings in which members may seek the anointing of the Spirit with other Christians. Instruct them to ask, seek, and knock. They should not be satisfied until they are sure that the Spirit has been poured out on them (Luke 11:9-13).

Remind them that the gift of tongues seldom, if ever, overwhelms them from without. Just as God fills no two people in exactly the same way, so tongues are given to each in God's way. Yet there is frequently a pattern of God giving a few words in the mind first. The person must speak these words out. God may then give a word at a time, or a torrent of new language.

Encourage each to begin to pray in tongues in their private prayer life. Encourage all the gifts of the Spirit to be in operation in your fellowship. Pray for continual revival. We want our ministries to be 'aglow with the Spirit,' to be continually REVIVED by the Holy Spirit. This requires that you as leader should always model a fervent life in prayer for God the Spirit to minister through you and the group. Thus you will be led to spiritual worship, true love, effective teaching, and powerful evangelism.



For further study about the Holy Spirit and His role in your life as a believer, please refer to the "HOLY SPIRIT STUDY GUIDE" available at http://www.sfceurope.org/stud_resources.html

chapter 3

the post-(modern) campus

POSTMODERNISM AND THE UNIVERSITY

University ministry requires Christian witness to be Spirit-empowered, relevant, and authentic. The landscape of the university world has undergone enormous change in the past quarter century, and the campus reflects the titanic shift in culture from a modern to a postmodern world.

The church historically has not reacted quickly to change in society and the present age is no different. All too often our response to the Post-Modern world has been with antiquated techniques and answers. Jesus said to be ready in season and out of season to give an answer. However, we need to first make sure that the answer we are giving responds to the question being asked.

Most students view the church as irrelevant and out of touch. We must first establish plausibility before we can even speak about credibility. In other words, our task on campus today is to convince students that we have something important to say and should be heard, before we suggest that it might be true.

Jesus said the Truth will make you free and it's this freedom that we want to present to this generation in a way that makes sense to them. But in order to do this, we need to first understand the DNA of the Post-Modern world.



WE HAVE BEEN HERE BEFORE

Some refer to it as the frog-in-the-kettle syndrome. The temperature of the environment is imperceptible, yet constantly increasing. It produces a feeling of disorientation and discontinuity. Then one day, you're served up as frog stew. If you are a member of the Baby Boomer generation or older, the contrast and magnitude

of cultural change are obvious and for many disconcerting. It is because you are living through the transition from one age, the Mod-

ern Age, to a new age, the Postmodern Age. However, if you are of a younger generation, the world you have always known is a world of intense social change. For Generation X and the Millennials, the only domicile you have known is a postmodern world.

Technology is driving us with blazing speed into outer space and cyberspace. Information is glaring at us in digital format and threatening the printed page. Truth has been redefined. Morality is out, and radical freedom of choice is in. Spirituality is up, but the growth of the Christian church in many parts of the western world is in decline.

How did we get here? What do we do now that we are here? The University is in part fostering this rapid change. How are we to minister to the university population that aggressively disagrees with many of the core beliefs of the Christian faith? Many refer to this present time as a New Age. You can perceive technology, consumerism, modern travel and medical advances with your senses. However, this is a materialist view of reality. Therefore, miracles must be a myth. Modernists did believe God existed and placed order in His universe, but that He is no longer involved with His creation. This belief system is labeled Deism, and it characterized many people at the founding of our nation.

Second, a modernist postulated that all of society should be built on reason alone, and all things could be understood by means of human reason. They believed the world is orderly and that it can be understood with a reasoned approach. Thus, your personal belief system no longer requires a need for divine revelation.

Last, a modernist promoted science and education as the essentials that produce progress. Therefore, truth is objective, factual and based solely on data. Absolute truth rules the universe apart



from the intervention of God. The answer to most human problems is more research and education.

A modernist is an optimist. If we persistently research and continue to study our world, we can eliminate social strife, disease, and human suffering. Man can live in complete harmony with his material world. The Modern Age

was not cordial to Christianity. It promoted premises that are antithetical to the Church and its mission. One writer summed it up this way: *"For the last two centuries, modern thought has assaulted Christianity in the name of reason and humanism. Christian theology was dismissed as superstition, unworthy of rational, educated human beings. Christian morality was also dismissed as repressive, built around fear and guilt."* (Gene E. Veith, *Postmodern Times*, Crossway Books, 1994, page 71)

For those of us who live in the 21st century, what is the bottom line regarding the Modern Age? It has ended. It has been dying a cancerous death for the majority of the 20th century. The optimist new world order receded with the traumatic onslaught of World War I and II; the Cold War; ethnic cleansings; etc. No one still believes in the basic goodness of man anymore. Science, education,

and reason did not produce what was hoped.

The demise of the Modern Age gave birth to a new era. We are not completely sure where this new age is taking us. We don't really have a new name for it. We simply refer to it as the Postmodern Age because it follows the Modern Age. As we will see next, it could be named the Anti-Modern Age. We are in a time of enormous transition and change. Much of the change is a reaction to the failed promises of the Modern Age.

HOW SIGNIFICANT ARE OUR TIMES?

The shift from the modern era to the postmodern era is equally as significant as the shift from the Dark Ages to the Renaissance and Reformation 500 years ago. In the past 2,000 years, there have been less than a handful of transition periods this momentous, and we are living through possibly the most dramatic transformation period since the time of the Early Church.

WHERE ARE WE GOING?

The postmodern world is characterized more by its diversity than by inherent uniformity, more by pluralism than by commonality. Therefore, describing it is a challenge. The following chart on page 24 is an attempt to be concise.

CHARACTERISTICS OF THE POSTMODERN AGE

Truth is no longer a universal given in nature that can be unearthed through a methodical, reasoned approach. Truth is now personal and defined by your experience and your peer cohort group. Spirituality to a modernist was a belief system - something to be accepted, rejected, or dismissed. God existed, but He did not intervene in the affairs of people. He set things in motion and then He stood back with hands off.

Spirituality to a postmodernist is everywhere and in everything. His spirituality may be custom designed to fit his unique life experience. He pulls "truths" from a variety of diverse streams and keeps what he likes and discards the rest. It matters little to a postmodernist that his belief system is inherently inconsistent and incompatible. In fact, he is suspicious of systems of truth that demonstrate coherence and demand conformance. He views the failed schemes of Marxism, communism, and other big picture movements as being faulty at best and dangerous at worst.

In particular, a postmodernist views Christianity in this way. He sees organized Christian religion as a failed system that is complicit in producing imperialism, gender inequality, bigotry, and homophobia. To the postmodernist, the Church in general has lost its credibility. He assumes Christians to be hypocritical, promoting a hidden agenda that is intolerant. Oddly, the institutional church is seen not only as irrelevant but unspiritual as well.

Postmodernists view the Church as outdated; however, God is still very popular. Instead, people are turning to the East to experience their spirituality. Postmodern spirituality is post-Christian. This does not necessarily mean it is anti-Christian. Nevertheless, to gain the ear of a card-carrying postmodernist, Christians will need

to earn back their credibility. Let's look at the following table to get a clearer picture of the current situation on campus.

Characteristics of Postmodern People	Further Descriptions
There is no absolute truth.	Knowledge is personal and relational. "Truth" is historically and culturally conditioned and therefore relative to the group of which one is a part.
You must be tolerant	Everyone's "truth" is accepted on an equal and level plane. No one can assert his or her "truth" as superior to another. You are to show tolerance to everyone's beliefs and lifestyle without judgment.
Universal truth is not the issue. The issue is power. If there are no absolutes, then truth is relative and there can be no stability, no meaning to life.	The goal in life is to win. Playing fair is not a value. The modern person looked for a unifying worldview that tied together the elements of the universe. The postmodern person does not believe any such unity exists. Truth is non-rational and can be discovered through reason and intuition.
Style over substance.	Image is everything, and everyone is a hypocrite. Everyone is acting various parts and following various scripts without any real identity of his or her own.
Everything is evaluated according to its entertainment value.	If life does not have a unifying meaning, at least life should be fun. This often gives rise to unrestrained hedonism.
This age promotes the development of tribal groups.	Worldwide commerce, travel, communication, and consumerism are producing globalization. This is especially true among the younger generations. At the same time, a fragmentation is pulling us apart due to claims of tribe, race, class, section, region, and generation. Truth is defined within tribal groups.
Postmodern culture emphasizes multiculturalism.	The truly valid life to a postmodernist is a culturally diverse experience.
A postmodernist can be easily offended.	Offenses are caused by: Being judgmental, narrow-minded, and thinking you have the only truth, and trying to enforce your values on anyone else.

Obviously, the ground rules for effective evangelism on campus are changing. Leading with propositional truth will fall on deaf ears. Instead we need to lead with friendship and demonstration of the community life of Christians. The apostle Paul taught us valuable lessons in evangelism. Let's examine his strategy.

THE PREACHING STRATEGY OF PAUL

In Acts, 13 and 17 Luke records two of Paul's sermons. They are strikingly dissimilar. When Paul arrives at the crossroads city of Antioch in the province of Asia, he first attends the Jewish synagogue.

He is given permission to preach there. By addressing the Jews, Paul is speaking to a culture fervent in preserving its corporate identity and worldview. The Jews are tied together by bloodline, but even more significantly by their corporate history. They see themselves as a people chosen by God. They anticipate the arrival of a hero who will fulfill their shared hopes and prophecies.

Paul quotes repeatedly from their sacred Scriptures. He viewed the Scriptures as central to the Jews' identity and self-concept. His argument is compelling to them when he refers to their Scriptures. Paul rehearses their history. He reaffirms their status as the people set apart by God. He reminds them that salvation is for and from the Jews. He then declares that Jesus is their promised Messiah. You can imagine the excitement in the room when Paul announces that back in Jerusalem the Messiah has come. When Paul asks them to accept forgiveness for their sins, they are open to receive forgiveness. Sin is assumed in a culture that agrees on standards of right and wrong. However, the sermon comes to an end when Paul declares that Jesus the Messiah was crucified on a Roman cross and rose from the dead. He closes with, "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you" (Acts 13:38). Many followed Paul, and others asked to hear from him again the next Sabbath.

[Paul] presents biblical truth without referencing it from the Bible

Now contrast this with the sermon Paul preaches in Athens recorded in Acts 17. Paul is preaching to a very diverse group in a crowded marketplace. Athens is a cosmopolitan city. People from all over the Roman Empire are settled here, and travelers make Athens a purposeful stopover. A visitor would be struck by the variety of languages, religious practices, and attire in this marketplace. Paul addresses them by saying, "Men of Athens! I see that in every way you are very religious" (Acts 17:22b). Luke adds that the city was full of idols.

The people gathered in that marketplace did not share a long history. The only history they could recite was current events. They did not share a consensus worldview like the Jews. In fact, the city was filled with competing and conflicting worldviews. Athens celebrated the people's diverse cultures. It became a chief form of entertainment to hear how representatives of the different cultures answered the basic questions of life. All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.

Surprisingly, Paul never mentions Jesus by name in this sermon. He talks much about God and introduces Jesus with these words. "For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead" (Acts 17:31).

Paul does not quote from the Scriptures. He appeals rather to the contemporary poets. He quotes them at least twice. Though he does not directly quote from Scripture, he presents biblical truth without referencing it from the Bible. His preaching is clearly biblical. He addresses theological themes like: God as creator, immanent, and self-sustaining; God's control of history; God as judge; and the resurrection from the dead.

It is interesting that Paul does not refer directly to the forgiveness of sins. The recognition of sin is not apparent to an assortment of people who do not agree on a standard of right and wrong. The sermon seems to abruptly end when he mentions the resurrection of Jesus. When they heard about the resurrection of the dead, some of them sneered (vs. 32).

Luke tells us, "A few men became followers of Paul and believed" (vs. 34). The Modern Age was a time characterized by a uniform culture, consensus worldview, and general biblical knowledge. In a postmodern era, people live with conflicting worldviews, the loss of a moral compass, and a basic ignorance of the biblical story and truth.

Acts 17 is more like today and increasingly so. Acts 13 is less like today and decreasingly so. The Modern-Age person moved from the intellectual to the emotional. By contrast the postmodern person moves from emotion and intuition to deal with the intellectual issues. Someone said it this way, "We do not help (postmodern) people by shining the Light into their eyes. We need to come alongside them and shine the Light on what they are looking at."

WHAT BIBLICAL VALUES SHOULD A CAMPUS MINISTRY EMBRACE?

How do you come alongside a university student and shine the light on what he or she is looking at? It must be done at the level of shared values. We all live our values. We may say we believe something, but we live our values and thus expose our true beliefs. We need to come alongside the people on our campuses in a way that reflects their mutual core values with the Christian faith. Paul identified with the prevalent beliefs of the Athenian contemporaries that also coincided with Christian truth.

Our starting point with students is the common ground we share at the level of values. The following are suggested values that a postmodern student and a Christian mutually share. Focusing on these values may provide an open door for the gospel to be preached on the postmodern university.

HOSPITALITY. Jesus instructs us to throw parties and banquets and invite pre-Christians to come. We often overlook this instruction from Jesus. It is unfortunate when we do, for it was an essential, evangelistic strategy Jesus used. He used it frequently and effectively. Jesus said, "The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners."'" But wisdom is proved right by all her children" (Luke 7:34,35).

Food and fun are spiritual stuff. Righteously use them to the glory of God. Many have found the Alpha Course to be an effective means to demonstrate hospitality evangelism (www.alpha.org). "Then Jesus said to His host, 'When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous'" (Luke 14:12-14).

EXPERIENCE GOD. Today's postmodern student is open to the supernatural. This is the day for the Pentecostal encounter with God's

spiritual power, the manifest presence of God, healing, prophecy, exhortation, Gifts and Fruit of the Spirit, intimacy with God, and Spirit-led worship. “While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God” (Acts 10:44-46).

PRACTICE PURE RELIGION. The Church in general has lost credibility among postmoderns. Postmoderns are not impressed with what we believe. They may be impressed with what we do. Our actions can make the Church plausible (worth considering). Expose students to the theology and practice of mercy ministry. Get involved with community service projects. Pray for the destitute peoples in the world and in your college town. Motivate them to become advocates for needy people to their governmental representatives. Invite pre-Christians to join with you on outreach projects. “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (James 1:27).

STOP JUDGING AND CONDEMNING SINNERS. We use military metaphors in the Church to excess. Students can become confused regarding who the Enemy is. They sometimes treat pre-Christians as the enemy. However, even if we assume pre-Christians are enemies of the gospel, how are Christians to respond to them? “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his



sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:43-48).

BUILD INTERACTIVE COMMUNITIES. Our Philosophy of Ministry was penned in the 1970s. It calls for establishing a community of students on the campus - a visible representation of faith in Jesus in the middle of the campus world. One of the primary aspirations of the postmodern mindset is to live in a multicultural community. Ironically, the campus is struggling to realize this aspiration. They aspire to live in harmony, but live fragmented, tribal lives. Only the transforming power of Jesus can tear down dividing walls between tribes, races, nationalities, and generations. Reach out to all sectors of the campus and offer community life to postmodern students who earnestly desire it. “A new commandment I give you: Love one another. As I have loved you, so you must love one another. By this all men [pre-Christians] will know that you are my disciples, if you

love one another" (John 13:34,35). "When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church" (1 Corinthians 14:26).

"The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen" (1 Peter 4:7-11).

PROVIDE A PRIVATE MINISTRY CONTEXT. Since the Garden of Eden, people have had to deal with guilt and shame. God provides freedom from both in Jesus. As a generalization, the Modern Age with its focus on order and absolute truth made people consciously aware of guilt. The Church effectively preached hope to the guilty, and multitudes found freedom in Christ. It is now generally true that a postmodern student deals more consciously with shame. Guilt says, "My behavior is bad. I did something wrong." Shame agrees with guilt but goes further and deeper and says, "I am wrong. I am broken."

Whether through victimization or by personal choice, students deal with a weight of shame in their soul. Learn to minister to students the grace of God through prayer and counsel and see God cover up their shame just as He did for our parents in the garden. Respect the students' privacy as you do so. Shame causes us to run and hide. See them healed in private so they can testify and glorify God in public.

"At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?' 'No one, sir,' she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin'" (John 8:9-11).

CARE FOR THE ALIEN AMONG YOU. All ministry in a postmodern world is cross-cultural by nature. It is then necessary for campus missionaries and student leaders to learn cross-cultural ministry skills. This is especially needed for ministry to those God has brought to your campus from other nations. The favor of God follows those who reach out to the alien living among you. "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God" (Leviticus 19:33,34).

PREACH THE STORIES OF THE BIBLE. Here is an irony. The postmodern student is by definition suspicious of big-picture thinking. This is called believing in a meta-narrative or the big story that makes sense of all personal stories. Due to the failed meta-narratives of the 20th century, students tend to reject them. However, a Christian finds purpose for life in the meta-narrative of the biblical story. Real answers to life's questions are discovered as we learn we are made in the image of God. God loved us so much that He sent

His Son to pay for our sins, and Jesus will return for us to take us to a place He is preparing for us. A Christian's life is based on a glorious meta-narrative! Teach students how to tell their story.

The following chart highlights a few crucial theological truths that should be taught to students. How do their life stories fit in this larger story? How may they tell their personal stories to their pre-Christian friends so as to address their faulty assumptions? Teach students to tell their stories, not in a rehearsed 45-minute monologue but in a casual and dialogue format, reflecting on what God has done in their lives.

Postmodern Assumptions	Our Theology	Truths to Implement
We are an accident.	Creation	We have a God-designed identity - made in the image of God.
Life is random and meaningless.	The Fall	Things today are not as they are supposed to be.
Future is the best you can make it.	Life is Promised	There is hope for us.
God is unknowable, or God is in us, or god doesn't care.	Incarnation	God is with us. He is God Most High and God most nigh.
In the end we lose, or there is nothing, or we start over.	Crucifixion and Resurrection	Our ultimate enemies are defeated.
My life matters to very few people.	Mission	Our life fits into the greater scheme of things.
Resolution only happens in fairy tales.	Restoration	Things will become as they were meant to be.

ALL THINGS TO WIN SOME

The apostle Paul describes his strategy for church planting. Paul recognized cultural distinctions and adjusted to make the gospel understood within a different culture. What a wonderful prototype he represents to us. This is the same thing people sharing the Gospel in other countries do today. They study the new culture they are about to enter. They learn the language. They study the history. They seek to understand their core values. They look into the culture to find hooks upon which to hang the gospel story to make it known. Our job on campus is exactly the same. Think like a cross-cultural communicator. Keep the new wine pure, but be free to utilize new wineskins. If your dead horse won't ride, then get a new horse. Take Paul's words to heart and live them out.

"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (1 Corinthians 9:19-23).

chapter 4

Getting Started

ESTABLISH YOURSELF ON CAMPUS AS A NEW GROUP

Starting a campus ministry calls for the preparatory labor of laying a solid foundation. In order to help the campus minister focus on areas of ministry necessary for building a strong campus group, despite time limitations, here are some practical methods for getting started and for implementing the mission as stated in Chapter 1.

Although the basic philosophy of ministry remains the same, different campuses will call for varying approaches to ministry in order for the campus ministry to be most effective.

PRAY! PRAY! PRAY!

Before stepping out to try to do something for Him, get his vision and heart for the campus. Without Him, you can do nothing (John 15:5). Pray that God would confirm His call on your life to start a ministry. Ask God for a specific vision and for the keys to effective ministry in your situation. Pray for the Lord to lead you to an initial core of committed students with which to begin building ministry. Pray that the Lord would fill you with His Spirit, with faith, and with authority against Satanic opposition.

SHARE YOUR VISION

Enlist the support of the local pastors and youth leaders in the area. Ask for their prayer and support and assure them in return of your support for the ministries of the local church. SfC groups should be an extension of and not a substitute for the local church.

STUDY THE CAMPUS

POPULATION. Examine the physical characteristics of the university. Is it a 'commuter' (non-resident) school with most students only attending classes during the day or a 'residential' school with many students living on or near the campus?

LOCATION. Is it spread out over several locations or divided by any major geographic features, or is it concentrated in one area?

Look for the areas where students tend to congregate informally. Familiarize yourself with the layout and use of the student facilities.

NEEDS. Try to determine some of the basic needs, attitudes, and activities of the students. Is the mood apathetic? Radical? Racially integrated? Urban? Rural? Talk to students and visit school administrators to get help in assessing what might not be immediately obvious.

ACADEMIC STRUCTURE. What types of majors and degree plans are offered, and how intense are the academic demands placed on students? Get some idea of the number of foreign students that attend the university and which nationalities predominate.

EXISTING MINISTRIES. Familiarize yourself with the other Christian student organizations. Seek to work in cooperation with them. Attempt to build relationships and pray regularly with the leaders of these other ministries.

STARTING A CORE GROUP

Valuable resources are local churches. Make an appointment with the local pastors. Tell them why you want to meet with them. Share your burden, get them to make it their burden too, pray together. Ask God to knit your hearts together to share a common burden,



dream and strategy. If this happens you will be so much more successful. Ask them for names of Christian university students attending their churches. Determine if they would be willing to release these students from responsibilities in the church during the week to be involved in a mis-

sionary endeavor to reach unsaved students.

Some SfC groups are church based. They operate out of a single local church and are that church's hands and feet on the campus. Often churches have students who feel their age group is overlooked. An SfC group started amongst students within a local church with the purpose of reaching the campus might be the right option for your situation.

Obtain any available data from the university administration that would help you locate students who might want to assist you. Find three to five students who will help you start a ministry on campus. They should be people who see their presence on campus in terms of mission as well as education.

BUILDING A RELATIONSHIP WITH THE CORE GROUP

Assemble the interested students you have found and clearly articulate your vision for ministry to the university. Explain the strategic nature of the five pillars that underscore our philosophy of worship, prayer, fellowship, discipleship, and witness, and the potential for reaching many students for Jesus through the power of

the Holy Spirit.

Build in these students a sense of mission and working together. Establish a covenant of purpose and commitment with the core group. Many young people are not strong on commitment, but Jesus is. Prepare them for the realities of lifestyle commitment, not a “big-events” mentality.

Pray and fast often as a group for God’s direction and power at this point. Trust Him to pull all the details together, help develop the ministry, and save many students. Continue to saturate each foundational step of the ministry with prayer. Having your new student contacts pray with you not only adds strength, but builds a deeper vision into their hearts for ministry.

Trust Him to pull all the details together, help develop the ministry, and save many students. Continue to saturate each foundational step of the ministry with prayer. Having your new student contacts pray with you not only adds strength, but builds a deeper vision into their hearts for ministry. “So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God’s household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a Holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit” (Ephesians 2:19-22). Such a citadel of God’s presence, power, and authority ought to mark the coming together of Christian students in the secular university.

Encourage the formation of witnessing activities. Be on campus and allow God to lead you to specific individuals. Begin to plan for a larger mid-year evangelistic outreach which will involve everyone and give the group visibility on the university.

Provide them with the kind of pastoral care and community commitment you will want to see on a larger scale later. Listen to them, spend time with them, and visit them where they live.

ON-CAMPUS MINISTRY

Be present on campus with the students. Mingle with students in the cafeterias or wherever else they tend to congregate. Get to know them, witness to them, and ask if they know of other students who are Christians. Be sure to remember names and follow through on relationships (whether the person is saved or not).

If you are a student, the classroom is an obvious place to meet other students. Try to build relationships by studying with classmates, remembering their names, and asking for help in finding your way around the university or in meeting other students.

Putting up a poster or taking out an ad in the paper is another way to make yourself visible and contact students. Utilize the web to advertise through a web page, blogs or emails.

ORGANIZE

The student activities office will usually provide you with all the necessary information and instructions to become a recognized student group. This step will often entitle you to certain privileges. The requirements and process will vary from university.

CHARTER

This means identifying with the national campus ministry structure if one exists. Contact your local leaders for more information.

For a list of ministries and organizations affiliated with SfC see www.sfceurope.org/links.html

GUIDELINES FOR ESTABLISHING A STUDENTS FOR CHRIST MINISTRY

Certain ingredients are crucial to the proper formation of a strong ministry. These guidelines provide not only a goal to work toward but a basis for constant evaluation.

MISSION ORIENTED (Matthew 28:18-20) God's people live under the imperative of divine commission. A university ministry must not merely be a babysitting organization for Christian students. To be effective, a university ministry must be deliberate and aggressive especially in the areas of discipleship and witness.

The 'self-orientation' characteristic of modern culture tends to militate against a selfless 'mission orientation' among students. To cultivate mission, strong visionary leadership is required which can call forth God's power and direct students in clearly defined channels of commitment. This leadership must clearly articulate vision on a regular basis for it to take hold in a student's life.

COMMUNITY ORIENTED (Ephesians 4:11-13) "We believe the best atmosphere for people to come to faith and maturity in Christ is warm exposure to a group of people, fervently committed to the God of the Bible, to one another, and to the task of evangelizing the campus. As a worshipping, loving, disciplining, witnessing community, they demonstrate the Kingdom of God and most effectively enculturate others in it." (**Taken from the Chi Alpha Philosophy of Ministry, www.chialpha.com**). This priority requires the cultivation of a strong sense of loving community. In addition we must nurture the gifts and ministries of each individual student to help equip them to be a strong, reproducing student leader.

