

DR DEREK

MINISTRY LEADERSHIP TRAINING COURSE



A
PRACTICAL
GUIDE TO
BECOMING
A WORLD
CHANGER

BOOK - 14
LEVEL
MINISTER

ENGLISH

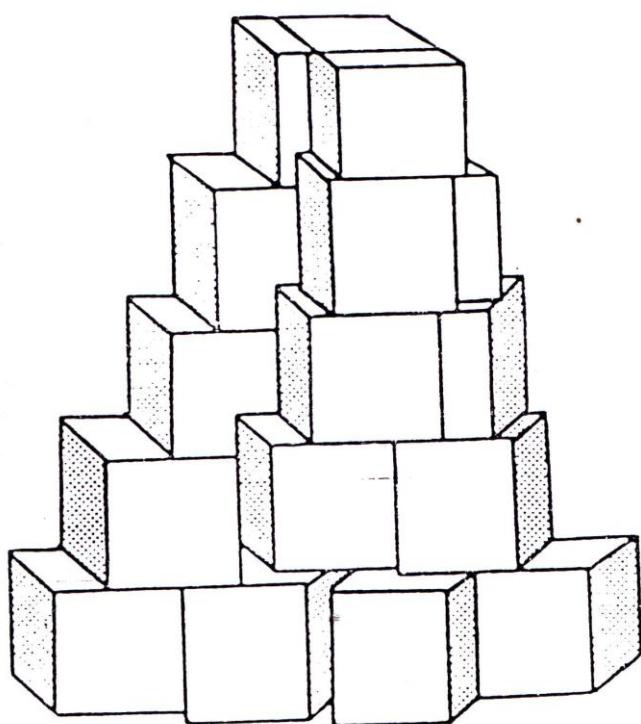
MINISTRY AND LEADERSHIP TRAINING COURSE

Level: **MINISTER**

Study book no: 14

LEVELS:

5. **Minister**
4. Leader / Pastor
3. Group or Cell leader
2. Disciple
1. Beginner



Bible Study Course to grow to spiritual maturity making every believer in Christ a minister and to increase in effective and efficient ministry!!!

Easy to use for self-study as well as to teach others!!!

MINISTRY AND LEADERSHIP TRAINING COURSE

PURPOSE:

- TO KNOW HIM, THE ONLY TRUE GOD

(Growing / Maturing)

- Josh. 1 : 8, "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success."
- II Pet. 3 : 18, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and to the day of eternity. Amen."
- II Tim. 1 : 15, "Study to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."
- Col. 1 : 27b - 28, "Christ in you, the hope of glory, Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ."

- AND TO MAKE HIM KNOWN TO OTHERS!

(Multiplying / Reproducing)

- II Tim. 2 : 2, "And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also."
- II Tim. 3 : 16 - 17, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."
- Eph. 2 : 10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."
- II Pet. 1 : 8, "For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ."

<u>PRINCIPLE:</u> "For from Him and through Him and to Him are all things!" (Rom. 11: 36)

(INCREASING IN KNOWLEDGE; MATURING IN CHARACTER; USING SPIRITUAL GIFTS)

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MORE BIBLICAL PRINCIPLES OF CHURCH PLANTING

Chapter 1 - What do we mean by "Church?"

For most people the word "church" means one of three things:

- Firstly, a building in which people meet to worship God.
- Secondly, people performing religious activities together.
- Thirdly, a denomination. E.g. the Methodist Church.

The truth is: a church is NOT a building, but it is a company of redeemed people!

In that first instance, where a church is perceived to be a building dedicated to the worship of God, there are frequently many other features built into the picture. Most of these ideas are not from the Bible, nor the model of the early church, but from Western church tradition. I refer to the idea of a building, which is designed and erected in a style suitable to preaching to a captive audience of worshippers. Associated with these traditional ideas are pulpits, platforms, aisles, altars, organs, and in the "Historic Churches", naves, chancels, vestries, candles, confessionals, even steeples and spires, and a whole host of other religious trappings. Unfortunately, this concept has been freely "exported" from the West, and adopted in almost every nation where the Christian Gospel has taken root. This typically Western style of concept has helped to strengthen the conviction of many who perceive that "Christianity is a Western religion". I personally feel that it is very sad to see the Church of Christ represented in this manner. Christianity was certainly never intended to be a "Western religion." It was birthed in the Middle East and in Asia Minor and it was from there that the great missionary journeys were launched which eventually brought the Gospel to Europe and the Western world. Amidst all this emphasis, even Christ is usually been represented as a Caucasian. Many sacred paintings depict Him as a blonde haired, Caucasian type, which is far from the truth. His appearance would have that of a Middle Eastern Jew and the message He presented had strong overtones of classic Judaism. However, the Gospel was not solely for the Jews either. It is the message of God's love, and Christ's redemption for all mankind. The Gospel is the Good News for all men. Its message is to be preached in the entire world for a witness to every creature.

The Church is not a building.

The first error in this concept is the idea that a church is a building. The second is that it is a particular style and type of building designed to accommodate the religious activities alluded to in the previous paragraph. Let us make it very clear that a church is NOT a building of any kind. The Church of Jesus Christ is not comprised of bricks and mortar, or of timber board or bamboo. The true Church is comprised of PEOPLE, saved by the grace of God through faith in Jesus Christ and His atoning work.

As we face the task of church planting, let it be firmly established in our minds that we are not talking about erecting religious buildings. This is certainly not the primary concern. It is perfectly possible, feasible and scriptural for a "church" to function fully without a religious building! In fact, it may, in many instances, function more effectively in some facility that is not obviously religious, nor Christian. In some cultures, it is much easier for people to attend some place that is not clearly Christian. It has also become extremely expensive in many places to erect a building; the cost of land and of building is exorbitant. It is also a fact that the religious style of building is not conducive to many activities other than preaching and congregational worship. I believe that the contemporary church needs to expand its activities beyond the traditional preaching and worship syndrome. It should be a center for community activities too, but I will speak more about this later when we deal with the establishing of a local church.