BALANCE (Acts 2:43-47). The balance a ministry ought to work toward and be evaluated by is best stated in the fivefold ministry philosophy. In addition, the Acts 2:43-47 pattern is a fitting model for the balanced outworking of these ideals. Two means of putting this into practice is through utilizing both a large group and small group meeting format.

1) Weekly large group meetings are for corporate worship, sharing, and teaching (or Bible study). These meeting times foster a sense of corporate unity, identity, and direction. The impact of the worship, teaching, and life of the gathered community of believers also makes the large group meeting an effective evangelistic tool. It is here, as well, that ministry in the spiritual gifts can be taught, modeled, and experienced. These gatherings should be meeting needs as well as offering challenges.

It is usually preferable to conduct these meetings on the university, in lounges or auditoriums, if that is possible. Precautions should be taken to avoid locations where the music or fellowship would disturb other activities, especially classes. In addition to the regular weekly meetings, other large group activities should include



corporate prayer meetings and social activities.

2) Small group meetings meet the need for more intimate, personal interaction between students. The small group meetings facilitate life-sharing, personalized pastoral care, Bible study (with a heavy emphasis on application and accountability), relationship building, and ministry activities. For these reasons the small group structure ought to be viewed as a discipleship ministry.

However, just 'being' a healthy and committed community of believers is not enough to reach students for Jesus. There must be a 'going' in the true spirit of the Great Commission. Specific preparation and deliberate action are necessary to develop the evangelism

phase of a balanced ministry. The ministry must be directed outward, looking for every possible means to relate to the university community and effectively speak the Gospel. The leadership should build a witnessing consciousness

The ministry must be directed outward, looking for every possible means to relate to the university community and effectively speak the Gospel.

within the group, give the group direction in evangelism, be personally involved in evangelism, and give visibility to those who are already active in evangelism. As opportunities arise, joint evangelistic outreaches with other Christian organizations should be undertaken.

KEYS TO A SUCCESSFUL STUDENTS FOR CHRIST MINISTRY

A successful ministry requires the wisdom of God and the anointing of the Holy Spirit. The building of a strong ministry is not a process of randomly picking and choosing different methods or ideas of ministry. Nor are there any detailed blueprints which universally apply; however, the following important keys will lead to an effective ministry.

SENSITIVE. Leaders must be sensitive and responsive to God's creative voice. The ministry should be strongly based on the teaching of God's Word and on prayer. It is essential that the leaders have a clear, articulated understanding of their ministry philosophy.

FLEXIBLE. The ministry and its effectiveness should be constantly critiqued and evaluated. The organization should be carefully thought-out and preplanned while maintaining a flexibility which allows for change and growth from year to year.

TRANS-GENERATIONAL. The development of the ministry requires stable, continuing leadership which patiently lets strengths build one by one over the years. It also requires wisdom from the leaders to allow present avenues of ministry to strengthen and solidify before adding new ones.

CORPORATE. The unique contribution of each member of Christ's body should be emphasized. Defined, sacrificial commitment from each student for the sake of Jesus and the mission at hand should be clearly called for.

CONNECTED. SfC is not a church. We are an extension of the local church and together we are building God's kingdom. Successful groups are part of the bigger picture - the body of Christ as a whole in the local community.

PURPOSEFUL. The ministry should possess an overall orientation to give, to stretch, and to visibly reach out to the university community. Know your purpose and goals for what you are doing and do it. Also, the ministry should be genuinely concerned with preparing the students for their post-university life.

THANKFUL. Thank God for what He has done so far. Do not be overwhelmed by all the work there is left to do! Never underestimate what Jesus can do through a handful of dedicated and available students. Give the ministry over to God and let Him build of it what He wants. “Unless the LORD builds the house, its builders labor in vain” (Psalm 127:1).

chapter 5

strategic planning on campus

SPIRIT-LED MINISTRY AND STRATEGIC PLANNING

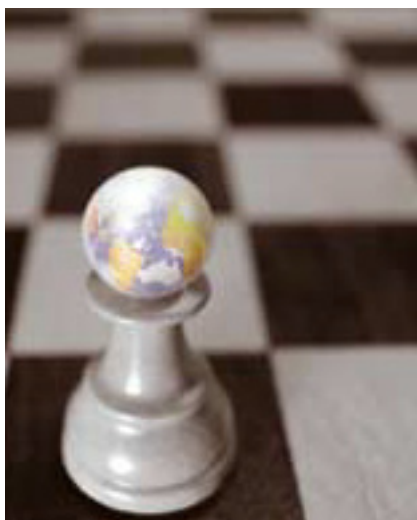
When we think of Spirit-led ministry, we are often reminded of spontaneous acts of God's intervention. Those times when God obviously answers our prayers or catches us off guard with His blessings are delightful. The Lord releases spiritual gifts among us, especially the gifts of discernment and special knowledge. The gifts are necessary for us to fully appreciate what God has accomplished. Wouldn't it be great if God surprised us with them daily? However, we can over-spiritualize spontaneity when we believe God only and exclusively works in that way.

The Lord also wants us to grow in the spiritual gifts of wisdom and administration. This growth requires us to consider deeply what God values and envisions. What is God's view of our situation on campus? If He found willing and obedient students on this campus what would He wish to do through them? Careful reflection in God's Word will open our eyes to godly values that lay a foundation for developing a vision for ministry on campus. With this vision in mind, we then must develop objectives to accomplish those goals, which will in turn move us along to see God realize His vision.

When we see these gifts come together in a group of dedicated Christian students, a powerful truth emerges. It can be viewed in

this equation: spiritual discernment and special knowledge + wise administration = stewardship of time and resources. Wise use of time and resources yields effective ministry. When people and resources are organized and mobilized under the anointing of the Holy Spirit, they make the greatest possible impact for the kingdom of God. Sometimes the leading of the Holy Spirit is nothing more than doing the obvious. Other times it means discerning God's will through revelation or prophetic insight.

Planning is an important detail in



the overall work of the Kingdom. It is not a conspiracy against the Holy Spirit. The danger comes in making the sovereign, supernatural works of God (which we absolutely need!) an excuse for neglecting important spiritual disciplines; in this case, those of planning and goal setting. The ongoing work of the Church always involves God and man in joint responsibility. Disorder in ministry will actually work against God's purposes and quench the full release of the Spirit's work.

This interplay between God and a willing person is clearly seen in Acts 16 when God twice interrupted Paul's plans. Still, Paul pressed on, resulting in a turning point Church history – the entrance of the gospel into Europe!

Ministries, which fail to plan, often become reactionary. Their direction is determined by whatever happens from day to day, and the door is flung wide open to satanic distractions and diversions. Such ministries may be busy, but not effective, and certainly not precise in their battle plan. Lack of planning also creates imbalance. Students meeting spontaneously may indeed experience some level of worship and fellowship, but the hard work of reproducing, discipleship, and concerted evangelism will be left undone. These take great amounts of planning, organizing, and training.

WHO SHOULD PLAN?

Because every university is unique, there is no detailed blueprint for campus ministry that can be universally applied. However, gathering students together to pray, share vision, plan for the semester/year, and make decisions will help share the burden of leadership and make the process more effective.

The primary planning group should consist of no more than 10-12 people to ensure efficiency and manageability. It should include the campus minister and a student leadership team. If the campus ministry is small (less than a dozen), then the whole group should plan together.

WHEN SHOULD PLANNING OCCUR?

In planning for a year of university ministry, it is essential that planning occur before the end of a school year. Because the beginning of the school year is so important, sufficient time must be allowed to prepare and implement plans before the start of the school year.

A full weekend or other extended period of time in which the planning group can be together is best when planning for a year. A full-day or half-day evaluation/planning meeting should be held each term (in addition to weekly or monthly leader/staff meetings) to examine the progress being made.

HOW SHOULD YOU PLAN?

The planning process requires the differentiation between purposes and goals. Purposes are those statements describing what the ministry is to become or represent. The five pillars of SfC (See Chapter 1, "A Framework for University Ministry") is a purpose statement. Goals, on the other hand, describe how these purposes can

be achieved. They must be specific and measurable. This involves quantifying whatever can be quantified in the ministry and then setting goals as they relate to the number of students involved, steps in leadership development, finances, calendar items, numbers of small groups, etc.

Begin the planning process with an evaluation of every part of the ministry, as it exists. Raise questions about resources and effectiveness and take a look at student growth and turnover. With the overall purpose statements in mind, establish long-term goals (2-3 years) followed by appropriate short-term goals (next 1-2 semesters). This process is a general-to-specific procedure, resulting in short-term goals that are measurable and specific.

The short-term goals for the current year must project a step or two beyond that which will naturally occur in ministry. In this way God must be trusted to help you reach the goals. It is possible to plan realistically, and yet not underestimate what God can do.

FINDING PURPOSE

Use the framework of SfC to help guide your planning:

WORSHIP. Who will lead worship? Who will play instruments? Who will make the overheads or power point or type the words up and copy them to hand out? What orientation to New Testament worship will be needed? Who is prepared to respond to the manifestation of spiritual gifts during corporate worship?

PRAYER. Where will the prayer meeting be held? In which dorms or apartments can we sponsor early morning or late evening prayer meetings? Which student can lead a prayer meeting? When should we schedule special prayer gatherings?

FELLOWSHIP. What socials are planned for integrating new people? What special events (Christmas, Easter) are planned for community building? What teaching is needed on relationships? How can the level of life sharing and friendship be deepened?

DISCIPLESHIP. How will small groups be formed? How will new students be channeled into them? How will new leaders be identified and trained? How will existing leaders be supported and overseen. Who will teach in large group meetings? What direction will be taken in large and small group teaching?

WITNESS. What book table literature will be needed? When and who should reserve rooms and facilities for outreaches and events? How will we train people for the evangelistic outreaches? What large events will be planned? Who will coordinate this?

SOME FACTORS TO CONSIDER

Here are some examples of important facts to consider in planning a year. Each SfC ministry should extend this list or make its own according to its own unique situation.

DEVELOPMENT OF FRIENDSHIPS. Studies have shown that first year university students are more open to Christianity than other students. Furthermore, after being at the university for a while, they become less open. The social grouping of a beginning student will generally be formed in his first term. This network of peer friendship becomes an important and influential factor all through his university life and beyond. For those who do not find a satisfactory social

grouping, or for students on predominately commuter universities, loneliness generally ranks first in a student's perception of his or her personal problems. Most first year students will become involved in extracurricular student activities or organizations during their first term. The probability of a student becoming involved in extracurricular student organizations declines after the first year.

DEMOGRAPHICS ON CAMPUS. Most universities will be a combination of both non-resident and resident students. Students who live over 4 to 6 kilometers from campus will experience less identity with university life, and will tend to look at school as more of a 'job' rather than a 'life style.' Their involvement with university activities may be less. In a heavily non-resident situation (especially in large urban areas), much more emphasis will have to be placed on day-time (noon or early afternoon) programming. Students living less than 1 kilometer from campus will tend not to view themselves as a nonresident and will experience a much stronger identity with the university community. As a general rule, if there is student housing, this is the most strategic place to begin in ministry. The homogeneity, community life, and strong friendship networks in student housing make ministry there very effective. The facilities are generally ideal for small group ministry, evangelistic dorm talks, book tables, and parties.

ACADEMIC DEMANDS. Another consideration in the sociology of a campus is the academic intensity of the university's programming. Heavy programming on top of heavy study demands will frustrate and discourage students and ruin relationships. Students in these situations may want to consider extending their education by a year or two, if possible, in order to have more time for ministry. A group full of scholastic failures because of excessive ministry or programming demands does not glorify God!

THE MOST CRUCIAL TIME TO PLAN

Without question the most crucial time of the school year is the week before school and the first three weeks of school. Miss this opportunity and you will pay for it all year long. Here are suggestions to assist you in planning for this crucial time.

FIRST CONTACT. The students reached during their first week, and particularly their first three days on campus will be most likely to become a part of the ministry. The most obvious and general contact is done through advertising. The content of the advertising should be twofold: 1) The type of group or ministry that is being represented should be indicated. (Do not advertise deceitfully.) 2) Giving information concerning some central activity or event (such as the first weekly large group meetings or major social events) which is specifically designed to contact new students personally, orient them to the activities of the group, and help them to become involved.

As needful as advertising is for general visibility, however, it is limited in its effectiveness. It must be followed by a combination of relational and event-oriented activities which actually involve new students in the contact process. Relational activities ought to be stressed at the beginning of the school term when students are initially exposed to the university. Large, all-campus events are excellent for contact and visibility, but they rely heavily on personal invi-

tation for attendance. They are better scheduled a couple of weeks into the term after relationships have begun to form.

The following are a number of suggestions for relational-oriented activities which if used, should be undertaken during the first few days of classes, or sooner if possible.

OBTAIN NAMES OF STUDENTS from local pastors and youth leaders. Try to contact them immediately. Have student leaders available to help new students move into the student housing and thereby begin to build relationships.

Sponsor a well-advertised social event. On the weekend before classes start, have a well-advertised social event where students can meet one another as well as have something to do. This could be a party, picnic, an information evening, etc.

SET UP AN INFORMATION BOOTH with literature concerning the ministry. If there is a special event or an exhibition sponsored by the

university where the different student organizations have the opportunity to present themselves, have people available to interact with inquiring students. Establish a book table where the most students pass by. The literature should include a basic

The students reached during their first week, and particularly their first three days on campus will be most likely to become a part of the ministry.

information brochure concerning the ministry and how to get involved.

THINK CREATIVELY concerning other ways to meet students personally during their first few days on campus. Have a standard 'information card' which may be filled out by any interested new student and be sure to keep it on file.

FOLLOW-UP of the contacts made in these first few days and during the first few group meetings is the next critical step. The follow-up must be personal in nature, preferably involving a visit rather than just a telephone call. Letters are also appropriate as long as they are accompanied by a personal contact. Students should be ready to start building these relationships immediately. The key to effective follow-up must go beyond a sincere and friendly approach (which is essential) but also show some clear avenues of involvement into which new contacts can be directed. This is why it is important to have a number of social and outreach events (in addition to regular meetings) strategically planned from the first week on to absorb the results of the follow up.

BEGIN SMALL GROUPS. The small groups are a very defined area of involvement as well in that they immediately help new students to get into relationships with other students in the ministry. Within the small group there is a structure for discipleship, growth, and even future leadership.

SCHEDULE EVENT-ORIENTED ACTIVITIES. These activities can include talks in student housing on relevant topics of interest. Sponsor concerts or special speakers that draw from a large base of interest. Show films or movies which have been previewed, and provide opportunity for meeting those who attend. Join with other Christian student organizations for evangelistic outreaches. Do street drama or ministry. Plan a retreat for the entire fellowship on a topic such

as relationships, Christian manhood or womanhood, etc. This is usually very strategic after the first two weeks of classes because a retreat is conducive to relationship-building, articulating vision for the future, and familiarizing new students with the ministry.

PLAN A WEEK FOR CONCERTED PRAYER concerning this initial contact period. The Holy Spirit will specifically direct new individuals into the fellowship for that year. It is essential to exercise specific faith that God will bring in the students He wants. Spend time prayerwalking on the campus itself and asking the Holy Spirit for specific direction.

ADDITIONAL CRUCIAL AREAS THAT REQUIRE PLANNING

LARGE GROUP MEETINGS. In planning the first large group meeting of the year, consider the diversity of new people who will be present. The environment ought to be one of love and acceptance as students will seldom return to a place where they feel cold and isolated, even if the teaching and programming is good.

Introduce the ministry to the new people. Explain and have literature available with regard to the group's approach to New Testament worship. Hand out literature concerning activities and avenues of involvement in the group. (Creative elements such as a skit or a short slide presentation may be used to do any of these.) Make a fall term calendar-of-events available to everyone.

Be sure to provide the words to the songs (via overhead/video projector, songbook, handout, etc.) so that everyone can participate in worship. The teaching ought to be relevant to the large diversity of people present. If the group is small, a discussion-oriented Bible study would be appropriate.

Remember to provide an opportunity for interested new people to make direct contact with other students in the ministry. Information cards or designated contact people in the first meeting are appropriate. Plan ahead to have students trained and prepared for follow-up.

SMALL GROUPS. The nature of small group ministry in the fellowship should be thought through ahead of time and small group leaders selected. A small group leaders training seminar before the school term begins is important for getting small group ministry off to a good start. Small group leaders should be actively reaching out to new students and inviting them into the fellowship during the first few weeks of classes.

Small groups and their purposes ought to be emphasized during the first few weeks of classes. Make this information available on your group's website. A brochure describing the purposes and goals of a small group for your information table will assist you in informing visitors who come to the weekly large group meeting.

In planning a year in campus ministry, it is essential to schedule regular times for group leaders to meet to have their vision renewed and to be trained in discipline ministry. These meetings should take place at least monthly. The teaching topics should be practical and applicable to small group leadership and pastoral care.

MAJOR EVANGELISTIC AND SOCIAL EVENTS. Structure the year of campus ministry around one or two major, all-campus events per school term. Because of the preparation and follow-up which surround these events, it is advisable to keep them few in number (so

that they are done well) and planned out well in advance. The focus of these events should be in accordance with the goals set forth at the beginning of the year.

PREPARING THE FALL TERM CALENDAR. Find out from the university class schedule when the first and last days of classes are, as well as the dates of any holidays or other events affecting students' attendance. Schedule any classes which will be taught by the ministry during the week and reserve the appropriate rooms. Class description handouts should accompany the calendars. Plan for and include the dates of special speakers, events, and seminars during the school term as well as teaching topics for the large group meetings. Assemble a calendar which is readable, understandable, and uncluttered. Make your calendar available online and keep it updated regularly. Send out email reminders before events and call people or SMS/Text Message them as well.

Test the calendar on the following basis: 1) Does the programming reflect a balance in ministry and compensate for last year's shortcomings? 2) Does the calendar avoid heavy scheduling during periods of time when exams are usually given? 3) Does the calendar have too many programs so that students do not have enough time for relationships and group fellowship? 4) Does the calendar leave time for prayer?

MIDYEAR PLANNING. The planning process should continue at key times throughout the school year in order to evaluate progress and adjust direction. A convenient time for this to be done would be at the beginning of each new school term. The plans made at these times should bring balance to areas that were weak during the previous term while consolidating important gains. Often it will be found that winter is an important time of getting acclimated to the situation at hand and getting all of the activities started whereas spring is a time of reaping from the activities of the year, raising up new leadership, and renewing evangelistic activities.

IMPORTANT PLANNING QUESTIONS TO ASK

1. What was learned from the previous school term?
2. What original goals have or have not been achieved?
3. How have small groups developed?
4. How balanced is the ministry in terms of the fivefold philosophy?
5. What are the present needs of the students?
6. What changes or plans need to be made for the next term?
7. In what special way can we or should we end the school year?

chapter 6

worship on campus

WE ARE CREATED TO WORSHIP HIM

God is most glorified when we are most satisfied in Him alone. God created us to worship Him, and this generation like never before has been set up to worship. Attend a Rock Concert or watch one on MTV and you'll quickly see how "worshipful" this generation really is. However, the object of that worship is what needs to be redefined. In fact, it doesn't just need to be redefined, but rather redeemed.

Everything we do in SfC should be centered around worshipping God. Our groups should be characterized by a willful abandonment to the One who created them and knows them better anyone else. He alone deserves "our utmost".

WHAT IS WORSHIP?

Consider what Jesus said to the Samaritan woman: "A time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is Spirit, and His worshippers must worship in spirit and truth" (John 4:23,24). In two sentences Jesus presents the quintessence of the kingdom of God, and immediately rivets our attention to the issue of worship. If the Father is seeking worship-

pers, and very special kinds of worshippers who MUST worship in a certain way, then to Him worship is a central issue.

THE TWO SIDES OF WORSHIP. When we examine the Bible to answer the question before us, we soon discover that worship of God is a very broad subject indeed. The Hebrew word *abad* and the Greek word *latreuo*, according to context, may be translated either worship or serve. This usage is natural, for the broad biblical concept of worship includes adoration and service as two sides of one coin.

If one really adores God, he/she will



serve Him truly; likewise, true service to God includes adoration in the heart and praise from the lips. We might say in this broad sense that worship is our joyful and loving response to our Creator's very person and to His acts of loving-kindness toward us. All that we do in response to God for His glory is considered worship by Him. After all, service reflects all that we are to do for God. However, we will concentrate on the part of worship called adoration in this chapter.

GOD AS OBJECT AND SUBJECT. With this limitation in mind, we now need to note that the Bible uses several words or phrases for worship interchangeably: praise, thanksgiving, and rejoicing in Him are some of the more common ones. It might help our understanding to use these words to describe different aspects of worship, but the Bible does not make that distinction. The major Biblical distinction in adoration is between when God is the object and when He is the subject.

We can declare His worth to one another (He is subject) or directly to Him (He is object). God as object is the true heart of worship. God as subject is testimony. Testimony is good and is commanded in the Scripture, but direct ministry to God is so vital that it can justifiably be said that **UNTIL WE HAVE DIRECTLY ADORED GOD, WE HAVE NOT BEGUN TO WORSHIP.**

WHY WORSHIP?

WE ARE COMMANDED TO WORSHIP GOD. The first two of the Ten Commandments reflect God's desire for us to worship Him and Him only. In addition, many Psalms and other Scripture passages call us to worship Him. Is God, therefore, dependent on our worship? Is His sense of self-worth increased when we adore Him? Not at all! When we glorify God, it is because He is worthy.

GOD IS WORTHY OF ALL THE ADORATION WE CAN GIVE HIM. He exists eternally as one God in three Persons -- Father, Son, and Holy Spirit. He is the Creator uncreated -- Creator of all that is and ruler over all creation. He is infinite, omnipotent, omniscient, and omnipresent. He, in His perfect character, is absolutely holy, good, loving, faithful, merciful, and just. Though He is Spirit, we can know the reality of God because we have been created in His image. Because He made us, He understands us and our feelings, fears, and failures. He became flesh and dwelt among us, to live, suffer, die, and rise for us, and to give us eternal life. What response other than awesome worship is possible to such a God! It is best for His creation that He be exalted above all else. When He is not, chaos and anarchy result.

GOD CREATED US TO BE WORSHIPPERS. However, the sin of Adam manifested itself immediately by making him afraid of God. Moreover, the first problem God had with man after the expulsion from the Garden dealt with worship: Abel's worship was acceptable to God, Cain's was not; so Cain murdered Abel. When we realize that God searched for a people (Israel) of true praise for ages, but to no avail because of man's hardness of heart, then what Jesus said to the Samaritan woman takes on a certain poignancy. God still seeks true worshippers. And because we were created to be worshippers, we will never be satisfied until we are fulfilled through worship to God.

GOD SAVED US TO BE WORSHIPPERS. Far from giving up the search, God did create a people to be true worshippers. Jesus declared to the woman the “time . . . has now come.” Jesus himself was the first absolutely true worshipper – the first of a race of new people characterized by worship “in spirit and truth.” Through His death, He reconciled us to His Father so that those who once could never be made perfect, so as to freely draw near to God in worship, can now draw near with confidence (Hebrews 10:1-25).

PROPER WORSHIP IS THE FOUNDATION OF ALL OTHER MINISTRY. Worship is the highest, the ultimate call of the Church. When we adore God in true worship, we will grow. When we praise Him in spirit and truth, we will want to be obedient disciples in everything. When we love Him with hearts overflowing with praise, we will be able to love one another deeply. As we learn to worship the Lord of the harvest, we will be used to gather the Harvest in. And as unbelievers come among us, they will want to know the God we love so much.

TRUE WORSHIPPERS ARE CONTINUALLY RENEWED IN THE LORD. Psalm 22:3 tells us that God inhabits the praises of His people, Israel (we are spiritual Israel). This does not mean that God magically appears on the scene when we begin to praise Him. God is already with us, when we worship God our attention is turned to Him. We become aware of His presence. He reveals Himself to us. He is exalted among us and takes His proper place in heart and mind. When God is so revealed to us, we are renewed, revived! Continuing worship is a key to continuing renewal.

How Do We Begin to Worship?

Music. The best place to start is with music, the media of choice for youth around the globe. In fact, how you handle the musical form of worship will be the key to your effectiveness with this generation. If your group’s music is competent and Spirit empowered, it will lead students to focus on God rather than the temptations of campus life.

If your group is small or just beginning, you may be the “worship team”. Seek out faithful and committed students who are gifted musically to join with you* and begin to build a worship team that models biblical worship.

Yet, music alone does not guarantee an encounter with God. The wise campus leader will develop the musical giftings of the group, while teaching and modeling the bigger picture of biblical worship. Worship should give students an opportunity to adore God while learning about His biblical character.

See the article “DEVELOPING AND LEADING A WORSHIP TEAM” available at http://www.sfceurope.org/stud_resources.html

TEACH ON WORSHIP. People who understand what worship is and why they should worship will be eager to learn to be true worshippers. You can draw upon the material already presented here, material listed in the bibliography, and your own insight into worship and God’s Word for the content of your teaching on this subject.



A good teaching technique is to have the students participate while you teach on worship. For example, if you are teaching that direct adoration is the heart of true worship, you could stop and sing a chorus or song to Him together. At various points in a teaching on worship, you could have the students join you in what you have just taught. You will need to repeat your teaching every year or so as your ministry grows. Newcomers should also be introduced in some way to your group's concept of worship. Otherwise they may not understand and their participation may be hindered. Between major teachings, continue to exhort and remind your fellowship of the nature of true worship and what is required of true worshippers.

BE A WORSHIPPER. If you are responsible for leading your ministry into worship then you are expected to practice what you teach. It is not required that you be a great song leader, musician, or singer. What you must do is turn your attention to Jesus. Sing to Him. Pray to Him. Raise your hands to Him. Do the things you have taught. Do them from your heart. Ask His help to overcome your own problems in worship. The richer your own worship experience is, the richer your group's experience will be.

REQUIREMENTS FOR WORSHIP

As you teach, model, exhort, and remind your group of what worship is and how important it is, you will discover several keys for effective worship. Listed below are some of these keys along with suggestions for implementation and for dealing with the resulting problems you may encounter.

BLESS GOD. Too often our church experience has taught us that we come together to get a blessing. If we followed what is really our desire, we might sing, "So forget about You, Lord, and concentrate on me, and bless me, too!" If you are leading a group, you are up against this problem in others and perhaps in yourself: the bless-me syndrome. Yes, when we are worshipping as we should, we will be blessed. But God has called us to be ministers to Him, irrespective of our feelings or needs. It is often a great relief to people to learn that just as it is not hypocrisy to pray for one another or witness to the lost when we do not feel like doing so, it is also not hypocrisy to worship God when we don't feel like doing so. Emphasize in your teaching that it is our responsibility to minister to God (Hebrews 13:15; 1 Peter 2:4,5,9,10).

PREPARE. The problem is that often when we come together our thoughts have been anywhere but on God. The enemy knows the importance of worship, and he will do his best to keep us from assembling in a worshipful attitude. Exhort your people to prepare for the worship time, to be aware of Satan's attacks just before meeting time, and to come ready with a song of praise to God. Perhaps a verse of Scripture has come to mind that day. Ask them to come prepared to share it. Ask them to have their hearts and minds set to minister to God before they arrive.

The musicians in your group should get together before the meeting (or on a previous day) to pray, review the songs, and minister to the Lord together in a kind of 'worship preparation.' The other members of the group should be urged to join the musicians in preparation if they so desire.

CONCENTRATE. If we are going to bless God, we are going to need to learn to minister to Him, and this requires learning to concentrate. We must discipline our minds. We are used to singing, “I love you, Lord, and I lift my voice,” while we are thinking about our next meal. God is invisible, and in worship, as in prayer, our minds wander excessively, simply because we have not learned to stay aware of Him. Listed here are some tools to help you:

1) When your mind wanders acknowledge that God has brought this to your awareness. He made you and knows your weaknesses. Rejoice that He is helping you to learn worship. 2) Personalize your worship. Sing to Him, not just about Him. Many songs about the Lord can be changed. You can just as easily sing “You are Lord” as “He is Lord.” 3) Pray for help. The Holy Spirit has been given to you primarily to reveal Jesus to you. Ask Him to make Jesus real to

you. 4) Don’t forget you are leading not just worshipping. One worship leader described it this way: “You have to learn to keep one eye on God and one on the people.” We need to be sensitive to their needs and responses as

“You have to learn to keep one eye on God and one eye on the people.”

well and wisely make decisions accordingly.

PARTICIPATE. Every Christian in the group needs to contribute his part to worship. 1 Corinthians 14:6 is a powerful text: “What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.” Here, Paul is not talking just about ministry to God, but a principle that all believers should participate in worship.

LEAD. Typically, there will be several who do not come energized (ready to worship). Some are neutralized (they are ambivalent to worship). Encourage them in a positive way, to turn their attention to God. Others, however, have been vandalized by the enemy, and cannot enter worship until God ministers to them. If you sense that there are those with this problem, take time to minister to them. Perhaps they have sinned and feel unworthy. Give the proper time for repentance, and then remind them that in worship we are concentrating on God’s worthiness and that our unworthiness is irrelevant.

Or, have a time in which people can turn to one another, share, and pray for needs. If someone is obviously in great turmoil, stop the other activities just to minister to that person, perhaps in group prayer (if you can do so without offending). Allow the Lord to show you how to minister to the vandalized so that they can be free to enter worship. You will also discover that worship time is a good time for people to respond to an invitation to come to the Lord. Many are touched by the Lord in worship and will respond if, under the leadership of the Holy Spirit, you give them an opportunity to receive Christ.

THE FULLNESS OF THE HOLY SPIRIT.

Too many of us think that because we once spoke in tongues, we are full of the Spirit. But Paul commands us to “keep on being filled with the Spirit” (Ephesians 5:18 literal translation). Exhort the

members of your fellowship to continue to be filled with the Spirit. One of the results will be powerful worship (Ephesians 5:19,20).

THE DYNAMICS OF A WORSHIP SERVICE

When we assemble in the name of the Lord, He is with us. Our objective is to move to the point at which every believer will have truly ministered to the Lord and will have spiritually perceived the Lord's presence. The renewal we talked about earlier occurs then, and there is an overflowing of ministries and gifts (remember 1 Corinthians 14:26). Unbelievers are moved by God (1 Corinthians 14:24,25). Vandalized believers are delivered, healed, or forgiven. Everyone is then prepared to hear the teaching and to be sent out to minister to others.



The least effective way to arrive at this point is to have a poorly led, insincere, flippant, "sing your favorite song" song service.* Do not do it! And of course if the song-leader, even though well-prepared and highly organized, moves abruptly from one song to the next until

it is time to hear the teaching, people will not have an opportunity to obey 1 Corinthians 14:26. The key is to have well-prepared leadership with some songs, passages of Scripture, etc., already chosen, but with a willingness to change directions. We need to allow time for spontaneous worship after songs, for periods of silence, and we need to sense when it is time to hear from the Lord in the ministry of spiritual gifts.



"10 COMMANDMENTS OF WORSHIP LEADING" available online at http://www.sfceurope.org/stud_resources.html

LARGE GROUP MODEL

An effective service might proceed like this (please do not make it a rule): a joyful rallying song; portion of Scripture, or prayer; a plea for God's assistance in ministering to Him and to one another; a time of joyful songs of testimony and praise; a time of ministry to those who are hurting (worship can sometimes continue during this time); an exhortation to worship leading to direct adoration of God; an opportunity for salvation; prayer and the ministry of spiritual gifts; a time of teaching; the offering and announcements. A minimum of 20 minutes to 45 minutes should be allowed before teaching. Give people time to minister to God. Give God time to minister to people.

SMALL GROUP MODEL

In a small group people are usually more free to share their testimonies and needs, but reluctant to enter freely into worship. Here you will have to model what you want in order to help the members

of the group overcome their shyness in worship. Do not conduct the meeting as though there are 40 people if there are only 4. Sit down with them. Lead out in singing, praying, and reading verses of Scripture. Use the following suggestions to encourage participation: "Now someone else lead out in a song, or suggest a song." "Now would two of you lead us in a prayer of praise?" "Let's really minister to the Lord as we sing the following song." If the group is small enough, draw forth each member's needs or testimony. Encourage prayer for one another. At some point, say: "Now let's wait and see if the Lord wants to speak to us through one of you." If there is an atmosphere of worship, prayer, healing, and joy, and if people feel comfortable, the group will soon grow.

In addition to incorporating various worship forms into private and public worship, we should earnestly seek for all the appropriate gifts of the Spirit to be manifested among us. Teach about them. Urge the members of your group to seek after them. Teach the group members to yield to the Spirit at appropriate times in the worship service, to be sensitive to what He might want to do through you.

Allow time in the meeting for God to respond to the worship given Him through various group members. Read 1 Corinthians 12 to renew your hunger for God to move among His people. Be sensitive as a leader to special things God wants to do. He might want one worship service to be a celebration time, another a meditation of the Cross, or another an emphasis on the holiness of God. Pray for direction, just as you do for your teaching. The forms of worship you use may vary somewhat depending on your emphasis for the whole service.

For further study and inspiration see "BIBLICAL MODELS OF WORSHIP" available at http://www.sfceurope.org/stud_resources.html



GENTLE CORRECTION

The type of worship time we are advocating leads to the possibility of some people getting out of order or just making honest mistakes. Expect this to happen and do not be overly disturbed by it. It is always better to talk privately to the person who has made the mistake, teaching them to try again in a more scriptural way. It is much better to make mistakes in zeal than to have no zeal! Usually, when something happens out of order, you can simply lead the group into another situation and redirect peoples' attention back to God. Your mature people will fully understand what you are doing and will help you.

SUMMARY

Whatever you do, do all to the glory of God! As you and your fellowship learns to bless the Lord, His presence will be realized more and more. Strangers will hear of the joy and life and will begin to visit. Renewal will be a continuing reality. Unbelievers will be saved as a result of the worship time. This is no theory, but a tested, proven fact. Be encouraged to believe that as you minister to the Lord, His presence will be made real among you!

chapter 7

prayer on campus

THE PURPOSE OF PRAYER

There are probably no other verses in all of Scripture which more aptly describe the challenge confronting secular university ministries than 2 Corinthians 10:3-5: "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ."

Embedded in the statement of this mission, however, is the clear reminder that our weapons are "not of the flesh, but divinely powerful." Plans and programs, important as they might be, will neither destroy the devil's strongholds nor reconcile students to Jesus. Only the Spirit-empowered weaponry of the Church can do it. Central to this conflict is the ministry of prayer.

Prayer is the vehicle that releases God's power and appropriates God's provision for ministry. Every revival and spiritual awakening throughout history can be traced back to a small group of individuals who faithfully gave themselves to prayer.

The 'fortresses' of satanic control on the university are great. They range from the fountainheads of secular humanism to the many various Eastern and Western cults; however, the power and provision of God, released through believing prayer, is much greater. A ministry built on prayer has the potential of shaking and reaching any university for God.

It is essential that the elements of worship, fellowship, discipleship, and witness (which give the needed structure to a ministry) be lived out in the context of constant prayer. Such a ministry will be both Spirit led and Spirit empowered rather than being built on the weakness of man's reasoning and skills alone. To accomplish this, prayer must be regarded as both a ministry and a lifestyle.

THE PATTERN OF PRAYER (LUKE 11:2-4)

Jesus Christ was the perfect model of a man committed to the ministry of prayer. His example was clear enough and the results

significant enough that His disciples asked Him: “Lord, teach us to pray” (Luke 11:1). Christ’s response was threefold, dealing first with the pattern of prayer, then man’s responsibility in prayer, and finally God’s response to prayer.

- “Father hallowed be Thy name” (verse 2). Prayer begins with adoration and recognition of God’s existence and person.
- “Thy kingdom come” (verse 2). Prayer requires total life submission to God’s rulership and authority.
- “Give us each day our daily bread” (verse 3). Specific requests are to be made to God with specific faith for the answers.
- “And forgive us our sins” (verse 4). Confession and repentance of sin is an essential key to answered prayer.
- “For we ourselves also forgive everyone who is indebted to us” (verse 4). It is important to be in right relationship with other members of the community of Christ and to pray regularly about those relationships.
- “And lead us not into temptation” (verse 4). Dependence on God is needed for strength and protection in confronting evil.

HUMANITY’S RESPONSIBILITY IN PRAYER (LUKE 11:5-9).

Jesus proceeds to tell of a man asking his neighbor for bread on behalf of a needy friend. This story illustrates intercessory prayer in which petition is made to God on behalf of another. Jesus didn’t tell this story to show that God is unwilling to answer prayer, as characterized by the reluctant, bothered neighbor, but to accentuate man’s responsibility in prevailing, persistent prayer (verse 8). The teaching is clear that those who ask, seek, and knock persistently will receive.

A heart of intercessory prayer comes when the Spirit of the Lord allows us to sense deeply the needs of others. The ministry of intercessory prayer clearly underscores the Church’s total inability to meet those needs in and of itself. At the same time, the call to intercessory prayer is an important statement concerning the Church’s unique position before God to influence and change the world by calling forth God’s power on behalf of others. An examination of some of the reasons for persistent prayer yields valuable insights into the nature of intercession.

Prayer is a process not only of man’s heart growing close to God, but God’s heart growing close to man. This often requires time and prolonged periods of waiting before God. Here man’s personal ambitions and priorities are exposed and put to death, God’s character is confronted directly, and His will and concerns are revealed. This produces intercessors and spiritual leaders who know God’s mind and can pray with compassion, spiritual insight, and power.

The persistence Jesus speaks of also indicates a process of spiritual labor or travail associated with the ministry of intercession. Paul speaks of a place in prayer where the Holy Spirit “. . . intercedes for us with groanings that words cannot express” (Romans 8:26). Just as Eve was caused to experience physical labor pains in childbirth because of sin (Genesis 3:16), so intercessors often move in a type of ‘spiritual travail’ in bringing forth new life spiritually through prayer. This is a laborious form of prayer in which a person

agonizes with God's heart in a persistent, continuous fashion until God's burden lifts and new life is born by faith. It is by no means the only form of intercessory prayer, but nevertheless an important and often forgotten aspect of persistent intercession. It carries much power with it.

Intercessory prayer will invariably include spiritual warfare in which Satanic powers are directly confronted and challenged in the name of Jesus (Luke 10:19). It is the believer's privilege to take up the authority of Christ given to the Church on the basis of the cross and to move against Satanic strongholds.

Often a tearing down of Satanic opposition is needed in prayer before a building up of God's kingdom can take place in an individual's life, or on a university campus. This again is not a matter of short, convenient prayers which elicit nothing spiritually from a believer. It is rather a ministry of persistence and sacrifice in spiritual battle which lasts until victory is won.

GOD'S RESPONSE TO PRAYER (LUKE 11:10-13)

We have the assurance that it is God's desire to answer prayer...

In case there should be any question left from the previous illustration as to God's character and willingness to answer prayer, Jesus proceeds to explain God's absolute willingness to answer prayer by means of a father-son example.

We have the assurance that it is God's desire to answer prayer concerning the giving of His Holy Spirit and the expanding of His Kingdom. Although a stubborn persistence is sometimes required in prayer, the fact remains that God's heart is one which would give of His very best at the simple request of one of His children -- and how often He does!

Be careful not to confuse our lack of readiness to receive as God's refusal to give. We can have confidence in God to give what is best for us when it is best for us.

THE PRAYER OF A SPIRITUAL LEADER

The ministry of prayer ought to be an absolute priority in the life of a spiritual leader. Few things are easier to schedule out in an average day than prayer. A specific daily time for prayer must be set aside and guarded jealously. This period of time should be long enough not only to pray, but also to wait before God for specific instructions and direction from Him. Quite often it is important to combine fasting with the ministry of prayer (Daniel 9:3), especially in areas of guidance or spiritual warfare.

A lifestyle of prayer is also essential for a spiritual leader. The key to self-renewal and anointing is constant and intimate communication with God. This takes place not only during a special time set aside each day, but all day long as on-going dialogue and relationship occurs with God. The life style of prayer also involves learning to pray spontaneously for people or situations as they are encountered or thought about throughout the day. Prayer becomes as natural as breathing. It is a constant discipline of spirit.

As Samuel observed, a lack of prayer in the life of a spiritual

leader is sin (1 Samuel 12:23). It must be dealt with as sin and repented of. It is a very serious offense for a man or woman of God in spiritual leadership to not pray. God speaks to us as spiritual leaders; let us listen to Him with our whole being.

LOCATION FOR PERSONAL PRAYER

“But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.” (Matthew 6:6). For personal daily prayer, it is important to find a location that is quiet and has few distractions. It should allow mobility in terms of sitting, kneeling, walking, etc. If possible, it should also be a location where a person will not be self-conscious about being overheard when singing or praying out loud.

INGREDIENTS OF A PERSONAL PRAYER TIME

Although it is important that flexibility and sensitivity be built into daily prayer times, a number of other important ingredients should be included in personal prayer times:

Prayer is a time of personal heart-searching followed by repentance and renewed submission to the lordship of Jesus. “Search me, O God, and know my heart . . .” (Psalm 139:23). It is also a time of focusing on God and entering into his presence through worship and praise. This can be done by audibly praising God, writing down specific blessings and thanking God for them, telling the Lord reasons for loving Him, speaking or singing Psalms or other scripture portions back to the Lord, or singing with understanding and with the Spirit. It is important at this stage to freely express and extend one’s heart until the experience of God’s presence is a reality. “Come near to God and he will come near to you” (James 4:8).

Prayer is a time of praying for specific personal needs as well as time spent in intercessory prayer and spiritual warfare. “. . . You do not have, because you do not ask God” (James 4:2). Prayer is a time of praying in tongues, not only for personal worship and edification, but also in intercession. The Holy Spirit will pray through a person in accordance with the will of the Father (Romans 8:27). This is an important exercise of spirit for the believer which opens the way to deeper levels of travailing prayer and “groanings too deep for words” (Romans 8:26).

Prayer is a time of waiting before God and listening to His voice. Here the Lord can reveal more fully His will or give specific words of instruction for ministry. This is often neglected in prayer, but it is of primary importance. “His sheep follow Him because they know His voice” (John 10:4).

TOOLS FOR PERSONAL PRAYER

Depend on the Holy Spirit to lead and enable you sovereignly in prayer. The following is a list of helpful tips to practice this: 1) Have a prayer list (or a fellowship directory) to follow. Priority should be given to regular prayer for the leaders in a fellowship and

for those whom a person is directly discipling. 2) Develop a prayer journal in which major prayer requests are entered and dated and room is left to record the answer and the date. It is a faith builder! 3) Pray according to a daily topical schedule. For example, missions or a country of the world on Monday, ministry leaders on Tuesday, family on Wednesday, and so on.

DISCIPLING STUDENTS IN PERSONAL PRAYER

The key to building prayer into the life of a body of Christians is to foster the attitude that prayer is a ministry just as much as witnessing, discipleship, or worship. A zeal for prayer will develop as the leader demonstrates his enthusiasm for it and as prayers begin to be answered. A sense of mission in prayer will also develop as opportunities for the fellowship to undertake specific prayer projects together are made available (such as praying for a nation of the world, an evangelistic event, etc.) .

The leader must first be a positive example of a consistent prayer life. He must teach, in a practical way, the ingredients of a personal daily prayer time (listed above). In particular, students must be taught how to enter into the presence and seek after the heart of God through worship, prayer in the Spirit, and humility. The leader should pray with students individually in order to model personal worship and intercession before them.

PRAYING TOGETHER AS A GROUP

Central to the life of a Christian community that is endeavoring to fulfill its mission in prayer is a regular time set aside for corporate intercessory prayer, open to everyone. To keep order and give direction, a prayer leader should be appointed who will begin and end the meeting and give direction at key points during the meeting if necessary.

The group should be taught that, as in worship, Spirit-led intercession in a large group will “rise and fall” in expression. At times, everyone will call out to God with one voice. Other times it is appropriate for individuals to “pray aloud” and for the rest to agree in prayer. In all of this unity and one-mindedness must be stressed. Ideally, the corporate prayer meeting ought to be more than a group of individuals praying alone and independently. There is power in agreement (Matthew 18:19). The group should also be taught to expect the operation of the gifts of the Spirit which very often give clear direction to intercessory prayer.



For weekly prayer meetings, a monthly prayer cycle (for example, your nation is prayed for during the first week of the month, the local fellowship during the second week, a nation of the world during the third week, and the university community during the

fourth week) works well. Knowing the prayer focus in advance will help students to come prepared to pray, possibly having already researched the needs ahead of time.

OTHER GROUP PRAYER ACTIVITIES

Leaders or staff members of a ministry should spend extended time together in prayer as a regular part of their weekly leaders meeting. Small groups within a fellowship will sometimes take on intercession as a group ministry project. Prayer partnerships are useful for getting people together in pairs to pray regularly together. There is good accountability in this approach.

Prayer chains within a community can be set up to handle general prayer requests. The first person on the list is given a prayer request, prays over it, and then contacts the next person on the list who does the same, etc. A prayer calendar with a monthly fellowship-wide prayer emphasis, such as praying for different areas of the campus each month, can easily be drawn up for use by the entire group.

Selected days set aside for corporate fasting and prayer are also very important. Occasional all-night prayer meetings bring the fellowship together for intense, sacrificial times of intercession. Around-the-clock prayer chains in which individuals each volunteer to pray 1 hour per day can be organized and put into motion before major evangelistic or ministry events occur.

Prayerwalking your campus - praying "on sight" with "insight" - is an effective way to touch your university. Ty Silva, Campus Missionary in the Philippines in his book *"Campus Prayerwalking - Forerunner to the Miraculous"* says this about praying on site for your campus: "Prayer is one of the simplest and yet most powerful occupations in which Christians can involve themselves. It is this unbelievable coming together in agreement of two radically different parties - an infinite, almighty God who voluntarily links Himself with fallible and finite human beings in order to accomplish His purposes. ...Without question the greatest weapon God has given for ministry on today's campuses is our privilege of prayer in the name of Jesus. ..." Organize a time where you pray on campus for needs. Most importantly, take time to listen to what the Holy Spirit is saying about the needs on your campus.

Because of its diversity and dependence on the Holy Spirit, prayer cannot be reduced to a single formula which, when applied properly, automatically produces answers every time. However, there are some basic conditions that are essential to the effectiveness of prayer. These conditions stem partly from the fact that the exercise of prayer is intended more for man's benefit than for God's. Prayer is God's workshop for the heart. The requirements for answered prayer represent a cleansing, ordering, and trusting of life which are of immeasurable value to the Christian walk. These conditions also reflect certain spiritual principles and laws which are essential to effective spiritual warfare and to dealing with supernatural realities.

Four important ways we can prepare our hearts for prayer are to: confess and repent of sin (Isaiah 59:1,2; Acts 3:19); be in right relationship with others (Matthew 5:23,24; 1 Peter 3:7) which includes complete forgiveness of others (Mark 11:25); surrender all self-will to Jesus (James 4:3; 1 Peter 5:5); and ask for and rely on the help of

the Holy Spirit (Romans 8:26,27; Jude 20).

Three keys to receiving answers to prayer are to pray specifically, asking the Father confidently in Jesus' name (John 16:23,24; James 4:2); pray according to the will and mind of God as revealed in His Word or by the Holy Spirit (John 15:7; 1 John 5:14,15); and exercise specific faith for answers, seeing by faith the end results (Mark 11:23,24; Hebrews 11:6).

And finally use the Word of God in prayer and let it build faith (Romans 10:17). Ask with thankfulness and praise God for the answers even before they come (Philippians 4:6,7). "On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You who remind the LORD, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise in the earth" (Isaiah 62:6,7).

Visit our website for additional articles and creative ideas for prayer.
www.sfceurope.org/LeadershipHowTo's.html

To order Ty Silva's book "Campus Prayerwalking" email him directly at tycinasilva@cs.com



chapter 8

fellowship on campus

WHAT IS BIBLICAL FELLOWSHIP?

The apostle John declared at the beginning of his first epistle that the Word of Life was made manifest unto him. What he had seen, heard, and touched, he was now proclaiming so that, “you also may have fellowship with us” (1 John 1:3). The fellowship of believers was extremely important to John. It held a central place in his writings and life style. This Biblical overview of the meaning of Christian fellowship still shows its importance today.

COMPANIONSHIP. In Genesis 2:18 we read, “It is not good for the man to be alone.” This passage comes from the creation story. You could read this passage as though it were a romance, the very first boy meets girl drama. If so, then one question arises, “What does it mean to be alone?” Adam had all of God’s beautiful creation to enjoy, and God himself to commune with. In Adam’s unfallen state he had a free and open relationship with the Maker of the universe.

In what sense was Adam alone? The account implies that fellowship with God is something to be shared. We were created by God for God, and by God for one another. Life alone was, according to the text, ‘not good’ for sinless Adam, and neither is life lived in isolation good for us. A right relationship with God depends upon a right relationship with God’s people. Jesus himself says that love for God and love for neighbor and self are the commandments upon which God’s legal demands depend (Matthew 22:37-40). So then, the quality of relationships among believers in your local campus group will be indicative of the quality of the relationship you have with the Lord.

Our fellowship with God is shared among our companions. That companionship is not only expressed through ‘spiritual’ activities such as corporate worship and Bible study, but also in the quality of shared life style. Everyday conversation will be more indicative of true ‘spirituality’ than an ability to expressively praise during a worship service.

Jesus has promised His presence when companionship is present. He said that He would be among two or three who gather together in His name (Matthew 18:20). His presence drives away loneliness.

UNITY. The apostle Paul, in his letter to the church at Ephesus, beautifully describes the Ephesians. Although he uses several images in his descriptions, we highlight three:

1) The body of Christ. He likens the fellowship of God's people to a human body, because, like a body, all the members must be subordinate to each other. Just as the human body receives its orders from the head, so the body of Christ is directed by Christ



who is the Head of the Body (Ephesians 1:22,23). All other members are to be subject to one another under the fear (awe, respect) of Christ (Ephesians 5:21). This willing submission to one another nurtures a recognition of the interdependence and interrelationship between all the parts of the Body. Within this context comes unity of faith and maturity in Christ (Ephesians 4:11-16).

2) The temple of God. How is fellowship like a building? Every Christian has a place where he fits and belongs. We are no longer strangers to one another or to God, but are now being fitted together into a temple, a place for God's own dwelling. The incredible truth here is that God knits us together so that in our fellowship He can make His presence known! God chooses to live in our fellowship! The exciting thing about being in God's building is that it is a growing building (Ephesians 2:21). God's building is not musty, but alive and vibrant! Not only is the building growing by the addition of new stones (converts), but the quality of the building is being developed as our common life purpose develops. The purpose of growth is edification. To edify literally means 'to build up or to be constructive.' In this image Paul lets us see some of our responsibilities toward one another. We are to affirm, encourage, and edify one another. An egotistical or individualistic attitude will only decay and disintegrate the temple. No individual part exists for its own sake, but only to contribute and to knit together the whole as the building of God, which "grows into holy temple in the Lord" (Ephesians 2:21).