In order to move with the great harvest that God is planning to give, we need to break the mental mould we have of what constitutes a "church". Certainly, we need to open our minds to new innovations and concepts, which will supersede the old models, and particularly those models that are blatantly and obviously Western. One of the features of the new move of God will be churches

that are culturally authentic and appropriate for their national setting. For example, the Church in Indonesia should be Indonesian, not Western. The Church in the Philippines should be manifestly Filipino. It should not be draped with Western trappings. Nor do these churches need to adapt Western styles of worship. For too long it has been perceived by missionaries that the culture of the people in "missionary nations," is inherently evil and should be completely abandoned. They have blithely substituted their own cultural trappings, i.e. Western world culture, considering them "more civilized," and therefore more Christian! In fact, much of it is pagan in origin.

Western Culture is not sacred!

Not only is Western Culture not sacred, in many instances it is down right decadent! Missionaries from Western Nations who have imposed their cultural baggage on to the peoples of their adopted nation have usually done them a grave disservice. There is nothing Biblical or sacred about much of the Western culture, and there is an ugly brashness and humanistic pride about those who obviously feel that there is. Many missionaries, who tenaciously cling to their native culture, wonder why they have such limited success amongst their-adopted people. It is because in refusing to incarnate themselves into the life style of their adopted nation they intimate some measure of superiority, which is unacceptable to those they would seek to influence.

The "Western Church" model is:

- Non-Biblical.
- Culturally inappropriate.
- A dying species.

It is based largely on Intellectualism, Materialism, and Skepticism.

What then is a "Church?"

The Greek word most frequently translated "Church", in the New Testament, is "Ecclesia". The Latin equivalent of this is "Ex-Calleo" meaning: to "call out." Therefore, a church is a company of people who have been called by God. Out of the world system and into relationship and fellowship with Jesus Christ and with their fellow believers. Perhaps the simplest definition of a church would be: "A company of like minded believers who meet together in Christ's name, to worship God, to edify one another, and to endeavor to bring others into the Kingdom of God." Possibly the simplest description of a local church is the one which Jesus gives us in Matt. 18:20. "For where two or three are gathered together in My Name, there am I in the midst of them. "

Think "Congregations or Fellowships," rather than "Churches"

If we can get ourselves accustomed to the concept of congregations, rather than churches, we can more readily free our minds from the traditional humanistic ideas of "church", and focus instead on the Biblical image of what constitutes a church. Begin to think about "Congregation Planting" instead of Church Planting, and then your vision will center upon:

- People, rather than buildings.
- Redemption, rather than religion.
- Infiltrating communities, rather than hiding in ivory towers.
- Building the Kingdom of God, rather than enlarging denominations.

Unfortunately, there are not many churches, which are mature enough to function on such a simple, yet biblical premise. The situation has been complicated by doctrinal positions, denominational affiliations, religious traditions, ecclesiastical practices, etc. The criteria for membership in many modern churches has become complicated by requirements of doctrinal persuasion, liturgical practice, and a host of human traditions. Requirements for church membership have been made increasingly complex and complicated through the years until we have gotten far away from the original New Testament pattern. One sometimes wonders whether the early church apostles would be able to obtain membership in many contemporary churches!

As we approach this vital subject of Church Planting, I would like to encourage you to think of a church in its simplest, most basic form. I want us to try to get back to the model of the early church. Let us endeavor to visualize the local churches of the New Testament and pattern our thinking and planning upon them, purposing to plant churches which are as close as possible to the original pattern!

Later on we will discuss the nature and criteria of the early Biblical model.

Keep it Simple Saints.

Most people have heard of the "Kiss Principle", which is generally rendered: "Keep It Simple Stupid", but I am changing it to "Keep It Simple Saints".

One of the obvious differences between the teaching style of Jesus and that of most modern preachers is that Jesus took the most profound subject and made it delightfully simple, whilst many modern preachers take the most simple of subjects and make it profoundly complicated.

The "kiss principle", is meant to serve as a reminder that we often have the tendency to make things much more complicated than they really need to be. Effectiveness is not achieved by complicating issues but by simplifying them. We are going to try to keep the issue of Church Planting as simple as possible. In this way, many more people will be able to understand it and function in it. As those persons go out into the field their simpler approach and style is going to be appreciated and accepted by many more people.

It was said of Jesus that the "common" (average, ordinary) people heard Him gladly". Mark 12: 37.

- Jesus identified Himself with the average person.
- He spoke their language.
- He did not condemn them
- He provided practical solutions for every day problems of life.
- He proclaimed "Good News" to them.

Aim to impact and attract the "average people."

The message and methodology of Jesus was not designed to appeal to an intellectual minority, or a religious elite, but was simple, plain, and easily understood by the masses. His ministry went right to the very heart of where His audience was. It appealed powerfully to a strong segment of the community. He was, to use a modern term, "on the people's wave-length." They eagerly anticipated His coming. They hung on to every word He spoke. They followed Him for miles around the countryside. They pressed in upon Him at the water's edge. They neglected to eat their normal meals; so eager were they to feed their souls on the Bread of Life with which He fed them.

What do we mean by Church "Planting?"

This a term frequently used to describe the initiation, commencement, or pioneering of a new congregation or church. Obviously, the idea of "planting" is an agricultural term that possibly evolves from the Biblical emphasis on "ploughing, sowing, watering, reaping, harvesting, and conserving", all terms with which the people of Israel were extremely familiar. They were for the most part; a rural, agriculturally employed people and these concepts were very much apart of their life. In addition to this, the analogy of planting has some important analogies, which potential Church Planters should bear in mind.

In the process of planting, we need to consider the importance of:

- Finding the right ground in which to plant.
- Sowing the right seed in the right season.
- Preparing the land prior to planting, removing rocks and impediments.
- Breaking up the fallow ground.
- Sowing good seed into the good ground.
- Sowing into ground that has been softened by the seasonal rain.
- Caring for the crop. Fertilizing it is necessary. Watering it regularly.
- Weeding.
- Diligently tending it until the time to harvest
- Gathering in the harvest at the appropriate time and season.