3) A husband and wife relationship. We are also the bride of Christ. In many places in the Old Testament the relationship between Jehovah and Israel is pictured as a husband-and-wife relationship. Similarly, Paul states that Christ loves His church just as a husband is to love his wife. Jesus' love for His bride is not merely a feeling of affection; it is love demonstrated through great self-giving: "He loved the Church and gave Himself up for her" (Ephesians 5:25). How is the bride to respond to such selflessness? She is to be lovingly subordinate and loyal (Ephesians 5:22-24). As members of the body of Christ we are to obey the Head (Christ) and cooperate with one another.

The underlying truth of all of these metaphors is that there is unity among God's people, and we can, and should, enjoy a right and close relationship with one another. We are all members, all belonging, and all loved. This is not a call for uniformity, but rather a call to complement one another. Fellowship does not lie in everyone being and doing the same thing. It lies in all being and doing God's will, and thus contributing to the whole.

SHARING. The New Testament word which is translated 'fellowship' is *koinonia*. A word study shows that there is a primary and secondary usage for *koinonia*. Primarily, it means 'to have a share in something'. This factor draws our attention to a truth that is central for any understanding of true Christian fellowship: we have an equal share in what God has done for us through Jesus Christ. All that Jesus achieved in His sacrificial life on earth has now been extended to those who believe in Him. Thus, since Jesus died, so have we (Romans 6:1-11; Galatians 2:20; Colossians 2:20; 2 Timothy 2:11); as Christ was raised from death, so are we (Romans 6:1-11; Ephesians 2:1-6; Colossians 2:13, 3:1). We are now reigning with Jesus (Colossians 3:1-3; 2 Timothy 2:11-13), and one day we shall share His glory (Ephesians 2:7; Colossians 3:4)!

This participation in Christ is most clearly laid out for us by Paul: "The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow-heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him" (Romans 8:16,17).

GIVING. Secondly, *koinonia* means 'giving a share of something to someone.' We now have a share in Christ because He gave of Himself for us. We can give a share to others out of that resource. Since we are one with Christ, we are called to live out in practice and life style what we have become. The life style in Galatians 6:1-5 (that of bearing another's burdens, restoration, and responsibility) can only occur because Galatians 2:20 has preceded it.

Being crucified with Christ and Christ living in us makes it possible for us to give to others in a manner before improbable. The life we have together is not just 'morally good,' or even a 'commanded' way of life given in Jesus' teachings, but a share of the life of Jesus which we are able to give to those who are our fellows. We can demonstrate this life style in numerous ways.

LOVING ONE ANOTHER. It becomes apparent from the last verse quoted that the apostle John had come to an important understanding concerning fellowship among believers. The example of this love is found in 1 John 3:16: "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren." He goes on to say: "... let us not love with word or with tongue, but in deed and truth" (1 John 3:18). It is a powerful witness to the non-Christian community when they observe a fellowship which loves the unworthy, the failures, those who are rejecting authority and standards, and the unattractive. In doing so, we are mirroring Christ's love which has been shared with us.

If the heart of a true Christian fellowship group could be broken open, these words would be found inscribed, "We love because He first loved us" (1 John 4:19). Fellowship is not achieved by elaborate ministry structures or by passionate appeals from the pulpit, but only through a genuine attitude of concern for each other in love. As "... we walk in the light, as He is in the light, we have fellowship one with another..." (1 John 1:7). True fellowship will be obtained by walking and living moment by moment in the presence of our Lord Jesus Christ.

Before we can establish meaningful relationships with others, we must first experience true communion with the Lord. As we experience this fellowship between ourselves and our Lord, spontaneous fellowship with the brethren will follow. Fellowship with Jesus



will bring a confidence and openness to share yourself with others. As this loving fellowship is cultivated with your student group, others will be drawn to the Master of love and fellowship, Jesus.

For additional verses see: “BIBLICAL FOUNDATION FOR FELLOWSHIP: THE ONE ANOTHER VERSES” http://www.sfceurope.org/stud_resources.html

DEVELOPING FELLOWSHIP IN YOUR GROUP

What can be done by the campus pastor or leader to encourage fellowship in the student group? How can the ministry be structured so that companionship, unity, sharing, giving, and love can grow? While it is true that fellowship is a work produced in us by the Holy Spirit, it is also true that the leaders may have a great influence in preparing the student group so that fellowship with the Father may have a vital expression among the members.

The university can be one of the loneliest places in our society. It is the challenge of the local SfC ministry to raise up a committed community of university-age believers to minister to people alienated and fragmented by society.

LEAD BY EXAMPLE. The principle here is simple. If you want relationships in the Body to be caring and loving, you (the campus pastor or student leader) must model them. Sow harshness, inflexibility, and authoritarianism and you will reap cold and stilted relationships. But when you are affirming and personally vulnerable you open up the possibility of warm, transparent reciprocation. So share your warmth and love, be willing to take risks relationally.

Open your home or apartment and provide hospitality as a gift. Visit with your group members one-to-one in their rooms or apartments. Share your dreams and visions for the student ministry with them. Listen attentively. Be open and pray that they will respond in like manner. Invite them to your home. Being hospitable is one of the works of a leader (1 Timothy 3:2).

People will learn a great deal about living an effective Christian life by watching you model it. For example, when you are in a discipling process you teach by means of a transforming message (the gospel) and by a transforming model (your life submitted to Christ's lordship). So too, in building close relational ties among believers, you must also demonstrate true companionship.

DEVELOP A FELLOWSHIP STRATEGY

THE MAIN WEEKLY MEETING is a necessary structure for building and experiencing the reality of being a part of the body of Christ. The focus of this meeting will be upon worship and teaching. Establishing fellowship, not only with God, but also with one another is of utmost importance. Often conversations will begin all around the room after a meeting as people share their thoughts on the teaching, their impressions from the Spirit during worship, or just the particulars of their past week. This is a tremendous time for strangers to move toward becoming friends. Time could be set aside periodically during the meeting to allow students to share their needs or prayer concerns either with the entire group or in smaller groups. This too builds awareness and concern for one another.

SMALL GROUP MEETINGS. A Christian sociologist has said that

fellowship only occurs in small groups. He meant that intimate sharing of one's life can occur with only a handful of people at one time. The small group is the necessary complement to the corporate gathering. The focus is on sharing, building trust, and spiritual growth. The small group also provides the ingredients needed for growth, such as accountability, support, commitment, and vulnerability. Fellowship enjoined at this level was the most natural expression of the Jerusalem church after Pentecost, for it says in Acts 2:46 that they met corporately in the temple and day by day from house to house sharing their lives and their resources. The small group is a structure which the Holy Spirit has enlivened again in our society to heal the effects of individualism, loneliness, and isolation.

RETREATS AND SEMINARS. Retreats have tremendous possibilities for significant relationship growth for a student group. There can be more growth in commitment and love among students in a four-day training retreat than can occur during an entire semester. Everything that can be done should be done to take as many

members as possible to a retreat.

Members of your group who live together can find this to be a wonderful opportunity for relational development.

One of the primary things that prevents students from attending is finances. Use all means you can to ease that problem. Provide assistance by asking

those who are able to give toward a scholarship fund. Talk to your local church. Ask them for help. Pray that God provides all funds that are needed. Some students feel reluctant to take a free grant so provide a no-interest loan to be paid back over the next 6 months. Get together and creatively think of how you can raise finances for your scholarship fund. Set a goal to take most of your group to every training retreat possible. To do so will demand great sacrifice from many, but even that is of great value in consideration of the benefits gained.

The retreat provides an opportunity for your members to be together from sunrise to sunset. This time together will build trust and your group will find themselves reaching out to each other in loving ways. As a result friendships and a greater sense of group identity will grow. Besides longer training retreats, try to have one or more weekend retreats each term. Another opportunity for teaching and deepening of relationships is a one-day seminar on topics of interest.

LIVING TOGETHER IN COMMUNITY. Student housing and fellowship are a great combination. Members of your group who live together can find this to be a wonderful opportunity for relational development. Encourage them to eat together, walk to class together, and study together. Oddly enough this will probably not happen automatically, so you will need to encourage them to arrange their schedules with each other in mind. If possible, encourage students of the same gender to live together in apartments of 4-6 people for fellowship and friendship purposes. Many universities, however, have a large number of students who do not live at the university and must travel from their home to the campus (often referred to as 'commuters'). The challenge of being committed to one another is



more demanding for these students. They tend to not live with other students and are often detached, thus making themselves less available for fellowship. Encourage them to move together into apartments, or to develop a brothers or sisters house dedicated to the furtherance of the student work. It is much easier for people to build relational ties when they are accessible to each other. Reducing the physical distance will help to bridge the emotional distance.

For more information on organizing and administrating a discipleship household refer to "DISCIPLESHIP HOUSEHOLDS" at http://www.sfceurope.org/stud_resources.html

EAT TOGETHER. Jesus was known for His table fellowship. Eating together should be a very relaxing and comfortable experience. Sharing is easy around the table, and eating is something everyone enjoys. Eating together can be serious or funny, trivial or significant, but it is a common experience which we can share together. Plan picnics or have banquets which celebrate Christmas or your school's special events, sponsor a special meal at Easter, or just provide meals for students in your home or room (an experience all students will enormously appreciate!). Table fellowship is a wonderful experience which should be enjoyed as often as is practical.

PRAY TOGETHER. Prayer demands honesty and openness. When a group of Christians pray, the Spirit is there to bind hearts together. Frequent prayer meetings keep students aware of one another's needs and concerns. All-night prayer meetings (starting at 22:00 and going until 06:00) have proven to be great times of intercession, healing, and sharing. Be sure that discipleship groups have quality times of prayer and praise also!

SERVICE OR TASK GROUPS. As the Spirit moves in your group, He will call you to a variety of ministry opportunities outside the immediate group. Whether it is a ministry to the elderly, to troubled youth, to a handicapped person, or something dealing with social/political issues, a core group could arise within the large group to address these needs. As the mission comes into focus, so will commitment to one another.

Tasks pull people together and call them to function as a team. As students work side by side, the significance of their lives takes on more meaning and camaraderie grows. Learning to love one another often is not easy, but it is always rewarding. "May the Lord make your love increase and overflow for each other and for everyone else..." (1 Thessalonians 3:12).

SOCIAL AND RECREATIONAL ACTIVITIES. Christians need to have fun together. Play is a necessary part of life, especially in the difficult environment of the university. Plan fun times for the whole group. Focus on holidays and provide a Christian alternative of festivity and recreation. Involve as many as possible, expend energy, and remember to choose games that tend to equalize the participants so that everyone has a chance.

TEACH ON FELLOWSHIP. The Kingdom of God grows through lifestyle-modeling before one another. However, the model must be accompanied by the message. Students must know how Scripture defines their relationship to each other as members of Christ's family. They must see themselves as being in the continued flow of God's work since the day of Pentecost. They must realize that they

are a part of God's plan and are necessary for the proper outworking of Christ's will on earth. So give much emphasis to teaching the Biblical foundations for Christian fellowship and challenge your students to right living in response to God's Word.

chapter 9

witness on campus

WITNESSING

Second Corinthians 5:17-21 speaks of being new in Christ and says that the word of reconciliation is committed to us, and “therefore we are ambassadors for Christ, as though God were entreating through us.” *Christou Apostoloi*, is translated “Christ’s sent ones,” and has the implication that we are Christ’s ambassadors!

SfC’s fivefold call is to be balanced in worship, prayer, discipleship, fellowship, and witness. Its overall goal is to win the university students to Christ and then to see them come to maturity in Christ. Worship, prayer, discipleship, and fellowship build up the body which enables the members to go out in the power of God to witness, and then provide an atmosphere of love into which people may be brought. These four areas are the foundation for witness. In a new group, worship, prayer, discipleship, and fellowship will not be as developed, therefore, witness will be the starting point.

WHY EVANGELIZE STUDENTS?

Christ’s whole purpose of coming to earth, becoming a man, and suffering a cruel death was to redeem sinful, lost mankind. “For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mark 10:45). “For the Son of Man came to seek and to save what was lost” (Luke 19:10). “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish, but have eternal life” (John 3:16).



However, Jesus was not only concerned with the world collectively, but with the individuals that made up the world. We see the Master going out of His way for a lost, rejected soul: “Now he had to go through Samaria” (John 4:4). His love compelled Him. His love must also compel us to fulfill His mission, the winning of eternal souls to His kingdom. He called each of us when He said: “I will make you fishers of men”

(Matthew 4:19) and “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses...” (Acts 1:8).

If your group is to be an effective ministry, then it must be a witnessing ministry. Just being a healthy and committed community of believers is not enough to reach students for Christ. If evangelism is the heartbeat of the Savior, the mark of a mature disciple should be that he is a soul winner. It is essential that a campus ministry look for every possible means available to creatively and effectively share the gospel.

WHAT ARE THE ESSENTIAL ASPECTS OF EVANGELISM?

Evangelism comes from the Greek words *Evangelistes*, which means “message of the good news;” *Evangelizo*, which is “to proclaim glad tidings;” and *Evangelion*, the “good news” or “gospel.” Clearly, we are to present the message of Jesus Christ to sinful men so that they will accept Him as their Savior, and serve Him as their King in the fellowship of His church. Evangelism occurs when God uses us to bring people to Him in Jesus Christ. Evangelism should be a normal and natural part of your group expressed as creatively as possible. We evangelize not because we choose to, but because we are in Christ and are therefore inevitably involved in the task of bringing the good news of Jesus Christ to all. The gospel or good news is the simple message of salvation -- that Jesus Christ, God’s only Son, became a man, took on all our sins, and was punished for them by death so that we would be forgiven. On the third day, he arose and guaranteed our resurrection to newness of life eternally.

EVANGELISM IS GOD’S WILL. “The Lord is not...wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9). “For God did not send his Son into the world to condemn the world, but to save the world through him.” (John 3:17). God’s purpose and plan is to save humanity. He desires people to come to faith and maturity in Christ. He sent His son to die on the Cross. We must not take the scripture lightly. What greater price could be paid? We must be serious about evangelism. (By serious, a legalistic, miserable, guilt-ridden lifestyle is not meant; but a joyful, determined, dedicated, consistent attitude and lifestyle.)

Evangelism is entrusted to us. “Therefore go. . .” (Matthew 28:19). It is amazing that God chooses to work through people. He could appear in every living room or movie theater, on the Television or radio, but God does not work like that. He chooses and uses people like you and me: “But you will receive power . . . and you will be my witnesses...” (Acts 1: 8).

EVANGELISM IS THE RESULT OF A VISION. Having a vision is vital, but desire is the key to evangelism. If you really want to see souls saved, then you will. Too many times we are blind spiritually and fail to see people as they really are -- eternal souls.

A campus ministry pioneer said, “A vision is seeing that Jesus Christ is the only answer for the world.” Acts 4:12 declares that “There is no other name . . . by which (men can) be saved.” Jesus said, “I am the way, the truth, and the life. No one comes to the Father, except through me” (John 14:6). This leaves no room for any other philosophy, ideology, or belief. Too many times we think that the doctor, psychologist, and social worker are the answer to people’s problems. However, without the hope Jesus Christ gives, every

student and professor will remain in their sins and go to hell.

When you accept this, you will be gripped with a burden. When you walk across your campus or in a classroom, you will see people perishing without Christ. Then, begin to imagine what they could be like with Christ -- and that you have the answer! You have the message of hope through Salvation. This also begins to create in you a love for souls. To be like Jesus, we must see like Jesus. Jesus loved souls, and every Christian is also commanded to love souls. The Great Commission is for every disciple. We are not all called to be evangelists, but we are all called to evangelize.

If an individual prays earnestly every day that God will give him an opportunity to share the gospel with someone, can you imagine God turning him down? Ridiculous! Considering the number of students on your campus and a prayer like that, surely there must be at least one person you will be able to talk to who wants to be saved.

As you really desire to see people get saved, they will. Your desire will provide opportunities for you to share the gospel. It will force you to pray and compel you to share. It will encourage you to try new ideas, and it will be felt by those with whom you share.

EVANGELISM IS A PROCESS. Before reaping, there have to be times for seed planting and watering. This can be easily done at events like those mentioned above. Not only will some people respond by being saved, but others who leave not having been saved will think about what they saw and heard. This serves a very important purpose. Planted seeds are later watered, and later reaped. You may reap six school terms later where you once sowed and watered. On the other hand, you may never reap the yield of some seeds, but someone else may.

Planting and watering must continually occur in a SfC ministry. It will always lead to fruit. There is a Biblical principle to sowing and reaping. God honors ministries that reach out. Keeping students constantly exposed to the light and power of the gospel has a wearing down effect on their defenses. The more they hear, the more opportunities for the Holy Spirit to work. Continue to saturate your campus with the gospel. The more deliberate and consistent you are about it, the more effective your SfC ministry will be.

EVANGELISM STRATEGIES ON CAMPUS

PRAYER. "But He Himself would often slip away to the wilderness and pray" (Luke 5:16). Prayer is the foundation, breath, and life of all evangelism on your campus. Without prayer, your ministry will not be very effective. By prayer, we mean heartfelt, consistent, daily prevailing prayer. It is the most important, powerful, intense tool we have to aid us in evangelism. Prayer will move men to God. Hudson Taylor, the famous missionary to China, said from experience, "Learn to move men through God, by prayer." It is strongly recommended that before all major evangelistic endeavors there is at least a week spent in specific prayer for that event.

During an evangelistic event have a prayer team interceding. We have noticed a direct correlation between our prayer and effective evangelism. Every time we have had an all-night prayer meeting, we have seen immediate and direct results. We have seen the blankets of oppression lift off many evangelistic events as we prayed

and fasted especially during the event itself. Let us be reminded that we battle not with flesh and blood, but with spiritual powers, and that we do not war according to the flesh. Your battle for souls is in prayer. Prayer and fasting are an unbeatable team. They always accomplish much for the Kingdom of God.

VISIBILITY. Visibility is an important prerequisite to evangelism because people have to know that you are there as an active group before they can respond to your message. Whatever you do, whenever you do it let everyone know about it. Publicize something often enough so that people get curious and come.

One way of being visible on campus is to have a literature table in a busy spot. Thousands of pieces of free literature (books, Bibles, Scripture portions, etc.) can be handed out, many personal contacts can be made, and a lot of sharing can take place. It is also a good place for Christians to meet. Get permission from the university to set up your table, order good university level material, be friendly, and invite people over to the table. Put up a sign that says, "Free Literature." You might advertise a book or booklet by tying it into a university symbol or a current campus, local, or world event.

SERVICE MINISTRIES are a great way to demonstrate the group's love of Christ. Visit local nursing homes or minister at a prison. Offer free tutoring. Form a special outreach to foreign students through friendship, parties, supplying them with winter clothing, helping with housing, or tutoring.

EVENT EVANGELISM. Outdoor concerts, drama (street theater), and pantomime all attract attention and are a unique way of sharing the gospel. A Christian gathering every day for 5 to 10 minutes in a visible spot on campus is also bound to be noticed. Have singing, prayer, and a few testimonies. This is a good way to generate interest and be a constant witness. People can be reached through sports and outdoor activities. Have your group participate in any games open to you. Weekend backpacking or canoeing where non-Christians are invited to join Christians in healthy fun can be organized.

Work with the students where they live by sponsoring talks, films, concerts, and/or "coffee houses" in student housing. Free or inexpensive food never fails to bring students out. Have a student sponsor an evangelistic Bible study in his room and invite a lot of people. These studies have a friendly, personal touch that is attractive. Your daily witness to roommates, suitemates, and hallmates can be very effective. Invite them to your regular meetings.

If there is an important issue being discussed on campus, take advantage of the interest with a film, speaker, or literature on the subject. Speakers with the right topic at the right time and place can be very effective. The seed planting during this time is phenomenal. Follow up these events, and even regular meetings, with immediate visitation of all visitors! Reserve an auditorium or local Coffee Shop and have a concert. Bring in a local Christian artist or have your own band play (if you have one) and give a free concert.

CLASSROOM. The gospel can be shared in classes where speeches, presentations, and papers on Christian themes can be presented. Remember to reach out to the faculty whenever possible. Campus leaders (athletes, student government officers, etc.) who are Christians can witness to the groups they lead by sharing their faith. Bible studies for special interest groups are also an effective means to reach people through their personal concerns.

MEDIA. Make use of the school and local papers. A regular article or a letter to the editor of your college newspaper can be effective ways to present the gospel and address topics from a Christian point of view. Use the university and local radio stations. Get on your campus radio station with the gospel in the form of a radio show (music, interviews, commentaries, etc.). Use good posters. Do not just post anything. If it looks cheap and sloppy, that is the impression you will portray about your event and your group. Find someone with artistic ability to make a good poster for you. Utilize the Internet and use your ministry website to present the Gospel. Multi-media presentations are a creative way to challenge students with the gospel message. Films can be effectively used to prod students to consider the claims of Christ. Consider also offering a critique or response to

Go out on campus and talk to people!

secular films through a pamphlet or a speaking event. Be creative in addressing the needs of your university. There are many other possible outreaches.

CONTACT EVANGELISM. Go out on campus and talk to people. Organize evangelism teams to witness at the student center, cafeteria, crosswalks, or wherever it is appropriate. Be sensitive to the persons to whom you are witnessing. Door-to-door evangelism also is a good way to share Christ, meet people, and make friends.

It is most effective when you have prayed and have asked God to lead you to the right people at the right time. Go out with confidence after prayer that God will arrange divine appointments. Expect the supernatural. Use questions to engage people in conversation. Be ready to encounter people in need or spiritual crisis.

Passing out literature is effective if it is relevant. Secure permission to give out handbills or a Christian newspaper or to organize a Bible distribution day. Distribute flyers announcing anything that you are doing, including your regular meetings. This type of activity will result in many opportunities for witnessing because you are not just handing out tracts, but are inviting people to something special, which is more personal. Flyers, personal invitations and verbal advertisements are a good combination of activities. An evangelistic CD with good, clear graphics and images, intelligent apologetics, real student stories and music is ideal.

PERSONAL EVANGELISM

The primary form of evangelism is relational. There are a number of different types of evangelism, from personal to group to mass evangelism, all having their proper place. A healthy, well-rounded campus ministry should incorporate many of these methods at different times. The top priority in campus evangelism is personal evangelism. There is no mission field more ripe and appropriate for it than the university. Other means of evangelism are important to compliment and enhance personal evangelism. When personal evangelism is taking place, many more people will come to an evangelistic function, and will come with an open and prepared heart.

Personal evangelism basically means one person talking to another about his faith in Christ. This can be with a total stranger, confrontational or contact evangelism; or someone with whom a relationship has developed, friendship or relationship evangelism. It

can be done one-to-one, where it is just one person sharing with another, or two-by-two, where two Christians go out to witness together. There are advantages to both methods. ‘Two-by-two’ is a good method because it helps to relieve the fear many of us have of witnessing by ourselves, yet it keeps the fresh, spontaneous feeling of sharing our faith personally with someone else. It is good training and experience which easily lends itself to one-to-one evangelism.

One-to-one is also a good method because it is personal and causes one to be more dependent upon God instead of a brother or sister. Also, going against the innate fear of sharing with someone can be an exciting experience, increasing your confidence in God and your ability to witness.

Evangelism is always a two-way communication. People often resist having information forced upon them. You need to earn your right to speak to them. A major part of earning the right is learning to listen. By learning to listen with interest to others and concentrating on what they are saying, you not only communicate interest in them as a person, you also develop the ability to better diagnose their spiritual condition and respond to their need. If you are only interested in making a convert and are not interested in the person, that will soon become evident.

By asking key questions about their personal background and their feelings about God, eternity, or other life issues, you will quickly discern their spiritual need. Try not to take a defensive posture or go on the “offensive” and force the Gospel upon them, but rather attempt to build bridges and look for common ground.

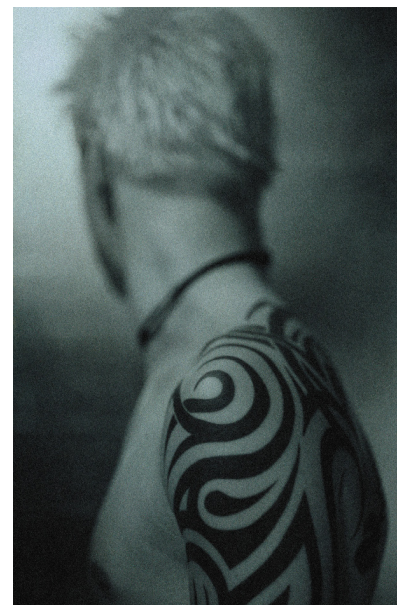
PRACTICAL GUIDELINES FOR APPROACHING PEOPLE

Pray before and as you witness. Spiritual attack can be very real just before going out to witness. Satan will either attempt to implant doubt and fear, or entice you with excuses not to go out. Remember that feelings are not always the best indicators of what is right. Obey the Lord. Pray that you would have the right attitude. Pray, and then decide that you will go out to witness and then be led by the Spirit. Let God direct you to people.

Be yourself and be natural. People will spot a fake and we need to strive for authenticity in all of our relationships, even with people we have just met. Be affirmative of others and express respect for who they are and what they think although you may not agree.

Relax and have fun! (Do not do the Holy Spirit’s work.) Go in FAITH expecting God to move and people to be open. Make sure that any rejection experienced is a rejection of the message (God) and not a reflection of your tactics or approach.

Do not pressure people to make a decision. Allow the Holy Spirit to work in the individual. Be enthusiastic and excited about your



relationship with God. Be humble. You are not better than them or superior because of what you know. Don't be afraid to say "I don't know."

Begin by introducing yourself. Share what group you are associated with. Ask if you can have a couple of minutes of their time. Have a good opening. An approach that is too abrupt such as "I want to talk to you about Jesus" usually turns people off or scares them away. Basic questions such as those listed below can be effective openers.

- (1) "Have you ever given spiritual things much thought?"
- (2) "Who do you think God is?"
- (3) "Who do you think Jesus Christ is?"
- (4) "What do you think the purpose and meaning of life are?"
- (5) "What do you think will happen when you die?"
- (6) "If God asked you why He should let you into heaven what would you say?"

Have some sort of relational tool. Select a tool such as (1) a survey; (2) a flyer; (3) a poster; (4) a tract; etc. As you offer the person the tool you have chosen, you may say, "I thought you might be interested in this." If they ask what it is about, explain. Interject meaningful questions like, "What do you think?"; "Have you ever given this much thought?"; "What do you think about God?"

These are just a few suggestions. Determine several questions on your own. **For more ideas and examples of surveys see http://www.sfceurope.org/stud_resources.html**

Questions allow you to learn about people and become more sensitive to their needs. Questions allow you to direct the conversation. Questions help people think for themselves, while preparing the way for them to receive the gospel.

Seek to identify with the other person by showing what you thought before you were converted. This will help you to better understand the other person's point of view. It is often helpful to be able to say, "I thought the same way myself, but this is what I had to consider." Once the conversation has begun, things normally flow easily, especially if the person is interested in talking with you. Be bold, your fears will begin to disappear.

Sharing Christ with your friends. Take the time to win the friendship of non-Christians. Get to know them, talk with them, play sports with them, eat with them, and so on. Pray for them specifically. Pray for their salvation and for their spiritual, emotional, mental, and social needs. Strive to live a consistent Christian life before them. If possible, try to lead them to Christ wherever they are, be it in their room, the student center, or a classroom building. It is not necessary to only depend on scheduled meetings. Invite them or take them to hear the gospel preached at the meeting or some other activity that your group is sponsoring. Learn to be natural in sharing your faith with them. Be honest and sincere. Do not try to be someone that you are not. Let them see that you are human.

As the Lord leads, tactfully interject thoughts or questions concerning Christ. As the person learns to respect and trust you, you are guaranteed a deep talk. Offer to pray aloud with them and for them. It is amazing how much they will begin to look forward to this. Be patient. Do not expect them to come to Christ overnight.



SCRIPTURALLY LEADING A PERSON TO CHRIST

Many people make decisions to follow Christ, only to quickly slip away. When leading someone to Christ, it is important to be sure that he/she understands what it is they are doing and exactly what is happening. Visuals can be very helpful. Use a tract or booklet, let the person read the verse himself, or draw pictures explaining the verses you use as you lead him to Christ.

- 1) God loves and cares for him (John 3:16; 2 Peter 3:9).
- 2) He/She is separated from God by sin and deserves punishment (Romans 3:10-19,23).
- 3) God's salvation plan (John 1:12, 3:6, Romans 6:23, 10:8-11).
- 4) What it means to receive Christ (Luke 14:26-35).

After these verses have been read, lead the person in a short prayer. Ask them if they have any questions, and make sure that they receive a Bible, New Testament, or gospel portion. Make an appointment to see them within the next day or two.

HOW TO FOLLOW UP NEW CHRISTIANS

The basic format for follow-up is listed below. The better a person understands their salvation, the easier follow-up will be. Remember that this is a process and not a production line. Treat each person as an individual and with respect.

- 1) Get the individual's name and information and make an appointment within the next 2-3 days to meet. Follow through on this meeting.
- 2) Be cordial and friendly. Be honest and encouraging. Go over the basics of salvation again. Follow the steps you used when leading him or her to Christ. A new convert will usually have questions by now.
- 3) Encourage him or her to get into the Word, prayer, and fellowship which are vital for growth. If they are truly born again they will desire food and companionship. Model it for them by reading the Bible together and praying.
- 4) Invite him or her to your meetings and small group. Involve them in your activities.

DON'T BE DISCOURAGED

If the person you are witnessing doesn't accept Christ, but needs more time to think, do not just drop him or her. Be sure they understand exactly what to do when they finally come to a point of accepting Jesus. Keep open the door to future communication by expressing genuine concern and love. Do not let the person feel that their rejection of the gospel is a rejection of you. This could close future doors of communication and friendship! Understand that this is just one of several critical encounters before the person will finally accept Christ.

A FEW FINAL TIPS

KNOW YOUR CAMPUS. Each campus has its own personality and type of people. For instance, at one university we tried to show the film "The Cross and the Switchblade." No one came! What hap-

pened? It worked so well at other campuses. But when we showed a film called “The Occult,” the auditorium was full. That was the mentality of that particular campus, and the sooner we learned it, the faster our evangelism improved.

KNOW THE RULES. Organizing and planning meetings and evangelistic events will be much easier if you do not antagonize the administration by ignoring rules and procedures. Find out all the proper procedures for poster hanging, scheduling rooms, booking speakers, films, and groups. Sometimes each building has different rules. This is part of your witness to that community.

KNOW YOUR MATERIAL. It is very important for you to know the content of the tracts and booklets before you hand them out. Make sure the right literature is given to the right person. Some tracts are icebreakers, others are more difficult reading. Some people are barely open to God and others are really searching. Have a variety of literature available to hand out accordingly.

KNOW YOUR LIMITS. It is vital to be led by the Spirit through prayer and to be sensitive to people. Too many people have been turned off to the gospel because of pushy Christians. University students are many times very sensitive about people talking to them about religious matters. Sometimes it is possible to go to the other extreme and not say enough. Strive to listen to the voice of the Spirit. Learn from your experience.

chapter 10

discipleship on campus

DISCIPLING OF CHRISTIAN STUDENTS

A small group of Christians may meet for the purpose of prayer, evangelism, Bible study, or relational support. Any one of these Christian growth experiences is a valid rationale for small group life. However, in SfC the primary focus for small groups is the discipling of Christian students by a focus on worship, training, sharing, and prayer in a strongly relational context where love is growing from member to member.

We understand discipling to be the process by which a person receives and implements the teachings and lifestyle of the Lord Jesus Christ (Matthew 28:20). Our philosophy states: "As a gathered people of God on campus, SfC is committed to pursue the fulfilling of the Great Commission given by the Lord Jesus Christ, to 'disciple' all nations." We unashamedly attempt to follow Christ's command and utilize the small group as a vehicle of that commissioning.

Our discipleship finds its mandate and methodology in the person of Jesus Christ and in the authority of God's verbal revelation, the Holy Scripture. Discipleship is and must continue to be rooted in biblical revelation. In order to come to terms with the biblical concept and method of discipling, we must submit ourselves to the historical-scriptural understanding of discipling, as opposed to our personal whim. We must ask, "What did Jesus commission us to do and what did He and the apostles understand 'discipling' to entail?" We must search the New Testament to ascertain the meaning and method of Jesus' discipling.



Discipleship stems from the command of Christ. We must first acknowledge that it is our Lord Jesus Christ who commands us to "disciple the nations." We find pertinent information concerning this commission in Matthew 28:18-20, when we are commanded to "go and make disciples of all nations". In Luke 24:47 we are

told that “repentance and forgiveness of sins will be preached in his (Jesus’) name to all nations,” and in Acts 1:8 we find a promise of our Lord that, “you will receive power when the Holy Spirit comes on you; and you will be my witnesses.”

These passages and others express the great stress Jesus laid on our ministry, and in them we find the direction, breadth, and depth of the mission Jesus has given His people to carry out in the world.

Our Mission

He reveals the direction of our mission when He commands us to “go ye into all the world” (Mark 16:15). He shows us the breadth of our mission when He states that the good news is to be “preached in his name among all nations” (Luke 24:47). Finally, we discover the depth of our mission when we hear the Lord command us to “make disciples of all nations” (Matthew 28:19).

FIRST, WE ARE TO EVANGELIZE THE NATIONS. This could be called the quantity of our commission. People are to be called by the preaching of the gospel to personally submit to the Master. Those who believe are to be baptized, consenting themselves to Christ and His people.

WE ARE TO TRAIN NEW FOLLOWERS TO OBEY EVERYTHING THE MASTER TAUGHT. Here we see a shift in the purpose and style of proclamation. First, there was evangelism. But now there is discipleship. Discipling entails a quality, relational-educational experience that is to be provided to each convert.

We further discover two wonderful promises given to those who respond in obedience to Jesus’ lordship. The first provision is that the anointing power of the Holy Spirit is accessible to us to enable us to fulfill our commission (Acts 1:8). The second provision is Jesus’ promise that His own presence will accompany us in our task: “Surely I will be with you always, to the very end of the age” (Matthew 28:20). This is accomplished through the indwelling Spirit of God. Evangelism and discipleship are so close to the heart of Jesus that He will be with us in these tasks, giving us the power to perform them.

We must rely on Christ for help. There is an implicit warning here. Discipling requires much more than mere programs or techniques. It requires that we at all times rely on the power and presence of Jesus Christ through the indwelling Spirit. We are commanded by Him to do this task, and He will bring it to pass through us.

Discipleship elicits a relational dynamic, not a static educational mode. One of the clearest aspects of Jesus’ discipling is that which He demonstrates through His relationship to the Twelve. Using a method quite the opposite of that of many universities, where the “teacher” is a distant figure giving information to the student through lectures only, Jesus’ method was to directly involve himself in a close, personal way with those He was discipling.

In light of this, the SfC mission statement makes this commitment: “It is our conviction that discipling is best accomplished in the relational context of the matured believer helping to nurture younger members of the community.”

OUR MOTIVES FOR DISCIPLESHIP

In order to pursue discipling relationships in a healthy manner, we should internalize Jesus' motive for discipling the Twelve. His essential, primary motive for what He did during His earthly ministry is found in John 17:4: "I have brought you glory."

TO BRING GLORY TO GOD MUST ALSO BE OUR PRIMARY MOTIVE. If glorifying God is central to our purpose, then a number of qualities will mark our discipling relationship. It will be marked by a loving obedience, and we will find ourselves doing our task as an act of loving worship. This will spill over in our attitude toward those whom we disciple. A generous spirit of self-denial will flow out of our love and obedience to Christ and our desire to glorify the Father.

Discipleship demands time for study, prayer, preparation, and growing relationships. Therefore, the discipler must be willing to give himself to others with an attitude of joy and thanksgiving. One should serve with humility rather than a hunger for power or prestige. As Jesus served in His desire to glorify the Father, we also desire to serve, if our primary motive is right.

COMPASSION FOR MANKIND MUST BE OUR SECONDARY MOTIVE. This motive is secondary because it is the byproduct of truly loving God and desiring to see Him glorified. In Matthew 9:36 we see Jesus' compassion for mankind. This compassion results in the Twelve being sent out to evangelize, deliver, and shepherd Israel (Matthew 10).

The ultimate expression of Jesus' compassion is seen in His death. Notice how He is moved by compassion and how this attitude is extended to His discipling group in terms of love, acceptance, patience, and steadfast commitment. Our compassion as campus ministers is expressed in our laying down of our lives in pastoral service to one another. By doing this, we bring about the equipping necessary to help others mature in their desire to glorify God and their ability to obey our Lord's commission.

TO ESTABLISH A PERMANENT, ONGOING, PROCLAIMING, AND PRODUCTIVE COMMUNITY MUST BE OUR THIRD MOTIVE. It is clear in Scripture that Jesus not only intended to die and be raised up for mankind, but to leave in the world a community of followers who would bear witness to the gospel in each succeeding generation (Matthew 16:18; John 17:15,20). In order to accomplish this goal, Jesus disciplined a foundational group of leaders (apostles). In order to be permanent, this first community had to proclaim the gospel and win new members to its ranks. In order to be multi-generational, the new generations had to be trained to proclaim the good news, thus replacing the earlier generations as they passed from the scene.

Training required gathering together the younger believers in communities in order to equip them for all aspects of the Christian life and message. This equipping took place in a nurturing-discipling context. As new converts were trained and matured, there was a releasing of these disciples to go out and "do the work of the ministry." Thus one generation of disciples passed onto a new generation the motives and methods of Jesus as well as the message that they themselves had come to experience - the message of "rebirth and renewal through the Holy Spirit."

By discipling the Twelve, Jesus established a permanent community that has for twenty centuries proclaimed the gospel and dis-

ciplined its converts, thus assuring an ongoing and multigenerational outreach.

THE PURPOSE OF DISCIPLESHIP

The tendency in our culture is to consider successful those enterprises that end up being large and wealthy. We too often associate numbers with success or think that a large and prosperous building somehow shows that God's blessing is on a particular work. In the final analysis, neither of these is indicative of being faithful to the commission of Christ. Instead of these cultural values, we must search out the principles that controlled Jesus' ministry and the goals that He was working toward. It is by faithfully fulfilling God's commands and purposes that we are truly successful, and not by meeting the world's criteria for success.

The central purpose of the ministry of Christ was basically two-fold: 1) to reconcile mankind back to God via His atoning sacrifice (Matthew 1:21; Luke 19:10; John 12:47); and 2) to disciple those who responded to His call of reconciliation, sending them out (Mark 3:14,15; Luke 9:1-6; 10:1-17) with the message of reconciliation.

JESUS' METHODS OF DISCIPLESHIP

In Jesus Christ we have a perfect example of the Father's character and purposes (Hebrews 1:3). We should be students not only of Jesus' words but also of His methods. As you study the Gospels, you will discover four basic categories of people to whom Jesus ministered.

JESUS AND THE MULTITUDES. When reading the histories of Jesus' ministry, one cannot escape the fact that Jesus had a large following. Everywhere He went in public, He was greeted by the needy masses. He was the man of the hour and, by outward appearances, very successful. But Jesus was moved by a greater plan than this, an eternal plan. Even though it appeared that the world had gone after Him (John 12:19), having the masses following Him for healing and bread was not enough. Jesus was looking for disciples.

JESUS AND THE DISCIPLES. The Gospel of John tells us that mixed in with this multitude were many disciples (John 6:66) who believed that Jesus was a rabbi or teacher sent from God. These were the people who would eventually be the carriers of the good news, but not until after they had been deeply tried and the ill-natured and ill-motivated members separated out. Although Jesus had the multitudes and a great following of students, He still was not content to sit and enjoy the praise. He moved on.

JESUS AND THE TWELVE. In Luke's Gospel we read, "And when it was day (Jesus had prayed all night), He called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:13). It was to be these 12 men with whom Jesus would spend the greatest amount of time (Mark 3:14) during his earthly ministry. These 12 disciples would continually receive His teaching and see Him work. With the exception of the traitor, these men would shoulder the responsibility of leading the infant Church (Matthew 28:16-20). Robert Coleman states it this way, "It all started by Jesus calling a few men to follow Him. This revealed immediately the direction His evangelistic strategy would take. His concern was not with pro-

grams to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public. Men were to be His method of winning the world to God."

QUALITIES OF JESUS' DISCIPLING STYLE

The initial objective of Jesus' plan was to enlist men who could bear witness to His life and carry on His Word after He returned to the Father. What was Jesus doing? His life and actions were ruled by His objectives. He did what was necessary to fulfill His purposes.

To make disciples as Jesus intended, we must move toward a greater conformity to the qualities found in Jesus...

He had come to win men and establish a Church of witnesses in a lost world. He had much to teach and show them and little time in which to do it. So Jesus followed a

fundamental principle of teaching: the smaller the group, the more opportunity there is for effective instruction.

THE ONE-ON-ONE QUESTION. If the effectiveness of training increases with the concentration of the group's size, it seems logical to think that the most effective means of discipleship is in a one-to-one context. But is this really true? Again we must rely on the Master for our direction. It is interesting to note that we seldom see Jesus with just one person. We do see Jesus in some one-on-one situations occasionally, but these seem to be times of evangelism (the woman at the well) or correction (rebuking Peter), and even these times are rare.

Part of the Master's method was to train a small band of followers in such a way that they learned not only from Him, but also from the actions and reactions of each other. We do not intend to preclude the one-on-one method entirely or to imply that it can't be used to disciple people in Christ, but our emphasis is on the gathered small group. We must use our gifts and time and the gifts and time of others effectively. A great amount of learning takes place as people grow together in Christ that would be missed on a one-to-one basis.

This is the underlying principle of small group discipleship. The teaching of large groups will not by itself produce the quality of discipleship a small group will have the opportunity to experience. Jesus said, "Go forth therefore and make all nations my disciples ... and teach them to observe all that I have commanded you" (Matthew 28:19, 20). We must ask, "Is our method the most biblical and effective means to this end?" If not, then we should move toward the pattern that Jesus sets for us in the Word. To make disciples as Jesus intended, we must move toward a greater conformity to the qualities found in Jesus' style of discipling.

TEACH VERBALLY. "Begin ... to teach" (Acts 1:1). Jesus taught truth not only by actions but also by verbal instructions. Discipleship entails teaching the revelation of Christ. Development of Scripture study and the use of Scripture by God's people are indispensable parts of our discipleship.

DEVELOP RELATIONSHIPS. "... that they should be with him"

(Mark 3:14). Jesus made himself available for close personal association. Discipleship is a relationship, not a mechanistic program. We must develop a pastoral fellowship among God's people as we disciple them.

EQUIP DISCIPLES TO REPRODUCE. He "began to send them (His disciples) out in pairs" (Mark 6:7). Jesus "began" (in the Greek this speaks of the start of a continuing process). Discipleship is a multi-generational process involving evangelism, teaching, and sending (Deuteronomy 6:1,2). We must equip God's people and release them to reproduce disciples through evangelism and instruction (2 Timothy 2:2).

DEVELOP MUTUAL SHARING AND ENCOURAGEMENT. "The apostles gathered around Jesus and reported to him all they had done" (Mark 6:30). Discipleship entails mutual accountability to the commands of Christ and our ministry for Him. There must be the development of mutual sharing and bearing as well as encouraging and confronting in our discipling relationships (Galatians 6:2; Ephesians 5:21).

DEVELOP SKILLS. "'Follow me,' Jesus said, 'and I will make you fishers of men'" (Matthew 4:19). Discipleship includes skills development. We must equip God's people in the skills of Bible study, teaching, prayer, small group dynamics, etc.

SPIRITUAL GROWTH

Discipling in small groups is the Master's method and the New Testament pattern carried on by the apostle Paul in response to Jesus' command. It fulfills essential spiritual and relational dynamics for the growth and training of a single person as an individual and in the context of Christian community. It is pragmatic and it works. Beware here! Simply because something works does not mean it is a valid method of ministry; however, because it is modeled by Jesus we are compelled to similar action.

The following are based on a concern for balance and wholeness in the disciple's training and life experience.

DEVELOP MATURE CHRISTIANS OF LEADERSHIP QUALITY. Call the individual to a consecrated life of service. In Ephesians 4, Paul states that the purpose of the five leadership gifts is to prepare believers for the work of the ministry. We cannot simply work toward the goal of healthy followers, but must go on to develop effective leadership in order for the work to grow and keep its quality (Exodus 18:13-27).

EXAMPLE OF THE MULTIGENERATIONAL DISCIPLESHIP PROCESS. Paul, in his letter to Timothy (2 Tim. 2:2), gives an excellent synopsis of this multiplication aspect of discipleship small groups: "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also". As Paul had disciplined Timothy and others, Timothy was to take a group of men who were faithful and disciple them in the way of the Lord. Those Timothy disciplined were to take and disciple their own groups who in turn were to do the same.

DEVELOP PROPER PASTORAL CARE. Integrate people into a community of pastoral care. Jesus had a great burden for the people because they did not have proper pastoral care (Matthew 9:36,37). In John 21:15-17, He commands Peter to "feed my sheep," and in Jeremiah 3:15, God promises good shepherds for His people.

The task of a pastor is to equip the saints for the work of the ministry, “so that the body of Christ may be built up ... and become mature. ... Then we will no longer be infants, tossed back and forth ... by every wind of teaching” (Ephesians 4:12-14). Equipping is time consuming.

While one minister can teach hundreds of sheep, it takes many equippers to meet the sheep’s more personal needs and training. Discipleship small groups are intended to develop the leadership needed to properly care for and equip the community pastorally.

Moses could lead the sheep of Israel as he followed the cloud, but he could not meet all their personal needs. We must beware lest we imply, by our actions, that we are more able than Moses, or even Jesus, to give proper pastoral care to a large flock. We must accept our human limitations and humbly accept that we cannot do the work alone. To attempt it is to guarantee that our efforts will result in producing weak people who have no ability or burden to disciple the nations or build up the Body. As a community of people grows, you can easily end up with a growing, unaccountable, unknown, uncared-for fringe, or a wiped-out campus minister.

DEVELOP A LOVE-FILLED, FELLOWSHIPING COMMUNITY. Teach the people to apply fellowship by expressing love and support for one another. Jesus said that the world would know the Church by the love its members expressed toward one another. But let’s face it; it’s very hard to develop that kind of love when you’re in a building only once a week with a large number of people. Large groups can worship, pray, and hear the pulpit ministry, but this does not by itself give the opportunity for the development of a few close, loving, confronting, and equipping relationships. In a discipleship small group, we have the opportunity for a few people to develop the qualities of godly love with a few others. Where love, trust, and covenant have been developed, we can both discover the needs and together meet the needs of those few whom God has placed with us through the ministry of the Spirit of Christ.

It is in these small groups that we can find a death to our deeply entrenched self-centeredness and a birth to service. I’m not saying that love can’t exist in a large group, for it can and should. But the quality of our love will be dependent on the love that the small group develops and brings to the gathering of the entire community.

DEVELOP A MISSIONS LIFESTYLE. Call others to the continuation of Jesus’ ministry in the world. Christ commissioned us to two related purposes. If small groups are to be biblical, they must be outward looking in purpose and evangelical in spirit. There is the danger that discipleship small groups can become turned inward. The ultimate test of the effectiveness of any small group is its impact on the greater church and the seeking world. Discipleship that does not result in outreach is faulty discipleship. The small discipleship group is a place where individuals are equipped to understand the gospel and to give it to others. It is a small band of people who carry the good news to their dorm, block, city, and world.

It should be noted that these areas listed above and their practical application consistently overlap in daily experience. That is the strength of this approach. The student is given a tapestry of spiritual life as opposed to any one particular aspect of the Christian life or service. These aspects (goals) of small discipleship groups reinforce our entire ministry’s fivefold mission.

Discipleship is a hard, time-consuming process. Its results are not instantaneous, but we must be willing to give ourselves to this slower, more tedious task if we hope for any ministry to have lasting and growing results.

If we are to make leaders and not simply followers, then we must meet people in such a way that knowledge, skills, and experience are given to them. It is not enough to have people know truth; they must also be able to do truth and give it to others.

What a great challenge and privilege God has offered to us who are His people. Having called us to himself, He gives us the amazing privilege of loving and training new generations of leaders, as He calls us to share in the “Master’s Plan.”

chapter 11

small groups

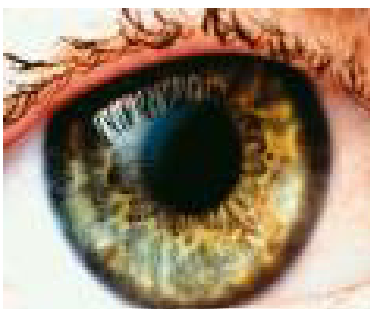
THE STRATEGY OF THE KINGDOM

The making of disciples is a deliberate and specific process that requires strategy, time, and prayer. In this process, mature Christians impart (by a personal relationship) their knowledge and experience in the Lord Jesus to less mature Christians with the goal of nurturing them to a place of: 1) complete submission to the lordship of Jesus; 2) life transformation in conformity with the principles of the kingdom of God; and 3) ministry reproduction. Discipleship describes that process of spiritual development which extends from birth to reproduction and includes all of the associated growing pains and needs for spiritual parenting.

As with any ministry, discipleship is a joint effort, which involves both God and man. God's responsibility is to change lives by His Spirit and bring them into freedom, maturity, and spiritual power. Man's part is merely to encourage and enable that operation of the Holy Spirit in the lives of the disciples.

The leader's responsibility is built on the foundations of prayer and relationship. It is essential, first of all, to pray fervently and regularly for those you disciple. A prayer investment of a year or two in a person's life can in itself yield limitless results for eternity! It is then essential to be in close relationship with those you disciple. It is in the context of knowing and being known that the most effective teaching and life formation can take place. Discipleship is rooted in the ability to truly love and relate personally to others. Jesus called the Twelve to first be "with him" (Mark 3:14).

Although numerous means of discipleship may exist in different ministry situations, the guidelines, which follow, are based primarily on the small group discipleship model.