We will consider these principles more carefully later in this study when we discuss strategies for Church Planting.

The Certainty of Harvest.

A further encouraging idea from the concept of planting is the certainty of harvest, a principle and a process that God Divinely initiated from the beginning of man's presence on the earth.

Gen. 8:22, "While the earth continues, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. "

David also tells us, in Psalm 126: 6, "He that goes forth weeping, bearing his precious seed shall DOUBTLESS come back with rejoicing bringing his sheaves with him. "

This powerful law of the inevitability of harvest has been built into every aspect of life on this planet. Amongst many lessons we may learn from, it is the fact that if we sow, we shall reap, if we are diligent to carefully observe the Divinely instituted Laws of Nature, we will definitely reap a harvest. So with Church Planting, God has certain principles we must observe. Let us try to discover and consider together these principles so that "He that sows and he that reaps, may rejoice together." (John 4: 36)

Please remember this:

- Church is not a building; it is a company of redeemed people.
- Think of "congregations," rather than "churches."
- Do not equate church with a particular pattern of religious activities.
- Aim to impact and attract the average person. (There are more of them than any other kind!)

Questions:

1. Can you name three things, which would appeal to the average person?
2. Can you name three things that should attract people to your church?
3. Name three principles, which one should regard when preparing for a natural harvest.
4. How might you apply these principles to planting a new congregation?

Chapter 2 - The Biblical Pattern

As we seek for Biblical principles of Church Planting, the obvious place to which we must first turn our attention is the book of Acts, the historic account of the founding of the early church. My personal conviction is that this is not only a historic record of the event, I believe it to be a "pattern" -a biblical model of how a church should be planted and established and how it should function. Let us turn our attention so some of the salient points.

1. The promise of Power. Acts 1: 8. (Dunamis)

Jesus said, "But you shall receive power after the Holy Spirit comes upon you and you shall be witnesses unto Me in Jerusalem and Judea and Samaria, and unto the uttermost ends of the earth".

Here, we have the first key to the book of Acts. A key, which opens the door of our understanding to all that transpires in the following record. An indispensable factor without which we cannot expect to emulate the deeds of the early church. We ignore this principle to our own impoverishment Which ever way one may wish to interpret this statement of Jesus, there is an inescapable conclusion that He was clearly referring to the disciple's need for a supernatural empowerment through the anointing or endowment of the Holy Spirit. Such an endowment was forthcoming in chapter two, and the evidences of it were clearly seen in the lives and ministries of the Apostles.

It has frequently been said that this book might have better been named, "the Acts of the Holy Spirit", or more specifically, "some of the acts of the Holy Spirit." It has also been suggested that there is a profound significance in the fact that there is no "Amen", at the end of the book, indicating that this was not the end of His mighty Acts - further chapters were still to be written. These subsequent acts fill the pages of church history. Many great Acts of the Holy Spirit have also been evidenced in the 20th Century and Bible predictions give us strong reasons to anticipate that the most dramatic manifestations of the Spirit's power will occur towards the end of this Age, and prior to the return of

Messiah to earth.

The prediction of Jesus began to be fulfilled 50 days after His declaration, when on the Day of Pentecost the Spirit was poured out upon His disciples. From that time they also began to fulfill the remainder of His prophetic statement, becoming His witnesses in Jerusalem, Judea, Samaria and ultimately to the literal ends of the earth.

2. The Importance of Prayer. Acts 1:14.

We must never forget that this history of Church Planting began in a prayer meeting! Nor should we ever underestimate the power and necessity of prayer as an essential and indispensable factor in every kind of spiritual activity, and particularly in Church Planting. Plans and programs are essential too, but these must be birthed in the place of prayer. It was as the leaders of the church at Antioch ministered to the Lord in fasting and prayer, that they received revelation and instruction concerning the first great missionary program.

If you are a potential Church Planter; conscious of the call of God on your life to engage in this type of ministry, then begin to pray earnestly about it, spend quality time before God in prayer. Talk to Him about your calling, but even more importantly, wait before Him, listen for His voice, seek His direction. As you fellowship and commune with God in this manner, the Spirit of God will begin to quicken certain things to your awareness and understanding. It is before God in prayer, that the burden and vision of His heart is communicated to you. It is in this setting that He begins to lay a certain task upon you.

The point that I am making is to emphasize the importance of prayer and the guidance, which is so often made available to us at such times. Let me heartily encourage you to intensify your prayer life. Only God knows what surprising and exciting things may happen in your life as a direct result. This Church Planters Training Course is not primarily about methods and techniques; it is about spiritual ministry, of which the combustible fuel is prayer.

3. The Power of the Spirit. Acts 2: 1-13.

Suddenly, on the Day of Pentecost, the promise of Jesus was fulfilled with the arrival of the "Other Comforter" Immediately dramatic changes and transformations, which were obviously a direct result of the new empowerment of the Spirit, began to occur. The most notable and obvious of these occurred in Peter. His initial call to discipleship, recorded in Matt. 4: 18-22 was filled with promise. Jesus called him from fishing on the Galilee and promised him, "Follow me and I will make you a fisher of men."

Shortly afterwards, at Caesarea Philippi, Matt. 16: 13-20 he was greatly favored and blessed to receive the heavenly revelation of the true identity and Messianic role of Jesus. "You are the Messiah, the Son of the living God." But sadly, a little while later, Jesus had occasion to rebuke him for his self-confidence and presumption. (Matt. 16: 21-23) In the weeks immediately prior to the Day of Pentecost, his life had evidenced some disappointing indications.

His denial of Christ, Matt. 26: 69-75 marked a sad decline in his spiritual development, as he denied any knowledge of Jesus on three occasions. Further to this he returned to his previous calling as a Galilean fisherman, John 21:1-14. At the crucifixion, he is conspicuously absent. It would seem that his spiritual life is in a decided decline but the power of Pentecost changed all that.

After Pentecost Peter is a transformed person:

- Prior to this experience he appears to be somewhat cowardly. Afterwards he is courageous and bold.
- Previously he was timid and afraid. Afterwards he is fearless.
- Previously he is self confident and boastful of self. Now, his boasting is of Christ.
- Previously he denies any knowledge of Jesus. Now he boldly proclaims Him to the masses.