SELECTION

Pray that the Holy Spirit will reveal to you as you wait on Him who should be in your group. Let Him speak to you about certain individuals through the

other leaders in your fellowship. Look around you and see whom God has put you into relationship with already. Let the needs of your fellowship guide you as well. Discuss with each of the possible group members what it means to be discipled and the type of faithfulness and diligence it requires. Use wisdom, but do not hesitate to call for commitment, and even sacrifice, from them. In turn, share the nature of your commitment to each of their lives. The leader can be well trained and the members can have good, warm Christian hearts, but without commitment, the small group will fail. Commitment is a vital key to the development of a growing and trust-filled small group.

Call people to commitment to each other just as Christ calls us to be committed to Him (see Hebrews 10:24,25). Commitment must be taught, expected, and modeled. After prayer, agree together on these terms. Make the issue of commitment the first item of discussion at the first small group meeting. Define the expectations and limits of the commitment being asked for. If someone cannot declare their willingness to comply with the minimum commitments, then suggest they wait until their schedule changes or their priorities shift so they can subscribe to the group commitments.

Meet regularly as a group at a set time at least once a week for up to two hours. To accomplish the goals of the discipling small group in less time would be difficult. On dorm campuses, the meetings are best held in evenings or late afternoon; while on commuter campuses, a lunch to early afternoon schedule seems to work best. Draw up a group covenant and develop some initial goals for the group and each group member.

As the group grows, the need to multiply will arise. Remember, the larger the group, the less “air time” per person and thus a slower relational growth. Groups larger than six need significant contacts with one another outside the small group meeting. When the group reaches more than 8, multiply and start another group, giving leadership of it to a member who has proven him- or herself faithful.

While both have merit, the most successful groups are the sexually segregated groups. Issues of an intimate nature are often of great concern to single college students, and the mixed groups have proven to be too inhibiting to such issues. The segregated groups seem to enhance commitment and a deeper level of life sharing. They also somewhat eliminate ulterior motives, game-playing, or possible favoritism within the group. Be flexible and discerning in your decision concerning this matter.

FORMULATING A GENERAL APPROACH

Purpose to disciple primarily within the small group meeting. Additional one-on-one time can be spent with individual members on the side as needed. Newer Christians will generally require proportionately more one-on-one time than older Christians. The same applies to those more mature Christians who are just beginning to take on greater ministry responsibilities.

Discipleship should not build a person’s isolated dependency on the discipler, but should work him/her into the life of a corporate community of believers by means of committed relationship and service. Discipleship is also not a protracted counseling relationship, but rather an equipping, supportive relationship, which

involves and interacts with the surrounding community of believers in constructive ways.

Make the members of your group a ministry and relational priority. Make time in your schedule to keep in personal touch with each individual member at least monthly and possibly weekly or biweekly by telephone or personal visits. Do not overbalance ministry at the expense of friendship. The “unstructured” times with your group members are also very important. Relate to them both in ministry and recreation. Let them get to know you as you get to know them.

If the group is too large for you to stay in regular touch with each member, consider appointing a co-leader to work with you until that leader can handle a group alone, at which time the present group can split. Spend extra time working with and training your co-leader. Set aside time each week to prepare adequately for the small group meetings. Make the most of your time when with the group by planning prayerfully and specifically ahead of time.

Small group leaders need to have the kind of oversight and receive the support inherent in being accountable. The campus pastor should meet regularly with the small group leaders. If there are no campus pastors, the leaders should meet regularly together. This should be a time of encouragement, troubleshooting, and goal setting, encased in prayer with the leader and for the small group. Leadership is a lonely role to fill, but being accountable to an overseer who is a supportive enabler can greatly ease the pressure that accompanies leadership. Set a goal to equip each one of your group members to in turn disciple others. Keep that goal before them throughout the year.

THE SMALL GROUP MEETING FORMAT

Once you have the small groups formed and the time and place of meeting determined, what do you do at the meeting itself? How do you accomplish your goal? Let’s look at a four-phase format for a small group meeting.

WORSHIP. In a small group, worship can be anything from conversational prayer and a song to total focus on adoration of God through song, verses of Scripture, and spiritual gifts. Your worship experience will be determined by the style with which the individual members feel comfortable. It is a time of transition from the concerns of the day to coming together with believers to praise God from whom all wisdom and strength comes.

CONTENT. This is the appropriate time to teach skills such as Bible study, prayer, and witnessing.

SHARING. A meeting oriented to content only often misses the personal needs the members bring with them to the small group meeting. The small group needs to continually stay “current” with each other. Update one another on the joys and sorrows of the past week, express praise to the Lord for the answers to prayer, or share with one another the needs to be faced during the next few weeks. Without this sharing time, the small group will grow relationally stale.

PRAYER. You can now pray very specifically for each other. Communion grows between people when they pray for each other, and when the answers to prayer start to return to the group, all

kinds of “life” will occur. As they pray for each other, members will recognize God truly does care for them and love them dearly.

This format is to be used as a “tool,” not as a “club.” Going from one phase to the next should facilitate growth and encouragement to all members. But don’t hold to this format rigidly. If worship is flowing especially well one night, then let it happen. If someone comes into the meeting obviously distressed, minister immediately rather than waiting until the sharing phase to recognize your friend’s need. If one phase seems to stall one night, then suggest a move to the next phase. A small group leader will find this to be a very helpful framework from which to operate.

Small groups, rather than being an end in themselves, are a means to an end. Our goal is to be disciples of our Lord, and the small group is a tremendous structure to facilitate discipleship in a relational context. But we must remember that the structure only provides the framework wherein the “life” can occur. The structures do not produce the life, Christ does.

UNDERSTANDING YOUR PERSONAL RESPONSIBILITIES

A discipleship group leader is responsible for the overall function and direction of the group. In addition to praying regularly for each group member and leading the group meetings, this responsibility includes:

BE A FRIEND who loves unconditionally and is deeply concerned for the group members, being a committed brother or sister to them, and serving them in whatever ways are needful and proper.

BE A MATURE BELIEVER who provides instruction. This involves being an example the group can follow; training them in the basics of the Christian walk; and providing vision, direction, and oversight in their Christian growth.

BE A SPIRITUAL DIRECTOR who supplies pastoral care. This involves “spiritual parenting” (in which you take spiritual responsibility for the ongoing care of each group member), personal counseling, and character/ministry development.

As a discipleship group leader, you also will identify and train future small group leaders. You will want to share more and more of your own leadership responsibilities with those persons as the year progresses.

The style of leadership most helpful in a small group is one that shifts from an early position of dominance to a later position of facilitation. In the first few weeks the group will be somewhat uncomfortable with each other and unsure how or what to share properly. The leader should at this point demonstrate before the others the kind of life he hopes will typify the entire year. This means the leader should be the first to share (personal histories, testimonies, responses to discussion questions, etc.) and thereby set a pattern for others to follow.

Following this first stage, the leader needs to move to the role of facilitator. The group should now begin to feel a sense of “ownership” of their group. They are now becoming aware of the appropriate manner in which they are to open up their lives to one another. At this point the leader should assist their sharing, highlight truths expressed, ask appropriate questions, and make the necessary transitions in the meeting. The leader is still modeling transparency and

affirmation, but in a less controlling manner. Some have called this shift the move from autocratic to democratic leadership style.

Regarding your qualifications to disciple, you need not be an extrovert or a superstar to be a good discipleship group leader. You should, however, be willing to be stretched in the leadership gifts you have. This type of ministry will require that you be in a place of confidence as a leader so you can instill that same humble confidence in others. It will also require you to plan, teach, take initiative, motivate, call for commitment, use authority with discretion, encourage, and learn the gentle art of confrontation. Be patient with yourself as you grow.

GOAL #1 OF DISCIPLESHIP SMALL GROUP: TRANS-GENERATIONAL

Because reproduction is central to the philosophy of discipleship (2 Timothy 2:2), it truly can be said that leadership development is the direct result of discipleship. For this reason leadership development is one of the four goals of a discipleship small group and includes the following four stages.

DEVELOPING LEADERS. Leaders are best nurtured in a balanced

It truly can be said that leadership development is the direct result of discipleship.

environment of worship, prayer, Bible study, committed relationship, and accountability.

A small group, in

conjunction with the larger community of believers, is designed specifically to provide such an environment.

THE IMPLANTING OF VISION (Matthew 4:19). The goal of this stage is to help the disciple to both understand and articulate his mission, goals, and responsibilities as a leader or in future ministry. This is an ongoing process which seeks to instill in a disciple a sense of mission in life, a love and compassion for people, an understanding of the process of discipleship, a commitment to reproduce spiritual growth in others, a willingness to sacrifice, and a vision of reproducing disciples who will be the leaders of the future.

THE BUILDING OF STATURE/CHARACTER (Matthew 5:1-6). The goal of this stage is the proper development of the leader as a person. This is a “formation” process which seeks to develop in a disciple a submissive, servant spirit; the character qualities of an overseer (1 Timothy 3:1-7); an orderly life (in priorities, relationships, school or work responsibilities, quiet times, time scheduling, personal habits, management of personal affairs, etc.); healthy, transparent, and supportive relationships with authority and peers; and an ability to make decisions, resolve conflicts, and handle stress.

THE TEACHING OF SKILLS (Matthew 10:5 to 11:1). The goal of this stage is to effectively teach and equip leaders in the practical “how tos” of leadership and ministry. This involves teaching a disciple the basic Christian life skills of Bible study (memorization, meditation, inductive investigation, etc.); prayer/worship (including the importance of a daily “quiet” or “devotional” time); personal evangelism; relationship building; how to lead someone to the Lord, follow them up, and pray with them to receive the baptism of the Holy Spirit; basic principles in counseling and ministering to people; time management skills; any specific skills required for implementing a

particular type of ministry (such as small group leadership) as well as an understanding of the biblical philosophy underlying that ministry; and to begin spending time with and training other potential leaders from among those with whom they work.

The following two essential elements must underlie the leadership development (or discipleship) process in order to maximize its effectiveness and conserve its results:

THE DELEGATION OF RESPONSIBILITY (Mark 6:7). Although many skills are effectively taught by word and example, the best teacher is actual “hands-on” experience. This takes instruction out of the theoretical realm and puts it into the practical realm. Look to share your own ministry responsibilities more and more with those you disciple. Responsibility, wisely given at the right time, can release a disciple to new places of maturity in the Lord.

THE ONGOING OVERSIGHT AND ACCOUNTABILITY (Mark 6:30). This is one of the most important, yet neglected, aspects of leadership development. Evaluation and feedback are essential to the growth of a disciple. They provide security and support, especially during times of new leadership or personal growth ventures.

Accountability is the disciple’s response to the discipler’s responsibility to “oversee.” It involves evaluation, correction or discipline, and encouragement, which are geared to edify and equip the disciple. A wrong spirit of independence runs counter to this principle. Being accountable simply means that we are all in submission to one another (Ephesians 5:21). So in the “fear of Christ”, we humbly call each other to be honest about our walk with Christ and our service for Him.

If reproducing disciples are to emerge from the small group experience, concepts must be taught in a transferable manner, in such a way that a student can easily take them and teach them to others. A yearlong study curriculum for a discipleship group could possibly include such topics as these: Bible study methods; personal prayer life; basic worship skills; personal evangelism skills; relationship building (with peers and authority); obedience and lordship; dealing with temptation, sin, and Satan; discipline, responsibility, and faithfulness; stewardship (of time, money, and spiritual gifts); and leadership qualities and skills.

Let the needs of the group and the direction of the Lord dictate the areas of concentration. The study portions of the group meetings should generally be aimed at self-discovery and discussion. The most valuable group dynamic occurs in the context of meaningful interaction between the group members. Weekly assignments, which are reported on in the group meetings, are often helpful in generating discussion and meaningful learning experiences.

Some possible study approaches include: discussion Bible studies with preplanned questions on relevant topics, passages, or characters in the Bible; use of question-answer Bible study guides; use of books written on biblical topics (often with study guides available); discussion of weekly personal Bible studies or homework assignments; and discussion of the content and application of the weekly large group teachings.

All of the group studies should be heavily oriented toward personal application by the students to ensure that the truth is being incorporated into their lifestyle. Teach the group members to make their applications specific enough that they can report back to the

group on them. Have the group members then hold one another accountable for carrying out their applications from week to week. Be sure to have the group members pray for one another as well.

FROM THE LEADER'S STANDPOINT. Leadership development can be a slow process, but be patient! To begin emphasizing leadership development requires major time commitments and priority shifts on the part of the average campus minister, but it's worth it! There are often major organizational problems to overcome in training, directing, and personally overseeing the ministries of numbers of leaders, but it can be done! Leaders are often threatened by the gifts and ministries of those workers helping them, but the fact that those workers exemplify such gifts should bring the leader joy! Difficulties in delegating responsibility also hinder the proper development of leaders, but try delegating and you'll be glad you did.

FROM THE DISCIPLE'S STANDPOINT. Few who come out of our society display a selfless lifestyle oriented toward missions, so keep preaching the Great Commission! At times there is a lack of total consecration, so keep preaching commitment! There are often time conflicts with school and/or employment, so keep preaching priorities! Many people do not see themselves as persons God would or could use, so keep preaching the power of God! Many people have a very low self-esteem and fear either failure or mistakes, so keep preaching the grace of God!

GOAL #2 OF A DISCIPLESHIP SMALL GROUP: PASTORAL CARE

To offer personal pastoral care to group members is the second goal of a discipleship small group. New Testament pastors or elders were often referred to by the terms bishop or overseer — terms that help to describe the caring ministry of a pastoral person. The pastoral care offered in a discipleship group should provide personal life development, oversight, and relationship. The following are suggested guidelines for pastoral care. They should be adapted to the specific needs of each individual group member.

ESTABLISH THE "SPIRITUAL GROUNDWORK." Three foundational experiences should exist in the life of the disciple (Acts 2:38) — salvation, baptism in water, and baptism in the Holy Spirit. Encourage daily commitment to the Lord Jesus and to other Christians (Matthew 22:36-40). Encourage regular accountability and openness with yourself and other believers (Ephesians 5:21). Teach basic Christian life skills, including personal Bible study (1 Peter 2:2), personal prayer life (Matthew 6:6), and personal evangelism (Matthew 10:32). Give instruction in foundational doctrinal truths (2 Timothy 3:16,17).

DEAL WITH ANY MAJOR AREAS OF SIN. Major areas of sin often produce guilt, frustration, and further defeat. Teach forgiveness without condemnation (grace) and yet victory by the power of the Spirit (Romans 8:1,13). Sometimes open confession of sin to another person is necessary for freedom and healing (James 5:16). Develop a trust level which will allow for confession whenever it is necessary. Teach the disciple to resist temptation through prayer (Luke 11:4), meditation on the Word (Psalm 119:9-11), and caution (Romans 13:14).

ENCOURAGE RECONCILIATION WHERE NECESSARY. To bring about reconciliation and restitution involves making right the wrongs

done to others (such as returning stolen property) and asking forgiveness of those who have been sinned against (when possible and proper to do so). Teach the necessity of having and maintaining a clear conscience (1 Timothy 1:19). Specific renunciation of past occult involvement may also be necessary at this stage. Work for the development of an orderly life (Colossians 2:5). This includes the areas listed under “the building of stature/character” earlier in the chapter.

ENTER INTO THE STAGE OF CHARACTER DEVELOPMENT. This aspect of pastoral care deals with the “blind spots” in a person’s character and personality as well as the development of the fruit of the Spirit (Galatians 5:22,23). It can often involve gift identification and development as well. Character development requires the art of sensitive confrontation. It requires that a strong, trusting, and loving relationship has developed between you and the disciple.

SET SPIRITUAL LIFE DEVELOPMENT GOALS. Goal setting is a matter of utmost importance in pastoral care. Without it, the discipleship process will be nothing more than maintenance. Goals give direction and a standard for periodic evaluation. Goal setting must be done prayerfully so as to move consistently with God’s priorities in the life of a disciple. The goals should be discussed and decided upon with the person being discipled. They should be based on need and the mind of the Lord.

Limit the goals to only two or three at one time and agree upon a certain period of time to work within. As a leader, develop (with the Lord’s help) a strategy to meet those goals, which involves the individual, the group, and yourself, if necessary. Write down these individual goals and strategies on paper and keep them for reference and future record keeping.

PROVIDE ONGOING EVALUATION AND ENCOURAGEMENT. Share in the growing of your group members. Call them to both accountability and new challenges. Be a catalyst for greater vision and deeper growth in their lives. Remember that the authority given to spiritual leadership is the authority to serve (Matthew 20:26). A discipleship relationship is a helping, rather than a controlling, relationship. It respects each person’s individual responsibility before God and always nurtures a sense of freedom and dependence on God. It builds men and women who are able to stand on their own and “go and do likewise.”



GOAL #3 OF A DISCIPLESHIP SMALL GROUP: FELLOWSHIP

The third goal of a discipleship small group is fellowship. This involves tight interpersonal relationships, the sharing of lives, the bearing of one another’s burdens, confession, healing, knowing, and being known. Fellowship is a direct expression of life together in Christ (John 13:35). Design group activities that encourage members to work together, pray for and support one another, and hold

one another accountable. A suggested plan for developing relationships within the actual discipleship group meeting is:

HISTORY-GIVING. In healthy relationships, the prerequisite to loving is knowing. And for a small group to go from a “collection of people” to a “community of love,” an atmosphere of love and acceptance needs to be facilitated. This is best accomplished by allowing people to share their personal histories — what in their past has contributed to their present. Hopes and dreams, life goals, successes, and failures need to be expressed. Everyone has a story. Let them tell it.

Affirmation. Sharing from your personal life with a core group of people who are interested in and care about you is an affirming experience. But what is called for here is a planned session in which the primary focus is affirmation: a statement of acceptance and recognition of each member and the unique gifts and contributions that each member brings to the group. This is an opportunity to go beyond the nonverbal expressions of acceptance and actually verbalize your growing care for each other. Set aside an entire group meeting for this session. Have the group affirm each member one at a time by first expressing appreciation for that person and then identifying particular strengths, gifts, and Christian qualities that are most appreciated. The person being affirmed should respond only with “thank you” or “I agree.” The purpose of the affirmation process is to convince each group member of his importance to God and to the group, so have one meeting to affirm immediately after you’ve completed the history giving focus. Conclude this session with prayer over each person. Periodically (once every 8 weeks), make affirmation again the total focus. We are called not only to demonstrate our love by actions, but also in words.

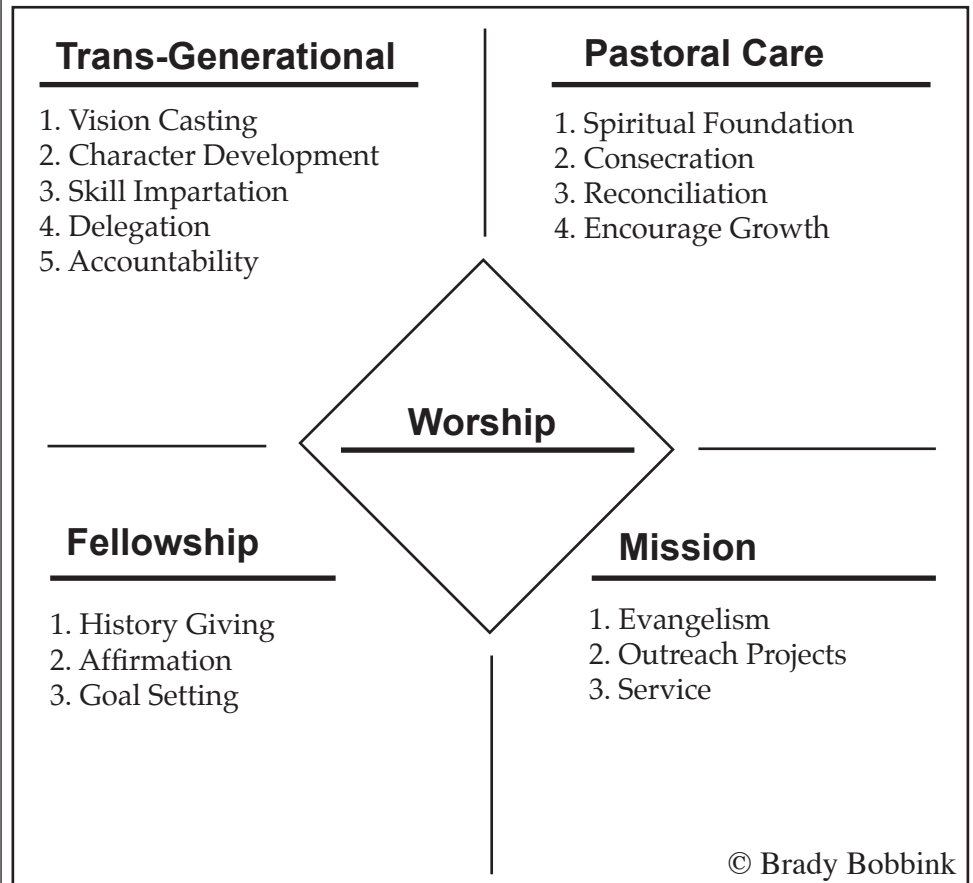
GOAL SETTING. Now that a certain basis for relationship and working together has been established, set goals to give direction to the group and to give expression to the quality of shared life experiences within the group. Do not forget to continue discovering and affirming one another as you grow together. The ultimate goal is to fulfill the greatest commandments as Jesus expressed them — to love God with our whole being and to love our neighbor as our self. The small group is the structure that best helps communion to occur. Communion of souls and minds is hard to plan for. It is most often found spontaneously erupting when God’s people gather in His name to fulfill His desires.

GOAL #4 OF A DISCIPLESHIP SMALL GROUP: MISSION

Missions expression is the fourth goal of a discipleship small group. This involves evangelism as well as projects that serve both the secular and Christian communities. The types of ministry possibilities are as varied and numerous as the needs. As a group, do not neglect the call to a specific mission or ministry responsibility. Rather, let it enrich, stretch, and challenge your life together. Take seriously the imperatives of the Great Commission as they apply to your group. Cultivate the sense of being a ministry team. In evangelism the leader must not only teach the necessary skills, but also model them before the group members. As a group, make some clear decisions to reach out. Then prayerfully plan creative ways to meet other students and share Christ with them.

Service projects are other powerful expressions of mission. They can range anywhere from social justice concerns to intercessory prayer to setting up chairs for the weekly large group meetings. They cultivate in a disciple's life a real sense of servanthood and a concern for the needy. Allow the Lord to lead you as you attempt to build into your group members a concern for others and a lifestyle oriented toward missions. See your discipleship group as a small expression of the kingdom of God on earth. Give them a vision for reaching the world!

The following chart created by Brady Bobbink helps summarize these four goals of discipleship small groups.



chapter 12

the Bible

THE BIBLE

The Bible is a holy text. This means it is to be read in a somewhat different manner than any other book. It is hard to think of any other book that we are encouraged to read daily, even if we have already read it from cover to cover. What other writings do Christian lay people hear taught to them several times every week? There is something special about this Book. There is a spiritual nourishment found in these pages and nowhere else. Diligent students of the Bible discover that over years of reading and rereading the same stories, they continue to be delighted with new insights and encouragement in their spiritual lives.

As the Word of God, the Bible is the Christian's primary authority for faith and practice. It is a living and active Word, and is thereby able to convict the heart (Hebrews 4:12). It cleanses from sin (Ephesians 5:26), and is able to keep one from sinning (Psalm 119:9-11). It has the power to bring about changes in people and circumstances (Romans 12:1,2; Isaiah 55:11). It is a guide for living (Psalm 119:105). It provides wisdom and instruction to produce mature and effective disciples of Christ (2 Timothy 3:14-16). It is truth, and therefore can keep one from deception (Psalm 119:160; John 17:17).

This book has the power to settle disputes. The Bible often has the final word on a matter of contention. It gives direction and illumines our lives like nothing else can. It is the measure of our success or failure in the Christian life. From it we learn to become good children and eventually good parents as well. It defines for us what a good neighbor is and how a husband should treat his wife. In a word, the Bible is authoritative.

The Bible purports to be God's revelation to mankind for all ages. Parts of it are so simple a small child can understand. For-



tunately, all that is essential to salvation falls within this category. One can enter into a relationship with God the Father through His Son, Jesus Christ, without first attending seminary. In fact, all of the information one needs to take the first steps in the Christian life is just as simple.

However, many other parts of the Bible are not easily understood by the novice reader. In order to understand the main thrust of Paul's Epistle to the Galatians, someone needs to tell us who the Judaizers were. Jesus' statements about hating your father and mother need to be set in the broader context of His teaching on love. Most of the writings of the prophets remain a mystery to us, until we have essential historical and cultural information.

Certainly, the Holy Spirit illumines the mind of the believer so that he or she may gain insight into the Scriptures and see his or her life as needing encouragement or correction. Yet there is an emphasis in the New Testament upon the role of the leaders of the Church to provide instruction and guidance into biblical truth. If all one needed was the power of the Holy Spirit and access to a Bible, why would Paul write lengthy letters to the churches explaining the meaning of the Old Testament (their Bible) as well as the words and deeds of Jesus? The passage in 1 Corinthians 12 is emphatic: we need one another! As we share with one another the fruit of spiritual insight and research of the Word of God, the whole Church benefits and is built up.