How typical of the abundant grace of God, that the one who had denied Christ three times, is chosen to be the spokesman on this important day at the inception of the Church!

4. The power of Preaching.

One of the evidences of the Spirit's power upon Peter is his ability to preach the Word with power and authority. His proclamation becomes a model for us.

He preached in the power of the Spirit.

He preached under the anointing of the Spirit.

He preached the Word of God.

He preached Jesus, crucified, buried, resurrected and ascended.

He preached Jesus as the Son of God.

He preached Him as God's Messiah. (The Anointed One, the Christ)

He preached Him as LORD.

He preached the forgiveness of sins.

He preached repentance, water baptism and the infilling of the Holy Spirit.

He brought his listeners to a point of decision.

He clearly urged them to, "save (separate) themselves from their untoward generation."

He saw his converts "added to the church." Acts 2:41.

5. The Emphasis of his message.

The crescendo of Peter's message was reached in verse 36, when he proclaimed, "God has made that same Jesus, whom you crucified, both LORD and CHRIST." It was this statement, beyond all else that he said, which powerfully arrested and convicted his audience. It brought them all to a point of serious decision and caused them to cry out, "What shall we do?" Had Peter given a title to his message, it might well have been, "Jesus Christ is Lord."

This must be the underlying theme of all our preaching and teaching too, for it is the foundational theme of the Gospel of the Kingdom. I know that Jesus is our Savior, Healer, Burden bearer, Counselor, Advocate and much more. However, above and beyond these things, HE IS LORD!!! We compromise the message of the kingdom if we proclaim Him as anything less than that. The preaching of his lordship embraces all aspects of his ministry yet announces that He is ultimately and supremely KING OF KINGS AND LORD OF LORDS.

6. Heart Conviction.

Acts 2:37 tells us that the listeners were "pricked to their hearts." This is a quaint way of saying that they were brought under deep heart conviction. They were gravely disturbed. They were troubled in their spirits. They were agitated. They were convinced of their guilt before God and they cried out with some degree of distress and anguish, "please tell us what we must do to rectify the situation." They clearly recognized and acknowledged the need to make some appropriate response to God and were willing to do whatever was required.

One thing, which appears to be noticeably, and sadly lacking in evangelistic services today is "old fashioned heart conviction."

We rarely see people disturbed and distressed, crying out fervently, "What must we do?" This is obviously due to certain factors and we would do well to try to examine what some of these reasons are. Let's briefly consider what some of them may be:

- A. Inadequate emphasis on prayer.
- B. Insufficient Bible content in our messages.
- C. The modern tendency to preach "sermons" rather than "messages from God."
- D. A diminished anointing because of our reticence to apply forthright, un-compromised proclamation.
- E. A fear of fully yielding to the proclamation dynamic of the Holy Spirit.
- F. A reticence to make the personal application as strong as it should be.

7. The power of true Repentance.

When faced with the cry, "What must we do?" Peter did not compromise the requirement. He did not issue "decision cards", or require them to "repeat this simple prayer after me", nor sign a church membership card. He fearlessly and plainly confronted them with the need to REPENT.

The call to repentance has largely been discarded in modern evangelism. It has been substituted with clichés like, “give your heart to Jesus”, or “accept Jesus as your own personal Savior”. However, these are not biblical models. They are the clichés we have invented to make it easier for people to receive Jesus. In substituting these ideas for the biblical emphasis on repentance, we have done our listeners a grave disservice. The first word, which Jesus spoke when He commenced His public ministry, was "Repent." (Mark 1:14.)

True repentance is the key, which opens the door to salvation.

- Repentance is essential to receiving true forgiveness and pardon.
- It is essential to the healing of the inner man.
- It is essential to life transformation.
- It is a pre-requisite to the indwelling of Christ within.
- Water Baptism is a meaningless religious ritual unless it is preceded by true repentance.

8. The Lord added them to the Church.

Please make special note of the fact that it was the Lord, who added converts to the Church, and that immediately after "the Lord added three thousands converts to the Church", the process of discipleship began. The new believers were exhorted and encouraged to:

A: Continue steadfastly in the Apostles' Doctrine

The word "doctrine", in its original usage, had a different meaning than that which is generally applied today. The modern usage conveys the idea of a theological summary of what one believes on a particular biblical subject. However the original use of the word signified -"manner, or style of life". Thus the "Apostles' Doctrine", indicated the "Apostles' manner of life", or life style. It was not so much a theological statement of what they believed so much as the style and quality of life they lived because of what they believed. This use of the word doctrine is clearly seen in its application in 1 Tim 4:16; 1 Tim. 5:1-2; Titus. 2.1-8.

For some three years Jesus had personally taught them how the Father wanted them to live He had taught and modeled the principles of the Kingdom. In their presence, He had encouraged and exhorted them to emulate His example, and to live as He did. To embrace and live by the same principles that He lived and taught. Thus the Jesus life style, became the Apostles' manner of life also.

Doctrine is not a religious, theological, academic or philosophical issue. It is a loving, practical, serving way of life; a lifestyle worthy of the name "Christian."

B: In Fellowship

Koinonia, the word translated “fellowship”, means: partnership. Partnership with God and with one another. It indicates a strong, consistent, reliable and enduring relationship. For example, it is used to depict the marriage relationship, i.e., the "strong partnership of marriage" It is also used to depict a business partnership in which the parties are wholly committed one to the other.

The New Disciples were fully COMMITTED to Jesus Christ, and totally COMMITTED to each other. The Apostle John says that our partnership is with the Father, and with His Son Jesus Christ, and ALSO WITH ONE ANOTHER. (1 John 3: 7).

The same quality of relationship that had been established between God and themselves had also been established between the believers. When they were joined to God through Christ, they were joined to each other too. When God became their Father, they became brothers and sisters. Our relationship with one another is just as real as our relationship to God. We cannot be related to God, without being related to each other. We cannot be committed to God, without being committed to each other, "He that says, 'I love God', but does not love his brother is a liar." (1 John 4: 20.). The members of the early church were wholly committed to God and to each other and this committed company was the Kingdom of God on earth.