THE BIBLE: HUMAN AND DIVINE

Good interpretation is related most fundamentally to the nature of the Bible itself. We learn in 2 Timothy 3:16 that all Scripture is *theopneustos*, or "God breathed." It is a Book of divine origin and is therefore canon (Latin for "rule"). Its contents serve as a rule for faith and practice.

A metaphor that may be helpful is to compare the written Word of God with the living Word of God, Jesus Christ. Orthodox Christian theology affirms that Christ is fully human and fully divine, "very God and very man." In a similar way the written Word of God, the Bible, is also human and divine. God has spoken through this Book as in no other. These words are inspired of the Holy Spirit and continue to be used by the Spirit to communicate the truth about God to men and women. Not only so, but the words of this Book actually lead the willing heart into the presence of God so that we may not only know about Him, but know Him in a living, dynamic relationship.

The words of God in the language of men. Yet the Bible did not simply drop out of the sky. For over a millennium God progressively revealed himself in words and deeds that were remembered and recorded in the language and culture of a race of people called the Hebrews. Since language often communicates concepts in the form of metaphors, and since metaphors are rooted in the culture and customs of a society, it becomes vitally important that we learn all we can about that culture.

Differences between cultures. We live in a society that deals in information and advanced technology. The Hebrew culture was agrarian and technologically backward even for their time. Our cul-

ture is largely bankrupt when it comes to the language of the heart and self-expression in worship. The Jewish culture of biblical times was fabulously rich with images and metaphors, which gave expression to their experience of knowing and being known by God. Western culture tends to be task-oriented; ancient Hebrew culture was relationally oriented.

Differences in values. When you read the Bible, you will notice a marked contrast between the assumed values of their culture and values of our culture. Great emphasis is placed on obedience and very little discussion of self-actualization. They were a people who had experienced great suffering at the hands of tyrants; therefore, they did not agonize over how a good God could send bad people to hell. The people of Bible times tended to have a more robust conscience than we who tend to indulge in endless introspection. They knew what was good and what was evil. Our culture is not sure if those categories are even relevant any longer.

Some things never change. Make no mistake: their world was not simple or idyllic. They dealt with complex problems that to us seem to have easy answers, only because we have the benefit of historical reflection. Like us they worried when their children were sick, fretted over money, were envious of their neighbors, and had hopes and dreams. They experienced all the emotions we experience with the same intensity. While there are many important differences between them and us, there are many more important similarities.

Another area, which does not change in the Bible, is morality. The morals and values described in the Bible are not arbitrary rules, which fit only the time in which they were originally given. They are a direct reflection of God's character, which does not vary with changing culture or public opinion polls. God's expectations of man are consistent with His unchanging character.

Us/Now & Them/Then

Since there are cultural differences as well as similarities between the ancient culture of the Bible and our own, we need to think very clearly about how those differences affect our reading of a particular biblical text. It is certainly conceivable that the same passage could mean very different things in different cultures and, in fact, we find this to be occasionally the case. The only appropriate place to begin in interpretation is in attempting to discover what a biblical passage meant to the original hearers when they were first presented with the message. In other words, we seek to learn what it meant to them/then before we try to make an application to us/now.

The occasional nature of the Bible. We must always begin with the assumption that the passage we are reading made sense to the original hearers or readers. Every document of the Bible is occasional by nature. This means each writer of the Bible wrote to address a need, problem, or to give expression to the worship of a particular community of people. It is this occasion that gave rise to the writing of the text. The Holy Spirit moved upon the writers to address a need of the people of God in a particular place and a particular time.

The degree to which we can apply the passage to our own situation (us/now) is in proportion to how closely our circumstances

parallel those of the original hearers (them/then). The difference between us/now and them/then is called historical distance. Our goal in interpretation will be to bridge the historical distance to find an appropriate application of the biblical message to our situation.

Exegesis vs. Eisegesis: a definition. Understanding the difference between the two Greek words exegesis and eisegesis is absolutely essential to our approach to Bible study. They share the same root: *ago*, meaning “to lead.” Exegesis means to “lead out” or “to explain.” This is the correct way of beginning our study of Scripture. It is the attempt to allow Scripture to speak for itself and to try to discover what it meant to them/then. Our goal in exegesis is to sit in the place of the first audience and to hear the Word of God as they would have heard it and understood it.

Eisegesis, on the other hand, means to “lead into.” This is when the interpreter reads into the text what he or she wants to find there. Eisegesis is the intentional or unintentional molding of Scripture to fit one’s own beliefs. This is what we seek to avoid.

Prophetic vs. constitutive. Almost any passage of the Bible can be read in one of two modes: constitutive or prophetic. A constitutive reading of the Bible comforts the afflicted; a prophetic reading of the Bible afflicts the comfortable. For instance, Isaiah 40:1,2 is obviously a word of encouragement to the people of Israel: they would soon be delivered from their oppressors. However, to their oppressors this would be a word of prophetic warning. Israel would soon be delivered and their judgment was at hand. Similarly, Matthew 5:5 is an edifying (building up, constitutive) word to the meek, but a word of challenge (prophetic) to the proud and powerful.

It seems to be a characteristic of human nature to tend to read the Bible in a constitutive way. We want to see our tradition, our opinion, or our position affirmed, and it takes extra effort to see the prophetic or challenging message in a text for us. One of our most important tasks in interpretation is to set the Bible free to be prophetic, when that is appropriate to the situation.

Scripture over tradition. The history of the institutional church has clearly illustrated the tendency to demote the Bible to a servant of dogma and traditions. Once again this relates to the tendency of interpreters to want to read the Bible only in a constitutive model; we want to see our tradition affirmed. We must make a commitment to allow the Bible to say what the author intended and when that message conflicts with our tradition, we will reevaluate our tradition instead of simply changing our interpretation to fit the tradition.

A Christocentric Bible. One of Jesus’ chief criticisms of the Pharisees was that they saw the Bible as “flat.” This means they saw no passage or commandment as having more importance above any other. This allowed them to focus on how much of their garden produce they owed as tithe to the temple and ignore the needs of their elderly parents (Matthew 23:23,24). He told them, “You strain out a gnat but swallow a camel.”

Ethically, they had a clear priority in His understanding of Scripture: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments’” (Matthew 22:37-40).

Since we have possession now both of the Old and New Testaments, the Christian “peak” or “center” to the Bible is Jesus Christ himself. All that is recorded in the Bible either anticipates Him or reflects back upon Him. This helps toward understanding certain passages in the Old Testament, which describe events that often trouble followers of Jesus. We need to always bear in mind that we are imitators of Jesus before we are imitators of Joshua or even Moses.

THREE BASIC METHODS OF STUDYING THE BIBLE.

Literal approach. The literal approach takes all of Scripture at face value and applies it directly to one’s life. It should be pointed out that no serious student of the Bible takes the entire Bible literally. If Matthew 5:29 were taken literally, there would be quite a few one-eyed Christians in our churches!

God spoke through people and to people who lived in a particular culture with its unique institutions, customs, concepts, and language — all of which are foreign to our own. Therefore, God’s Word can be better understood if we know the culture in which it was expressed.

Historical approach. The historical approach studies Scripture in its historical context, but is not concerned with seeking its significance for how one lives today. In its various forms, this is the most popular approach to studying the Bible in university classrooms. Many times students in these classes seek out our ministries because they have become dissatisfied with the emptiness of this approach.

As do all people, the authors of the Scripture use language as a medium to communicate meaning. This meaning was intended by the author and could be understood by his audience. A study of the biblical and historical context will help us determine that meaning.

Contextual approach. The contextual approach seeks to determine what the author, inspired by the Spirit, was saying to his audience by looking at the passage in its historical context, and then applies that meaning to one’s contemporary context. There are at least three reasons why the contextual approach is the best:

Individual passages of Scripture are not isolated statements, but are part of a larger whole. They are part of the document in which they were written (e.g. gospel, epistle) as well as the entire Bible (canon).

THREE PHASES OF SCRIPTURE STUDY

Our study of Scripture will consist of three phases: observation, formal interpretation, and application. It is important that we follow this sequence because it is necessary to understand what the Scripture meant in its original context before it can be applied to our



own contemporary context (Them/Then--Us/Now).

OBSERVATION

The study process begins with observation — becoming familiar with the contents of the passage you will study and beginning to ask questions that will eventually help you to discover its meaning.

Context. The word context is derived from a Latin word meaning “to weave together.” Biblical passages are woven into a fabric comprised of their cultural, historical, geographic, and literary contexts. To attempt to separate a passage from its total context increases the probability that the interpretation will be distorted.

Cultural, historical, geographic and literary context. It has often been pointed out that the Bible was not written in a vacuum. We have access to rich resources, which inform us of the history and culture of biblical times. To not take advantage of these resources is to risk offering an interpretation clouded by ignorance. As Matthew Arnold pointed out, “No man, who knows nothing else, knows even his Bible.”

Nearly everyone knows that when Jesus washed the feet of His disciples in John 13, He was acting out the role of a Jewish household servant. But how do we know? That bit of information is nowhere to be found in the Bible itself. We were told that by someone who researched the customs of ancient Hebrew households and their slaves.

Similarly, without at least some familiarity with the history of the Fertile Crescent during biblical times, we would be at a loss to interpret many of the passages in the Major and Minor Prophets. The handiest source for historical, geographical, and cultural information is a good Bible dictionary or encyclopedia.

Literary context. Paying attention to the literary style of the passage you are reading and to how the passage fits into the rest of the chapter and book is honoring its literary context.

The passage under study is part of a literary unit, which can be identified as a particular kind (genre) of literature, such as narrative, poetry, or Gospel, and is often cased in a specific form such as parable, miracle story, or wisdom saying.

Be sure you are dealing with a complete thought when you choose a passage to study. A Bible that indicates paragraph divisions can be extremely helpful. However, at times you still must make your own judgment. For instance, the New International Version (NIV) begins a new paragraph with Ephesians 5:22. Today’s English Version (TEV) begins the new paragraph with verse 21. Study of the grammar would indicate that the new paragraph should begin with verse 21. In this case it makes a significant difference in how one interprets the passage.

The role of the Holy Spirit. Ask the Holy Spirit to give you eyes that see and ears that hear. Don’t rush through this stage; this is often where God speaks the kernel of the message into your heart. Read the passage repeatedly, prayerfully, and thoughtfully.

Initial impressions. Write down your initial impressions. If you later discover they were not accurate, based on your study, you can always discard them. It is important to form your own ideas on the text under the influence of the Holy Spirit, apart from the opinions of commentators. The commentators can only help you con-

sider what scholars have thought about your passage; they cannot provide you with a message. Consult commentaries only after you have done your own study.

Journalism questions. Also, it would be helpful to ask the standard journalism questions: who, what, when, where, why, and how. The most basic question you can ask of any text is, “What’s the point?” In other words, what is the basic message that the writer wishes to get across?

Translation comparison. Translation comparison can provide valuable insight into your passage. Every translation is an interpretation of the original text. By comparing several translations, one can clarify the meaning of some words and phrases and at least become aware of the range of possible meanings for some others.

Asking the right questions. The essence of good exegesis is learning to ask the right questions. Many misinterpretations are due to asking the wrong questions of the text. As you read your passage, ask yourself, “What were the concerns of the first audience?” and “Would they have asked these kinds of questions of this text?”

If the passage does not provide the answer or the details you want, then the question is probably not important for dealing with the text. The Bible was written for the faithful to find the way to heaven, not to answer all the questions of the idly curious.

There are six main subjects you can expect to learn about in Scripture: God, self, humanity, the meaning of life, help for living, and hope for the future. There are three basic questions the Scriptures answer: Who is the Lord? Who are we? What does He expect us to do?

Make a note of questions. Take note of any problems you see or questions you may have concerning grammar, definitions, concepts, people, places, or events. Often these become keys to greater insight to the passage and may become a pivotal point in your teaching.

Note repeated phrases or words. For example, if you are studying Ezekiel, one of the first things you will notice is the repetition of the phrase, “... then they will know that I am the Lord.” This becomes a real key for the understanding of the book.

Note recurring themes. One of Paul’s favorite themes is “righteousness is right relationship to God.” While that phrase never appears in his Epistles, the theme is reflected in almost everything he writes.

You cannot understand the teachings of Jesus until you come to grips with “The Great Reversal.” Once again, that term appears nowhere in the Gospels, but the idea is constantly repeated: “the first shall be last and the last shall be first.”

Note the author’s main concern. What is the overworking message the author intended to communicate to the first audience? What is important to the author?

Note the passage’s context. How does your passage make sense in the broader context of the particular book of the Bible you are reading? The biblical context is one, which runs in ever-widening circles throughout the entire book and Bible. However, it is best to begin by studying the immediate context of the particular passage of study.

First, state the main theme of the passages, which immediately precede and follow the one under investigation. Ask yourself how the theme(s) of these two passages affect the meaning and signifi-

cance of the one being studied. Also ask what the author's purpose was in organizing the material in this particular sequence.

Second, study the context of the whole book by looking at parallel passages in the book that deal with the same terms or theme. State what these contribute to the meaning of the passage. Important parallel passages can be found easily by using a Bible with cross references or by looking up key words in a concordance.

Third, study the context of the whole Bible to discover the overall teaching of the Scripture on this subject. This should be done by first looking at parallel passages in all the books by the same author, then in other books in the same Testament, and then in books in the other Testament. Evaluate the teaching(s) of the Bible on this subject and state how this contributes to understanding the meaning of the passage under study.

Remember, the more immediate context will probably contribute the most directly to interpreting the passage. However, it is the broader contexts that usually protect one from overemphasizing one truth against another. It is important that our understanding and teaching of the Bible reflect the balance of Scripture itself.

How does this passage make you feel? Encouraged or guilty, self-righteous or humble, glad or perplexed, loved or condemned? It is important for you to identify your "gut reaction" to the passage you are studying in order to effectively communicate it to your group. Be honest about how you really feel about the passage and not just how you "ought to feel" about it. Is there a difference between what you feel and what you think you ought to feel about the passage? Why?



How does the passage address you personally? What needs to happen between you and God before you can preach this text? What needs to happen between you and your brother before you can exhort others with this passage? Take time to pray and meditate on this.

Write out your own preliminary paraphrase. This is a suggestion for the more ambitious person. Obviously, a familiarity with the original languages is prerequisite to actual translation. However, a paraphrase based on a comparison of several versions of the Bible will enhance your understanding of the text immensely.

INTERPRETIVE

Only after we have thoroughly investigated the passage through observation, is it appropriate to begin the interpretive phase of study. At this point, an outline of the passage is very helpful.

An outline. This can be laid out in any format that helps you to get a handle on the flow of the passage at a glance. It should show how one thought flows to another in the passage.

Paragraphs serve to break the passage down into its major

themes and thoughts. An outline can show how one idea emerges as the main theme of the passage and how the other ideas of the passage serve that main theme. For the outline, summarize the content of the paragraph in a brief phrase in your own words and lay it out so you can see the reasoning of the passage. This becomes very important with narratives that link a number of stories together such as the Gospels. You need to ask, “Why are these parables grouped together?” or “How does this relate to what Christ just said?”

Grammatical outline. Identify the main grammatical components of the sentence (i.e., subject, verb, predicate, adjectives, and adverbs) and show how they all work together. This type of interpretation is often helpful in the study of the Epistles or other passages where the grammar is more complex.

Have issues or questions arisen from the text where a Bible Dictionary would help? You may have questions concerning the areas of: biblical theology (e.g., Justification, Sanctification, Predestination, Holiness); questions concerning geography, archaeology, history (e.g., “Where was the land of Goshen?” “What was so bad about the Assyrians?” “What kind of deity was Baal?”); areas of ancient life, customs, culture (e.g., attitudes toward the poor, attitudes toward women, expectations of the Messiah); or unfamiliar personages (e.g. “Who was Cyrus?” “Who was Mephibosheth?”).

The study of life. This setting is a special area of study sometimes called biblical introduction. It involves such issues as authorship, occasion, destination, and date. The aim is to understand the life situation of this particular passage and the document of which it is a part. This will involve understanding the author’s perspective, concerns, and disposition, as well as the specific nature of the audience. What was the recipient’s ethnic background, social status? Were they persecuted, or theologically confused?

One might think of the initial encounter with a text like eavesdropping on a telephone conversation in which we only can hear one party speaking. To make any sense of the conversation, we must know something about both parties and the reasons for the speaker’s comments (this will mean trying to find out what was spoken previously by the party we could not hear).

The best sources for this kind of information would be introductions, surveys, and commentaries. Introductions and surveys will give specific information for each book of the Bible. Old and New Testament documents are generally dealt with in separate volumes. A commentary will provide help for one particular book, such as the Gospel of Mark. In a good commentary, information can be found by way of a general introduction as well as discussion over the particular text or passage.

Key words. There may be words or terms in your passage that are key to understanding the text. There may be other words in your passage with which you are unfamiliar or have only a vague understanding.

Lexical vs. contextual meanings. It is important to keep in mind that a word has lexical or dictionary meaning as well as a contextual meaning. Dictionaries and lexicons can only give general suggestions of how a word may be used. Concordances provide listings of occurrences of words in their context and show how they are actually used. The concordance is the more precise tool in determining a word’s meaning in that you are able to examine examples of how it

was used in context.

Do problems exist that have not been resolved or questions that have not yet been answered by your study so far? Do you need to compare your interpretation against what others have said about your passage?

Consult a commentary. Only after you have completed the previous steps should you rely on a commentary. A good student of the Word does their own “digging” first. Each commentary must be judged on its own merits (or lack thereof). An excellent way to become familiar with commentaries and their use is *A Guide to Selecting and Using Bible Commentaries* by Douglas Stuart (Waco, TX: Word, 1990).

Special note on the Synoptic Gospels. Because of the significant amount of time spent by many Christians in the Gospels, it is worth mentioning some important aspects of studying passages within this kind of literature, especially the Gospels of Matthew, Mark, and Luke. These three Gospels are often referred to as “Synoptic Gospels” because they share much of the same material (The word synoptic comes from the Greek and means “of similar view”). This is due primarily to the fact that Matthew and Luke used Mark in writing their Gospel accounts. In light of this, it is often very helpful to compare these Gospels when they have parallel passages.

By comparing the passages one can often be alerted to the specific purpose and concern of the author. This could be reflected in a modification of the form, the use of different vocabulary, the omission of some part of the story, a rearranging of the sequence of events, or a different biblical context (i.e., different passages before or after the passage of concern).

This can be seen in a passage like Mark 10:46-52 and its parallels in Matthew and Luke. When comparing Mark with the other two, we see that Mark gives a much fuller description of both the blind beggar and the crowd. Mark alone also includes a reference to the disciples, includes the words, “call him” in the command of Jesus, mentions that Bartimaeus “throws his cloak aside” and uses the phrase “on the way.” One effect that Mark’s account makes is much more of the contrasting responses of Jesus and the crowd to Bartimaeus, the blind beggar. The result is that the major focus of this passage becomes “The call to discipleship: how does one qualify, and to whom is it extended,” instead of a miracle story or a lesson on faith.

This kind of approach to the Gospels is made much easier by using a Gospel parallel such as A.T. Robertson’s *A Harmony of the Gospels* (New York: Harper & Row, 1950) or Kurt Aland’s *Synopsis of the Four Gospels*. United Bible Societies; 26th ed., 1982)

APPLICATION

The final phase of Scripture study is application. The aim of application is to determine what significance the meaning of a passage has for your own life, church, and world, and to respond with obedience. At this point we will work to bridge the gap between them/then and us/now.

The process of application can be facilitated by answering four

questions:

1) What are the life issues to which this passage was addressed? Did it concern unity among believers, personal morality, a despairing situation, a call to witness, or social responsibility to one's neighbor? For example, in Mark 10:46-52, the major issues are whether the call for discipleship is to be extended to people like blind beggars and whether one qualifies for discipleship by his contribution or his need. What was God's message to the original audience in regard to these life issues?

2) Was there a truth to believe, an attitude to change, an action to take, a sin to confess, or a promise to claim? In the story of Bartimaeus, God's message was that the call is extended to blind beggars and one qualifies for discipleship by his need. One must respond to the call in total dependency.

3) What are the comparable contemporary situations in which these life issues are encountered? While there may not be many blind beggars on your college campus, there are students who are physically impaired, are social outcasts, and who ask all the wrong questions in class. There are many different kinds of people in college who are rejected by the crowds and often by the church.

4) How can the message of God be applied to these contemporary situations? God's message can be applied in much the same way. We need to extend the call to discipleship to the rejected and ignored of our campus. We need to make sure we are not keeping people from Jesus by withholding our friendship, having a bad attitude, or ignoring their questions. We also need to remember that the only qualifications for discipleship are a need for Jesus and the willingness to depend totally upon Him. This was all Bartimaeus had to offer.

HOW TO PREPARE A SERMON/TEACHING/BIBLE STUDY

If you have done the work of interpretation and have adequately answered the four application questions, then you have the material you need to prepare a good teaching. Here are some pertinent suggestions for preparing a teaching:

Select a subject. Allow sufficient time to pray and wait on God for direction for a single teaching or a series.

Develop a logical outline. Make the teaching clear and easy to follow. It should not be a hodgepodge of ideas, but should have a progression of thought that enhances your main thrust. Arrange your material to serve the theme. It may be cute, funny, brilliant, or profound, but if it doesn't serve the theme - throw it out!

Identify your audience. Consider the composition and needs of your audience and then adapt the vocabulary, illustrations, and application specifically for them. The same basic teaching should look different at the nursing home than it did at your college ministry meeting. Make sure your teaching relates well to your audience.

Determine the sphere and categories of application. Is the passage addressed to individuals or groups? Christians or non-Christians? The faithful or unfaithful? Are the life issues concerned with spirituality, relationships, social behavior, etc.? For example, 1 Corinthians 3:12-17 is often applied to individual spirituality when, in fact, it is addressed to how leaders build in the Church. We have been missing the message God intended through this passage.

Make the points memorable. Try to use memorable phrases or words for your main points where possible. Acrostics and alliteration may also help.

Incorporate illustrations. Remember, the illustrations must serve to illumine biblical truth, not vice versa. Illustrations from your own life or from peoples' lives whom you know are generally more powerful than illustrations from illustration books. Stories almost always hold people's attention more than abstract principles. Never use a student as an illustration without permission. Never use a current counseling situation as an illustration. If you want to make fun of someone, do it to yourself!

Construct your conclusion. Generally, you will want to avoid introducing new ideas in your conclusion, but build on what you have already said. Always answer the question, "So what do you want me to do?" in your conclusion. If you leave the conclusion open-ended, students will miss the point.

Plan some sort of response time. Provide opportunity for your students to take action on your teaching immediately. Some ideas might include: an altar call, a prayer of confession, a prayer of commitment, a prayer of commissioning, sentence prayers, prayer for one another, a song, silent prayer and meditation, an after-meeting activity, or an offering.

HOW TO PRESENT A SERMON/TEACHING/BIBLE STUDY

Be real. Let your preaching "persona" be in continuity with the person you are in everyday conversation. This is what it means to be "real." Students are used to listening to and evaluating speakers all day. You won't get away with being a fake. The real you coming out in your teaching is what makes it really interesting and special.

Target audience. Speak to the first semester students, not the one working on their doctorate. Never speak to impress, but to motivate. Be careful not to talk over the heads of your audience.

Project a warm presence. Make your audience feel like you have their best interests at heart; an audience can forgive almost anything except a self-serving speaker. Even if you must reprove your audience, let it always be in the context of love.

The miracle of preaching. Bear in mind that preaching/teaching is a miracle of the Holy Spirit. It is He who communicates spiritual truths to the hearers, regardless of your "performance."



For additional insight see "SPEAKING TO TODAY'S STUDENT" available at http://www.sfceurope.org/stud_resources.html

chapter 13

student missions

STUDENTS ARE STRATEGIC TO REACHING THE NATIONS

Christian students are vital to the evangelization of the world with the gospel of Jesus Christ. The history of our students' involvement with missions gives evidence to this belief. David Howard in *Student Power in World Missions* stated, "Students have always played a decisive role in many of the greatest forward movements of the church in world evangelism. It has been through their vision and energy that the church has often been propelled into renewed efforts of outreach." Historian, J. Edwin Orr, says student movements invariably develop a missionary trend, suggesting that student work has reminded the church of its missionary responsibility.

Gordon L. Anderson, president of North Central University in Minneapolis, Minnesota, USA in speaking on college revivals noted that in 1630 at the University of Paris, France, a revival resulted in missionaries going to Africa. While at the University of Halle, Germany, during 1710-1716, Count Nicholas von Zinzendorf got a burden for the lost which became the Moravian Missions Movement. In 1726, John Wesley, a student at Oxford University, England, organized a group on campus to study Scriptures and to reach out to the poor. This "Holy Club" would eventually lead to the formation of the Methodist movement. In 1759, students at King's College, Cambridge, England, would enter missions.



Revivals amongst university students occurred in 1816-1820 on campuses in Geneva, Switzerland, and Berlin, Germany. In 1877, the Intercollegiate Christian Union began at Cambridge University, England and eventually made its way to Canada and then the United States, and became what we know today as InterVarsity Christian Fellowship (IFES). In 1882, again at Cambridge, Dwight L. Moody spoke and revival occurred. In 1885, seven students sailed for China to work with J. Hudson Taylor.

In 1802, the president of Yale Universi-

ty, Timothy Dwight, regularly spoke apologetic messages. One-third of the student body accepted Christ. This revival spread to other campuses on the eastern seaboard of the United States. In 1806, a handful of students was the impetus for what is known today as the North America missionary enterprise. Samuel Mills, a first semester student at Williams College and four other students led the “Haystack Prayer Meeting”, which led to a “Great Awakening” in the USA. In 1888, Moody held a student conference at his retreat in Mt. Hermon, Massachusetts, USA. The result was the Student Volunteer Movement that saw thousands of young people go into missions around the world. The modern Pentecostal movement that began at the turn of the 20th century traces its roots to a Bible school in Topeka, Kansas, USA where a young female student, Agnes Ozman, was baptized in the Holy Spirit with the evidence of speaking in tongues.

The Jesus movement and charismatic renewal of the 1960s and ‘70s that swept the globe also touched university campuses. During the 1980s and ‘90s, a revival of confession and repentance spread to several Bible schools, Christian colleges, and some secular campuses.

Students actively involved in SfC have been disciplined and nurtured in Christ. They are emotionally and physically mature and yet still have a youthful vibrancy. Being a university student opens doors into many closed countries through teaching and entering as a student. Students will be instrumental in the end-time harvest for Christ. We cannot sit back and wait for a movement to arise from another place — we must respond and put our vision to action!

THE BENEFITS OF STUDENT MISSIONS IN THE LOCAL GROUP

GROUP GROWTH. Students that are involved in missions activities reap benefits. This is a biblical principle, and it is not surprising that it works. Dr. Oswald J. Smith, former pastor of the People’s Church in Toronto, Canada, lived out this principle before his congregation. God began to speak to Smith concerning giving to missions, and the offering taken at his first missions convention totaled \$3,500. Almost a decade later, the offering totaled \$597,000 (1972). By the mid-70s, the People’s Church was giving more than \$700,000 annually to missions. As a result, church attendance nearly tripled during this time, and to this day the church continues to increase its missions giving on an annual basis. Although Smith passed away in 1986, his missions legacy and challenge to the Church continues (excerpts taken from *The Challenge of Missions*, Smith, Operation Mobilization Literature Ministry, 1999 edition). “If God wills the evangelization of the world, and you refuse to support missions, then you are opposed to the will of God” (Dr. Oswald J. Smith).

SIGNS AND WONDERS WILL FOLLOW. Students involved in missions are thrust out of their realm of routine ministry and are forced to rely completely on the Spirit of the Lord. They experience the supernatural in new ways, and desire to be used in the same way on their local campus.

A HEART FOR THE LOST. Students involved in missions are actively involved in evangelism. Their scope and understanding of evangelism are increased. They begin to realize that evangelism is not as hard as they thought it was and that God can and will use

them to lead people to Christ. They are often exposed to new methods of sharing the gospel that have not been utilized on their local campus. As a result, they return eager to share Christ with their classmates, suitemates, and friends; there is a new sense of confidence and anointing.

A NEW PERSPECTIVE. For many students, their first cross-cultural experience will be a missions trip. They have heard on the news about people with great physical needs such as those suffering because of earthquakes, wars, flooding, and famine. They have also heard about the great spiritual need of the lost from missionaries. Now they have opportunity to meet those people and experience their need. The students' perspective changes when they see a 3-year-old orphaned child begging on the streets of Calcutta, or see an entire community living in the tombs in Cairo because it is affordable shelter, or listen to a 17-year-old fellow student in Kosova share how family members were violated and killed but how he miraculously survived.

A BURDEN FOR INTERNATIONAL STUDENTS. As students interact directly with people from another culture in their environment, the students' understanding of the culture, language, and people is greatly enhanced. In most cases, when students return from a missions trip, they desire to connect with students on their campus who are from the country where they served. This increases the outreach and effectiveness of the local campus ministry in reaching international students.

HANDS-ON MINISTRY. When students are involved in a missions experience, the success of that ministry is directly dependent on them; they become the missionary. They experience a great deal of ministry responsibility that they normally do not experience. The opportunity to preach in crusades and on street corners, the laying on of hands in prayer, the direct and deliberate confrontation of the forces of darkness, and the interaction of spiritual leaders from other cultures all work to rapidly develop and disciple a student in hands-on ministry that will enhance their effectiveness in the local campus ministry.

HOW DO WE RESPOND? GO, GIVE, AND PRAY

Go! Be a world Christian. Get a global perspective! Ask the Lord to enlarge your vision and your heart for the world. Be informed. It would be useless to go to another place without an understanding of the demographics, spiritual condition, or history of your destination.

God is not interested in using the elite, the gifted linguists (although understanding the language is beneficial), or the most eloquent speakers. He is looking for those who are willing and ready to serve Him in whatever capacity.

Give! Students have money. Maybe they don't have a lot, but they have money somewhere. Whether it is invested in their CDs, coffee, movie tickets, etc., students have money for what they value. SfC students should set the standard for giving because they value what Christ values. If His mission was to seek and save the lost, then our mission should be no different. How can we put this mission into practice through our giving? Give special offerings frequently throughout the year. This will increase faith and vision throughout

the group. Model giving as the leader. Make it a part of your lifestyle, and students will follow your lead. Fast and give the funds saved on not eating to missions.

PRAY! “Prayer does not equip us for the greater work. Prayer IS the greater work” (Oswald Chambers). SfC was birthed out of a need for a Pentecostal ministry on the secular university. Prayer places a greater emphasis on the Spirit of God working in and through our movement, so we make ourselves available to Him. The history of missions tells how the movement began as a result of PRAYER. This should be the central focus of why we go and why we give in the first place.

“By far the greatest need of modern missions is that of united, definite, importunate prayer” (“The Greatest Need for Prayer” by John R. Mott). Beyond all, the thousands of consecrated students who have given themselves to this work will never reach the great harvest fields of the world until there is absolute compliance with the human condition laid down by the Lord in His command, “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest” (Matthew 9:38).

TEN WAYS TO MAKE YOUR GROUP MISSIONS MINDED



1) Embrace the motto for missions: Go, Give, and Pray.

2) Pray for a nation or un-reached people group each week in your large meeting. Take five minutes each week during a prayer meeting to have a different student select a country and briefly highlight the demographics, history, religions, economics, and culture of the nation and people, and then have the student lead the group in prayer. **Use a tool such as “Operation World” by Patrick Johnstone. For more information visit <http://www.gmi.org/ow>**

3) Select a student missions coordinator. Select a student from your group to be the primary initiator of your weekly missions activities and special events. This should be a student who has shown a heart for the lost and the nations of the world and possesses the appropriate leadership qualities to serve.

4) Invite missionaries to speak to your students in your weekly meeting and small groups. They can help inform your students of current missions activities globally and various missions service opportunities, and their reports will challenge your students to the call and commitment of Christ’s Great Commission. As a result of their visit, your students will gain an increased knowledge and burden for another part of the world and will be encouraged to intercede for the missionary and his family.

5) Support missionaries monthly. Students have money for what is important to them. When they realize the importance of reaching the global lost for Christ, they will want to give; provide the opportunity for them to do so. If you challenge the students to give and model missions giving, you will be surprised at how liberally they will give. Where they give their money, they give their prayers as well.

6) Schedule an annual missions convention. Each year have a special missions emphasis week. Invite missionaries to challenge your students to Christ’s Great Commission in small groups and in your large group as well. Challenge students to give to missions. Challenge them to go and to serve both short-term and long-term

assignments. Have a special missions dinner to emphasize a people group or country. Feature a special prayer emphasis for the nations of the world and the global lost.

7) Missions small group. Have a small group devoted to the study of God's heart for the global lost. *Until The Whole World Knows*, by Alicia Britt Chole, is an excellent tool and resource in a small group setting. **Visit the Web site www.onewholeworld.com for more information.**

8) Weekly intercession for the nations. Have a special weekly prayer meeting to pray and intercede for the nations.

9) Don't just send. GO! As the primary leader of the ministry, model missions. Lead a short-term team annually from your group on a cross-cultural missions trip. Don't be the coach or just a player, be the captain of the team and lead them.

10) Provide opportunities for your students to be directly involved in missions each year. Serve with a missionary your group supports or with one who has visited your local group. Continue to challenge your students to serve in long-term capacities as well.



chapter 14

reaching international students

MAKE DISCIPLES OF ALL NATIONS

The mission of Christ (Luke 11) and the Church (Acts 1) is to make disciples of Jesus Christ in all nations. Many different nations under heaven heard the gospel on the Day of Pentecost in Jerusalem. This was possible because of the nature of Jerusalem in the first century as a strategic city and center of world trade, culture, and religion. Peter, on the Day of Pentecost, preached to people from all “nations under heaven.” Those who heard the gospel from Peter and were converted took the gospel of Jesus Christ to their own lands.

Today we are seeing a parallel situation as people of all nations gather on our campuses. The university has become the new strategic center where the “nations” are gathering. We could say that many of our universities are a mini-United Nations.

Historically, we have viewed foreign missions as an overseas effort and home missions as a work amongst our own culture groups and people. However, the world has quickly changed into a global village. Changing times demand we revise our traditional view. The foreign mission field is coming to us, and it is imperative that we utilize this God-given opportunity to reach internationals for Jesus Christ while we can.

WHY ARE INTERNATIONAL STUDENTS A STRATEGIC MISSION FIELD?

1) International students are the future leaders of the world: someday they will return home to assume leadership positions in business, education, and government.

2) International students come from more than 200 nations of the world: approximately one-third of all these students come from countries “closed” to traditional missionaries.

3) Millions of dollars will be saved for the kingdom of God through this unique missionary approach. The students or their home countries, instead of the missionary and supporting churches, pay the costs of transportation and language study.

4) International students, when they return home, have the skills to influence many persons with the gospel: they already know the

language, culture, climate, and food. They do not need to apply for visas. They have credibility, respect, and influence. No missionary budgets must be raised. They are more likely to survive and minister in countries hostile to Christianity. They know how to reach their own people with the gospel and to use their influence to open doors for others.

5) Each international student represents a key to opening a closed door to some unreached part of his society: it may be a door to key families or to the media network for spreading the gospel.

WHAT UNIQUE CHALLENGES DO INTERNATIONAL STUDENTS FACE?

Have you ever traveled to a different country? No doubt you arrived full of excitement. You observed new scenery and obvious differences in culture and mannerisms. You tried to use your classroom language study and soon realized there was a gap between your studies and conversational skills.

If you stay for several weeks, the differences in gestures, smells, sounds, food, and dress that once fascinated you will begin to create frustration and homesickness. Your fascination is replaced by a desire to withdraw; even small things begin to bother you. Feelings of isolation and rejection become more common. Although you tried to prepare for it, culture shock has you in its grasp! What you have just recalled is a common experience for countless thousands of international students in countries around the world.



Here are a few challenges you face in meeting international students and a few examples of what international students must endure.

FALSE IMPRESSIONS. When you actually meet an international student, you may not be impressed. Differences in dress, mannerisms, and language may deceive you. They may not measure up to your cultural expectations. You may be tempted to look down upon or even ridicule an international. Remember, looks are deceiving. Don't forget, international students are the future leaders of the world and often the "cream of the crop," whether we realize it or not!

LANGUAGE. A significant challenge for internationals is picking up the language of the country in which they are studying. Internationals easily become confused with the slang and idioms that dominate our conversation.

LACK OF FRIENDSHIP. Sadly, it is common for international students to spend several years in their host country and never experi-

ence genuine friendship. Surveys indicate most international students never make a lasting host nation friendship.

Despite the challenges internationals face, we must remember they are real people with real needs and the same real feelings we have. Someday they will be influencing and shaping the course of their home countries. We can make a difference in their lives and consequently in the future of the world. Some will listen to the gospel; many will not! Some will decide to follow Jesus; others will only want our friendship. Their response is not the primary issue! We simply are to obey the clear commandment of God to love them unconditionally.

“For the Lord your God ... loves the alien, giving him food and clothing. And you are to love those who are aliens” (Deuteronomy 10:17,18). God’s character hasn’t changed. His purpose is the same. He loves the alien and stranger who live among us. He wants us to do the same!

THE FOUNDATION FOR INTERNATIONAL STUDENT MINISTRY

The irreducible minimum for effective ministry, especially among international students, is servanthood. A good servant will be committed to meeting needs. An international student’s needs are many: arrival needs, orientation needs, language needs, legal needs, social needs, emotional needs, affirmation needs, and spiritual needs. The gospel of Jesus Christ integrates evangelism and compassionate service into a balanced whole.

The priority of all ministry is to proclaim the lordship of Jesus Christ. That message must be substantiated by the lifestyle of the servant of Jesus Christ. How is servanthood best exhibited in a person who desires to minister to international students? The answer to this question is in five stages.

CONTACT. Where do we make contact with internationals? Most universities have a special office or center with a full-time staff that coordinates activities and services for international students. The person in charge is often called the “foreign student advisor” or “director of international student services.” The kinds of services they seek to provide could include: greeters who meet students at the airport, volunteers who provide temporary housing until the student can find permanent housing, and host families who invite students into their home for meals or to go on outings on a monthly basis.

The contact stage should focus on demonstrating servanthood, meeting needs, and showing genuine care that will lay the foundation for genuine friendships. First impressions are important. During the initial contact period, we must demonstrate love and respect.

CONFIDENCE. Effective communication requires that we win the confidence of internationals. It is vital that we build trust into our relationships. Without it, we will have no credibility in our message. This is best accomplished through developing genuine and lasting friendships.

Internationals are intelligent young people. They will see through motivations. People can tell if we really care about them. When you only invite them to a Bible study, they eventually will conclude your only interest in them is religious. Many internationals want to know why Christians only want to convert them, and few really want to be their friends. This is tragic! When you fail to

build confidence and establish friendship, you will find it difficult to minister to them at any level.

COMMUNICATION. Although you begin with friendship, you also must clearly communicate the good news of the Kingdom. The easiest way to do this is through one-on-one situations with students who already trust you. Remember, you are an ambassador to internationals. Everything you do and say reflects your “home government.” As an ambassador of Jesus Christ, you must act and speak accordingly, never resorting to pressure, manipulation, or deception.

In SfC it is our goal to demonstrate respect to all internationals, regardless of their race, sex, culture, or religious background, and to be sensitive to their various needs. Specialized problems (e.g. immigration, academic) should be referred to the appropriate university officials.

When sponsoring a special program for internationals, you must be honest in the publicity. An accurate description of the program should be included in all publicity. Programs publicized as social events must be limited to that context. Programs with a religious content must be clearly stated as such.

At no time should you resort to manipulation or pressure in order to change the beliefs of internationals. Respect for the beliefs of others and an openness to true dialogue should characterize any attempt to share one’s faith.

COMMITMENT. As you faithfully reach out to internationals, many will commit their lives to Christ. How do we know the true spiritual condition of a person? We must depend on the Holy Spirit, ask probing questions, and commit ourselves to patience. The ethics of the Kingdom require us to be diligent in these matters.

As with any discipling, the discipling of internationals must focus on three primary areas: commitment to the person of Christ, commitment to the body of Christ, and commitment to the work of Christ. Therefore, train the new believers in Christ to pray, worship, study their Bible, be committed to other believers, experience the spiritual gifts, and witness to their friends.

COMMISSIONING. Your task is not complete until you equip and commission internationals to reach others for Christ. At this last stage you must focus on leadership development. Your final goal is to produce leaders who will be able to impact their home countries. Jesus sent out the 12 and the 70, and gave special training to three men: Peter, James, and John. Jesus didn’t only teach about leadership, He gave His disciples opportunities to lead. Find ways for international students to minister and commission them to appropriate places of leadership, in keeping with their growth and maturity in Christ.

HOW TO START A MINISTRY TO INTERNATIONAL STUDENTS

Check your motivation. Don’t even attempt a ministry to internationals if your only motivation is to convert them! You know not to do this with a regular student. Treat internationals with the same level of respect and common sense.

Start by befriending one international student. International student ministry is labor and relationally intensive. Start with just one new international friend. International students network quick-

ly with each other, however. When you befriend one, you will quickly have opportunity to meet their international friends.

Show respect and relax. They make great friends! You will truly enjoy getting to know your new international friend. There is no reason to feel nervous or tense. If you demonstrate your respect and appreciation of them, they will be eager to respond to you. So relax!

Enlist volunteers. There are two basic ways to enlist volunteers. First, you can handpick volunteers from the local church or campus ministry and invite them to an informal presentation in a home. The other approach is to sponsor a special presentation during a main church service or large group meeting on campus. Since the needs of internationals are quite varied and diverse, you will need

Your task is not complete until you equip and commission internationals to reach others for Christ.

to approach this ministry in a team concept.

Take part in group activities planned by the international student community or by the university. Participate in activities where the international is most comfortable.

Your new international friend will be eager to teach you about other cultures and ways of life. If you get involved in their world, they will probably respond to your invitations.

Invite them to your group activities — both those with and without a religious focus. One thing especially will attract an international — free food. In this way international students are just like regular students. Or invite them over to your apartment and ask them to cook something from their country for you and several of your friends. One rule: make sure you communicate clearly whether there will be religious activity (i.e. worship, Bible teaching) occurring or not.

Respond to their curiosity. Avoid proselytizing. However, friends will eventually talk about what is most important to them. Also, invitations to spend time with you around religious holidays provide open opportunities to explain the meaning of the holiday for a Christian. Don't mistake curiosity about Christianity for openness to the gospel. But nevertheless, respond to their questions.

Communicate effectively. Build on common ground. Simplify your vocabulary by trying to avoid idioms, slang, or theological terms. Reduce the rate of your speech. Use lots of illustrations and stories. Respond to their feedback. Rely on the Holy Spirit.

Expect God to send a sovereign move of His Spirit. God empowered the Church on the Day of Pentecost by infilling internationals in Jerusalem with His Holy Spirit. As the consummation draws closer, it should not surprise us to witness the Lord again baptizing gatherings of internationals in His Spirit. God desires to bless all the peoples of the earth. As we reach out in love, we must also believe that God will move in a sovereign way, that He will raise up a mighty army of internationals returning to every nation with the good news of Jesus Christ!

TIPS FOR RELATING TO INTERNATIONAL STUDENTS

- Maintain consistent contact with your international friend.
- Respect his or her beliefs and values.
- Develop a reciprocal relationship by learning and receiving from internationals.
- Adjust your schedule as necessary.
- Minister to the whole person - his or her spiritual, emotional, intellectual, and physical being.
- Share your faith naturally and depend on the power of the Holy Spirit.
- Be patient.

THINGS TO AVOID

- Don't make fun of things that are different or don't make sense to you.
- Don't accept the mindset that your culture is best.
- Don't patronize internationals (e.g., treating them as if they are inferior or helpless).
- Don't befriend an international for the sole purpose of converting him.
- Don't deceive an international about the true nature of a religious event.
- Don't abuse the university's host family program for your benefit.
- Don't use high-pressure tactics to cause internationals to respond to the gospel.
- Don't expect quick results.

THE BOTTOM LINE: SERVING, SHARING, AND SENDING

SERVING: God calls us to servanthood. Servants are willing to meet the felt needs of internationals. Internationals experience many cultural adjustments after arriving in a new country. We need to help them understand our culture and teach them basic survival skills. We can help them find adequate housing and teach them basic skills concerning shopping, checking accounts, rental agreements, safety tips and the local language. Most of all, we need to provide genuine friendship. Internationals will not care how much we know unless they really know how much we care.

SHARING: Every international student has the right to hear a clear presentation of the gospel in terms that are culturally relevant. The focus of this ministry is on sharing the gospel in the context of genuine friendship. Therefore, this means that we do not use manipulation, pressure, or deception. The Holy Spirit does not need our fleshly efforts. He is the hidden persuader who will complete the work as we faithfully witness to the gospel and demonstrate the fruit of the Spirit. When we approach this ministry with such a philosophy, we will see much fruit and maintain open doors with officials at local universities.

SENDING: The ultimate goal of this ministry is to see internationals return home and make an impact for the kingdom of God

among their people. Some will become key lay leaders, others effective church planters. The sending principle means that we equip them with basic discipleship and leadership skills. It is important that we allow internationals to be leaders now. We must entrust ministry responsibility to them so they can truly develop their God-given gifts. We must show respect and allow internationals to even teach us.

chapter 15

principles for effective Long-Term Campus Ministry

STAGES OF DEVELOPMENT

These principles can be seen in three consecutive stages of development: (1) Foundational for Competent Growth, (2) Necessary for Sustainable Growth, and (3) Evidence of Excellence in Growth. By using these principles as evaluation tools, a ministry can determine how to specifically strengthen its approach on campus.

COMPETENT GROWTH

The first stage contains three principles basic to laying a foundation for a healthy fellowship on campus. These principles are especially valuable to those starting or re-starting a ministry on a university campus.

CLEAR VISION FOR YOUR CAMPUS. Everyone is writing vision statements. Too often, however, these statements are just letterhead fodder. For a vision to stand out, it must reach beyond the purpose of church growth slogans to a purpose that has been distilled in the soul by God. It must be sincere to be motivational. It must be specific to be reproducible. It should be demonstratively different from the vision stated by other groups on campus. The bottom line: If it is clear that God is taking you somewhere, students will come along.

DYNAMIC, ENGAGING WORSHIP.

Worship teams must work hard to interrupt the passivity of our TV culture and compel the group to encounter God. However, having great music doesn't guarantee an encounter with God. Whether the challenge is overcoming a "concert mode" or increasing musical excellence, ministries must find a way to facilitate corporate worship that engages everyone involved. Dead time and disorganiza-



tion in corporate worship will kill commitment, especially among newcomers. Effective ministries work hard to have well-organized gatherings that at the same time do not appear artificial. The bottom line: If students interact with God and each other in worship, they will react with commitment to the group.

SERMONS WITH PRACTICAL HELP for real-life situations. If the main portion of the meeting is a talk, then the actual impact of that time must be evaluated frequently. No one wants to listen to just information. Spiritual hype wears thin even faster. Sermons should have sound hermeneutics, sincere stories, specific applications, and supernatural expectations. The bottom line: If you say things that can help people change, they will listen to what you say.

NECESSARY FOR SUSTAINABLE GROWTH

The second stage, Essential to Sustainable Growth, includes three principles valuable for ministries experiencing little growth or those wanting to take their effectiveness to another level.

COMMUNICATE A DOABLE PLAN. Every vision needs a detailed plan that makes all of the “what and when’s” clear. If you don’t have a plan or if your plan is not clearly communicated to your campus group, you will waste time and tire people. Good questions that can help evaluate the do-ability of your plan are: Can students repeat the plan readily? Is a graphic representation of the plan included in leaders’ notebooks, on posters in the main meeting area, etc.? The bottom line: If students see that a plan works, they will work the plan.

DEVELOP FRIENDSHIPS. A leader can’t be close to everyone in the group, but he must be committed to those he mentors. Division in leadership is the root rot of vision. It starts underground, unseen. If left untreated, it will infect the entire plant. On the other hand, campus ministries that gain a reputation for offering a place where significant friendships are formed will never lack for students. The bottom line: If you care for the people you work with, they will care about working together.

ENCOURAGE EVANGELISM. Evangelism never happens without a lot of thought and planning. Successful groups are deliberate about giving students frequent evangelism opportunities. Students must participate in evangelism that is user friendly and ongoing, or the growth of the group will be limited. By injecting evangelism ideas at the planning stage of every event, a group will piggyback gospel proclamation onto everything they do. Always explore creative and varied ways of doing evangelism. Maximize group awareness on campus by providing deliberate opportunities during the natural seasons of evangelism like Christmas and Easter. The bottom line: Do something evangelistic often, and your group will grow.

EVIDENCE OF EXCELLENCE IN GROWTH

The most effective ministries - those that want to help train mature and skillful disciples - master the first two stages and then go on to apply the following additional principles that produce true excellence in growth.

GIVE DETAILED TRAINING prior to job delegation. Delegation without training creates a demoralizing déjà Vu, burning out people

over and over again. The bottom line: students must be given the tools to complete the task before they are burdened with the expectation to complete the task.

MAKE PLANS TO INCREASE THE NUMBER OF SMALL GROUPS. If small groups are just mini-versions of the main meetings, then a campus ministries leader can expect sporadic attendance and frustrated leaders at all of the meetings. Instead, leaders must teach small groups that they exist to multiply and that the format should be completely different from the large group meetings. Christians will bond deeper and mature faster when the common purpose of the small group is evangelism. The bottom line: Make small groups the place where Christians learn to live out the gospel in front of non-Christians, and your group will grow.

FOCUS ON FIRST SEMESTER STUDENTS. There are two types of campus ministries: those that rebuild every few years and those that reload every single year. If the focus of the ministry year in and year out remains on first semester students, the group will do well in reaching upperclassmen as the younger students grow and are disciplined. However, if the ministry focuses on upperclassmen, it will find itself re-pioneering, almost from scratch, every three to four years.

PRACTICE DISCERNMENT regarding the schedule and workload. A leader must decide what the group will NOT do. Doing too much is a powerful growth inhibitor. Some part of all leadership meetings should contain discussion of whether or not the ministry is trying to do too much. Many ministries make the mistake of taking into account the time it will take to execute an event but not the time and energy it will take to promote the event. The bottom line: If you know what not to do, you will do everything better.

Imitating the surface look of these principles will not produce growth. A ministry can, however, learn from these principles and find ways to adapt the lessons to their particular situation with great success.