C: Breaking of Bread

And they "broke bread from house to house" each day does not necessarily mean that they celebrated Holy Communion or the Lord's Supper. It means that they shared hospitality and meals together.

They visited in each other's homes, enjoying communal meals, getting to know each other better, and solidifying their relationships. We can usually get to know a person much better over a meal than by sitting in church with them. Many Christians attend the same church for years but never really get to know each other beyond a superficial knowledge. How can we ever become willing to "lay down our lives for each other", if we do not even share hospitality together?

Their communal meals were also a sign of their covenant relationship. The making of a covenant relationship was usually accompanied by the sharing of a communal meal together and whenever they ate together, it enhanced that relationship and openly declared it.

D: United prayers

The fourth thing in which they continued steadfastly together was in united prayers. There is an important sequence to observe here. It was precisely because they steadfastly observed the first three principles that they were able to effectively function in the fourth area. True unity in prayer can only be achieved when the parties involved are properly related to each other. United prayer is much more than merely having a number of people in one room together. Suppose we have fifty people praying in one room. Though they are all Christians, they are not necessarily united by that quality of relationship and mutual commitment that releases the tremendous power of a united petition. However, if those same Christians are steadfast in the Apostles' manner of life, common commitment, covenant relationship and sharing meals together, they develop a unity, which is evident when they pray together. (Acts 4:24.) When such people pray together the place is shaken by the power of God. (Acts 4:31)

9. Praising people. (Acts 2: 47)

This final verse in Chapter 2 is extremely important. It outlines some imperative factors in the first church to be planted, namely:

The early church was a praising church

It was clearly and easily recognizable as such. Praising God characterized that church. It was clearly identified by this element. There was obviously a considerable emphasis upon this priestly function. We should always encourage new converts, by teaching and example, to become people of praise. We should teach the members of the newly formed congregations to develop a strong emphasis on praise and worship. I personally believe this to be an essential factor if the remaining features of this verse are to be present.

Strong praise and worship is important in a church because it:

- Releases the people spiritually
- Attracts a special anointing of the Spirit
- Unites the people in harmony
- Releases the joy of the Lord which is our strength
- Binds principalities and powers (Ps 149: 8)

The church enjoyed favor with the local population

The local populace had great respect for the Church. Just as Jesus had gained great respect and popularity with the average citizen so, His church enjoyed the respect and confidence of the people.

The Lord added to the church daily

It was precisely because of the nature and disposition of the Church that God joined to it the many people who were repenting and turning to Him. I believe that God challenges a church thus, "When you are prepared to care for the people as I want them cared for, I will send people to you".

10. Power Encounters

Acts 3. Introduces us to a factor, which became an intrinsic feature of the early church. In today's terms it is called a "Power Encounter". It highlights the supernatural aspect of the Gospel. The authority, power and ability to minister supernaturally into a felt-need situation, to administer the healing, delivering power of God through the redeeming Name of Jesus. "And His Name, through

faith in His Name, has made this man strong" (healed, whole, well.) (Acts 3: 16)

The importance of the Power Encounter cannot and should not be ignored. It was an intrinsic and indispensable factor in the effectiveness of the early church which cannot be underestimated.

A Power Encounter occurs when the Power of God confronts the power of Satan. The power of God accompanies the proclamation of God's Kingdom. The power of Satan confronts it in the form of maimed humanity. A battle ensues, and victory and ascendancy through Jesus' Name, forces Satan to capitulate yielding the territory to the Kingdom of God.

Some accompanying results of Power Encounters:

= Signs follow the preaching of the Gospel, as Jesus predicted.

Mark 16: 17-18, "And these signs shall follow them that believe. In My Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

= Wonders and Miracles will validate the Authority of the message.

Acts 2:22, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you. "

= Meets real needs of people.

The great variety of Power Encounters recorded in the Bible illustrates the many types of human needs, which are ministered to through the Gospel. The sick, infirm and afflicted are healed. Demoniacs are delivered. Captives are set free.

= The Name of Jesus is exalted. (Acts 3: 16)

= Many effectual doors are opened.

Throughout the Biblical history of the early church, there are many recorded instances where the miracle power of God has opened effectual doors of utterance to the Gospel. How we rejoice that, contrary to the opinion of some, that power has been available ever since and is still available today. Throughout the world today there is a tremendous harvest taking place and multiplied thousands of people are entering the Kingdom of God. Scenes of great revival and accelerated church growth are taking place in South America, Asia and to a somewhat lesser degree in many other parts of the globe. In almost every case where dramatic growth is evidenced, the presence of effective Power Encounters are to be found.

I am personally persuaded that there is soon to be a greater harvest ingathering than at any time in church history. I believe it will be a worldwide phenomenon in which God will "pour out His Spirit upon ALL FLESH." I am further convinced that it will be a revival characterized by mighty Power Encounters. I believe that many thousands of new congregations will be birthed and the doors to these incidences will be opened largely through the biblical keys of Power Encounters.

11. From Addition to Multiplication.

In the early days of the Church, there was exciting growth as God added new believers to the Church.

Acts 2: 44, "And the Lord added daily to the Church those who were being saved."

Acts 5: 14, "And believers were the more added to the Church. "

However, when we reach Acts 6, we find the Church moving into a new accelerated dimension of growth, expressed as multiplication. Acts 6: 7, "And the number of disciples multiplied greatly in Jerusalem. "

This illustrates the pattern of true revival, which gathers momentum and accelerates from addition, to multiplication. Such growth patterns are extremely exciting but they can also bring their own problems for which we must find the biblical answers.

12. Introduction of Administration. Acts 6: 1- 7.

As the early church grew numerically there came a greater need for adequate administration. In the initial stages, before this was in place, the church was functioning well with a minimum of emphasis on administration and organization. However, as the number of believers increased dramatically so

the need for proper organization became more urgent. Even the fact that this growth was occurring in the context of a spiritual revival did not mean that the growth was without potential problems. People are people whether they are in a revival or not, and as such they need to be properly organized. The Apostles recognized that some concrete steps must be taken and began to make provision for more staff and personnel to join them. They saw the need to:

- # Prioritize their calling. "It is not wisdom that we should neglect our spiritual ministry in order to engage in administration"
- # Choose sufficient suitable fellow workers e.g. seven men.
- # Establish appropriate criteria, e.g. full of Holy Spirit and wisdom
- # Recognize and appoint them v6
- # Delegate specific responsibilities.
- # Issue appropriate authority.

The beneficial result of these measures was immediately obvious in the continued accelerated growth of the Church. Acts 6: 7. The Word of God increased. The number of disciples in Jerusalem increased greatly. A great company of priests became obedient to the Faith.

13. Stephen, the first Christian Martyr. (Acts 7)

The new company of disciples (deacons) initiated in Chapter 6 began to show fruit in several other ways too. Two of those appointed, namely Stephen and Philip, quickly moved on from organizing the distribution of food to the role of preachers and miracle workers. Let us consider the case of Stephen first.

In Acts 6: 8 we read, "Stephen, full of faith and power, did great wonders and miracles among the people." A short time earlier he had been deemed suitable material to be a Church Administrator. (Acts 6:5). He had met the required criteria set for this role, being "of honest report, full of the Holy Spirit and wisdom." He obviously functioned efficiently in this role, together with the other six men. Soon we discover him in another role, doing great wonders and miracles among the people. It seems quite obvious that he had been serving some kind of spiritual apprenticeship and that God had now "promoted" him. This underlines a principle frequently observed in the work of God. That God usually entrusts His work to those whose hands are already engaged in service for Him. If you want to become a servant of God, start serving Him somewhere now and in His time. He will promote you. Unfortunately his new sphere of ministry was short lived (Acts 7: 54-60). Stephen, the newly ordained preacher became the first Christian martyr. Standing by, consenting to his death was Saul of Tarsus. Who can tell how profoundly this incident affected him and how much his dramatic conversion might be attributed to the powerful message of Stephen and the courageous manner in which he prayed that "this sin may not be laid to their charge."

14. The Revival at Samaria. (Acts 8: 5-25)

The second of those two young administrators was Philip. Shortly after his appointment as a deacon, we find him "going to Samaria, to preach Christ unto them." (Acts 8:5.) Let us briefly examine some of the aspects of his successful ministry there.

- His sincere desire to serve God was evidenced in his willingness to serve as a deacon (Acts 6).
- His appropriate and exemplary character. Of good report (reputation), full of the Holy Spirit and wisdom.
- His servant spirit, willing to wait upon tables.
- He went down to the city of Samaria. His desire and willingness was translated into action.
- He preached Christ to them.
- They gave heed with one accord.
- Hearing his words.
- Seeing the miracles that he did.
- Many were delivered from demonic forces.
- Many were healed of palsy and lameness.
- There was great joy in the city.
- They believed his message concerning the Kingdom of God.

- Many were baptized in water.
- Many were filled with the Holy Spirit.
- The revival reached many other villages of the Samaritans.

15. Philip's Soul Winning activities. (Acts 8:26-40)

In the middle of the great revival in Samaria, the Angel of the Lord instructed Philip to leave Samaria immediately and journey towards the south, to the road that goes from Jerusalem to Gaza. In the natural, this might have appeared to be folly. To leave the scene of a great revival and go to the desert even to minister to an important person as the Ethiopian Eunuch. God's ways are frequently beyond our understanding but as we look back on church history we can recognize the wisdom of God's strategy, for the conversion of this man led to the opening of a whole new area of the world to the Gospel.

We must always be sensitive to the voice of God and obedient to His every instruction. This can be so important in the matter of Church Planting. If you should have a clear word of instruction from God, no matter how unlikely the prospect may appear, be obedient. More can be accomplished through one specific step of obedience than from years of human effort.

16. The Conversion of Saul. (Acts 9.)

The greatest antagonist of the Church until this time was Saul of Tarsus. He persecuted the new believers without mercy, sending many of them to prison and not a few to their deaths. On the way to Damascus, with the intention of bringing believers bound to Jerusalem, he was dramatically arrested by the personal appearance of Jesus. Struck from his horse, and falling to the ground, he immediately surrendered to the Lordship of Jesus saying, "Lord, what will you have me to do?"

Paul's conversion opened a glorious new chapter in the history of the early church. We read, "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied." - the growth of the early church was under way and would soon spread to every part of the world. Paul's conversion experience was unique in many ways but there was a factor, which ought not to be unique to him -his immediate and complete surrender to Jesus as his Lord and Master. This is meant to be the pattern for all conversions (Romans 10:9) "and confess that JESUS CHRIST IS LORD."

QUESTIONS:

1. How important was prayer to the birthing of the early church?
2. In what ways did the Pentecostal experience transform Peter?
3. Name three things, which Peter's Pentecostal message emphasized.
4. How important was repentance in the emphasis of Peter's message?
5. State three reasons why we do not see more evidence of repentance today.
6. In what four things did the early church steadfastly continue?
7. Give three reasons why Praise and Worship are important to a church.
8. Please name three things, which Signs and Wonders produced in the early church.
9. Please name three things, which the Apostles looked for in choosing Deacons.
10. Name five things, which happened when Philip went to Samaria.

Chapter 3 - Evangelistic Models in the New Testament

In the previous chapter, we have briefly traced the birth and beginnings of the Church up to the conversion of Paul. We have seen some of the principles and methods employed by the Apostles as they preached Christ and began to establish local churches in Jerusalem, Judea and Samaria. We shall now continue through the book of Acts, tracing the origins of some of the early church congregations

and the manner in which they came into being.

The Church at Philippi.

In Acts 16:11-40 we find the record of Paul's initial visit to Philippi and the first contacts he found there. Three important events transpired during this first visit and probably all of them were instrumental to some degree in the formation of the church, which was subsequently commenced there.

- He meets a remarkable woman.
- He exorcises a demonized girl.
- Experience revival in the prison.

His visit to Philippi appears to be somewhat by chance for he and his party had initially wanted to go to Ephesus, or failing that, to Bithynia, but God had indicated that it was not yet His time for either of those places. (Acts 16: 6- 7). Immediately afterwards Paul had a vision in the night of a man from Macedonia crying, "Come over and help us," and they began to make their way there arriving in Philippi, the chief city of that part of Macedonia.

Coincidence or God -incidence?

It is interesting how "circumstances", can frequently result in a fruitful activity for the Kingdom. Sometimes certain events can appear to be 'coincidental', when they are really 'God-incidental.' I have experienced this several times. Visiting a place without having any real purpose in being there and then sensing that God wanted me to accomplish some task there. We need to be spiritually alert at all times.

An Influential City.

Philippi was an important Roman colony, named after Philip of Macedon.

Some referred to it as a "transplanted Rome." It served as a Roman garrison town for the area, and was also a great centre of commerce. Its location was extremely strategic for that particular area.

These are some of the things of which we need to be conscious as we prayerfully consider appropriate places in which we may try to plant new churches:

- The size of the population.
- The prosperity and influence of the people.
- The strategic location of the city.
- Its importance to the surrounding area.
- Its suitability as a base from which to later evangelize the locality.

As we observe the journeys and ministry of Paul it becomes obvious that he deliberately chose to evangelize strategically placed and influential cities whenever possible so that he could then use them as a base from which the Gospel might spread throughout the surrounding areas.

A Remarkable Woman.

On the first Sabbath, Paul and his team went to the riverbank where a prayer meeting was regularly held. It was here that they made the acquaintance of Lydia, a successful business woman who appears to be the leader of the group of women who prayed and worshipped there. Lydia was an excellent contact for a number of reasons.

- * She had an open and receptive heart
- * She had a spiritual disposition.
- * She was a respected and influential person.
- * She was a successful and wealthy woman.
- * She obviously had strong leadership qualities.
- * She had a large home, capable of housing the four men in addition to her household and for accommodating gatherings of believers.

Shortly after Paul's initial contact with her she and her family were baptized and Paul and his companions stayed in her home. Obviously, this first contact with Lydia was extremely important and critical to the subsequent founding of a church in Philippi.

Make sure that you prayerfully discover the contacts that God may have prepared for you in a town

or city to which He is leading you. They are usually the key that will open wide the doors of opportunity and ensure the successful planting of a church there.

A Power Encounter (Acts 16:16-18)

As the new church was being established, Satan endeavored to discredit and ruin it. He tried to accomplish this through a demon-possessed girl, who began to cry out, "These men are servants of the Most High God, who show us the way of salvation." The words she spoke were true. What Satan was trying to do was to discredit the church by implying that this girl was associated with it, but Paul discerned his intent and delivered the young woman from the evil spirit.

Once a new congregation is being effectively, established Satan will frequently mount some kind of attack against it, so be prepared.

However, he often oversteps the mark and defeats his own purpose as in this case. Ultimately this successful Power Encounter served to further assist in the establishment of the Philippians' church.

Revival in the Local Prison (Acts 16: 23-34)

Once a new work of God commences it is amazing how God begins to open more doors of opportunity and utterance. The imprisonment of Paul and Silas, which could have appeared to be a huge set-back for the church, eventually added to its growth through the dramatic conversion of the chief jailer and his family. This is undoubtedly one of many such incidents that caused Paul to declare, "The things which have happened to me have fallen out unto the furtherance of the Gospel." (Phil. 1:12)

When one is committed to evangelism and church planting, it is exciting to see how frequently the "circumstances" of life fall into patterns favorable and conducive to the "furtherance of the Gospel." Opportunities exist all around us for the promotion and growth of the Kingdom and we need to keep spiritually alert to recognize them and to seize them for Christ.

The Church at Thessalonica. (Acts 17: 1-9)

The Church in Thessalonica was a direct result of the visit and ministry of Paul and Silas following their release from prison in Philippi. The journey from Philippi to Thessalonica was about 160 kilometers and a synagogue provided an excellent point of contact for the launching of this new work. Despite extremely strong resentment and opposition, the contacts they made persevered until a strong church was established there. Paul actually wrote First Thessalonians to commend the faithful saints there for their dedication to Christ, each other, and the work of the Lord. Several interesting things here will interest potential Church Planters:

A The Church at Philippi, which they had recently planted, sent money, on at least two occasions, to help with the Apostle's support as they labored in Thessalonica. (Phil. 4:15-16)

B: Paul also helped to provide his own support by engaging in manual labor. (1 Thess. 2:9; 2 Thess. 3:7-10).

C: Although their ministry commenced in the synagogue, most of their converts were not from the synagogue but were idolatrous Gentiles. (1 Thess. 1: 9).

D The Apostles faithfully proclaimed the Crucified and Resurrected Jesus as the Messiah (Acts 17: 3).

E They also proclaimed Jesus as King and taught concerning the Kingdom of God. This is abundantly evident in the charges brought against them, which accused them of teaching things which defied Caesar's decree, namely "that there IS another king, one Jesus."

This charge clearly indicates that Paul taught "the things concerning the Kingdom of God", as he did in many other places. As the Thessalonians epistles later show, he also reclaimed that the Messianic Kingdom will be established at the return of Christ (1 Thess. 3:13; 5:1-11; 2 Thess 1: 5-10; 2:14 cf. Luke 23:2; John 18:33-37).

F: Amongst those who initially responded to their message were some Jews, many God-fearing Greeks, and not a few prominent women.

THE THESSALONIAN MODEL

Acts 19: 1-6; I Thess. 1 and 2.

The Epistles provide for us a fascinating glimpse into the life of the early church in its various locations as it spread across Asia Minor and into Europe. Paul and numerous of the other Apostles were now constantly engaged in missionary journeys and wherever they went local churches were planted. In this early period of their history, the churches were still in their infancy and needed regular visits from the apostolic bands.

The churches were still quite basic, simple and unsophisticated, without complex structures or organization. The believers were bound to each other by their common faith, love and hope, rather than by legalities of church membership and formal structures. This can be attributed to some degree to the fact that they were still quite young and undeveloped. However, I believe that there is also an indication here of something which God actually intended to remain in the church throughout the ages. He intended that it should be, and remain, an Organism, rather than an Organization. He wanted the church to retain some essential aspects of its primitive simplistic nature.

Obviously, growth demands more organization and management. The more people you are responsible for, the more you need to organize things properly to avoid disorganized chaos. But there are ways and methods by which this can be accomplished without sacrificing the spontaneity, simplicity and enthusiasm, which typified those early days.

The introduction of administrators in the Jerusalem church (Acts 6:1-7) undoubtedly set a pattern for many of the other young churches and in this model we see a marriage of simplicity and efficiency. We witness principles of appointment and delegation, which apparently solved the problems that arose in the church and yet managed to retain an uncomplicated simplicity of methodology. It was also a system, which obviously provided the right kind of training and experience to graduate many of the "deacons", into the apostolic ministry, e.g. Stephen and Philip.

Although the New Testament churches were quite distinct and different from one another, there were still numerous common denominators that became typical of those early churches and from which we can still learn much in this modern day.

Let us take a brief look at the planting and early nurturing of this infant church in Thessalonica.

1. THE CITY OF THESSALONICA.

The arrival of Paul and his companions in Thessalonica is more than coincidental. There are some solid reasons why Paul and his companions decided to plant a new church in this city, and why God motivated Paul through a vision of a man from Macedonia, exhorting them to, "Come over and help us." (Acts 16: 9-10). It seems clear that Paul had developed a mission strategy for world evangelism and that he used this strategy as frequently as possible and tried not to deviate from it. He refers to his strategy in 2 Corinthians 10: 14-16, alluding to it as his "rule" or "measure", a set of principles to which he held when endeavoring to "preach the Gospel in regions beyond." (v.16)

Part of his strategy appears to be as follows:

= He planned to preach in new places where the Gospel has not previously been preached. "And not to boast in another man's line of things made ready to our hand." (2 Cor 10: 6b).

"And so I have made it my aim to preach the Gospel, not where Christ was named, lest I should build on another man's foundations. " (Rom 15: 20)

= He went to large, strategic centers, establishing a church there and using it as a base from which to evangelize that region. He did not plan to go to every place himself but to establish a strong centre in a strategic city and trust that God would raise up laborers and ministers from that city to go into the surrounding areas with the Gospel. It was for this reason also that he aspired to visit Rome. (Rom 15: 22). It was also because of this strategy that he established a church at Antioch, so that from there he could reach into the vast area surrounding that city. (Acts 11:19-26).

A - IT WAS THE CAPITAL CITY.

Thessalonica was the capital city and commercial centre of Macedonia. It was also the chief seaport of this Roman province and ranked equally with Corinth and Ephesus, the main ports of Achaia and

Asia.

B - IT WAS A LARGE CITY.

The population of Thessalonica at that time is thought of to be approximately 200,000 people, which was a very large population in those days. This factor alone constituted a tremendous challenge. The great mega-cities of our day also present an enormous challenge to the contemporary church. One of the reasons why this is so is the very fact of the multitudes that live there. Where there is a huge population there is a tremendous challenge to evangelize that people. Their sheer weight of numbers constitutes a challenge. Many of the largest cities of our day are virtually un-evangelized. This is particularly true in the great cities of Asia.

C - IT WAS STRATEGICALLY LOCATED.

The city was located on the main route from Rome to the Orient and thus had direct and regular contact with many other important cities, which could be easily reached by either land or sea. This made the possibility of traveling in and out of the city to adjacent areas very feasible and convenient.

D - IT HAD A COSMOPOLITAN POPULATION.

Besides the native Greeks, many Romans lived here. There were also many people from Asian and Oriental cities, and many Jews and proselytes to Judaism. The local synagogue was an influential one catering for the strong Jewish population and for the numerous Greek proselytes who lived there. This also constituted a challenge and an attraction for Paul. One of the reasons why Jerusalem had been such an ideal launching pad for the church was its cosmopolitan population. This was particularly true during the Feast of Pentecost when there were devout Jews present from many parts of the world. Their gathering together in Jerusalem was opportune for the launching of the church because the new converts had come from these many different places. Once they had been discipled and grounded in the faith, persecution scattered them in every direction and wherever they went they proclaimed the Gospel. So the church at Jerusalem was not a simple local church comprised of Israeli Jews, it was a diverse, cosmopolitan congregation. Many of these converts were ultimately to take the Gospel back to their homelands and to their own cities.

E - IT WAS A RENOWNED COMMERCIAL AND TRADE CENTRE.

Its strategic location and accessibility by land or sea made Thessalonica a favored and important commercial and trade centre. The many businessmen who lived there, together with many others who passed through from time to time, made it extremely attractive to other traders and to Paul and his mission's strategy.

2. THE MISSIONARY TEAM.

Paul first preached in Thessalonica during his second missionary journey. Silas, Timothy, Luke and possibly several others accompanied him. Having such a team is an immense advantage. (Obviously if you had such men as these in your team, you would expect something mighty to happen!) However, even though your team may not be comprised of such illustrious ministers as these, you will still benefit enormously if you are able to assemble a team.

Some of the obvious benefits of team ministry are:

- A greater concentration of spiritual maturity and ministry.
- A greater variety of ministries, evangelists, pastors, teachers, etc.
- More prayer power is available to you.
- There is mutual encouragement.

Let us consider for a moment the nature and characteristics of these workers as perceived by the Thessalonians:

- * They had already suffered for the Gospel of Christ. (1 Thess. 2:2)
- * Their motives were pure. (1 Thess. 2:3)
- * They did not use empty flattering words. (1 Thess. 2:5)
- * They were not covetous. (1 Thess. 2: 5b)
- * They were not burdensome to the people. (1 Thess. 2: 6)
- * They were gentle with the new believers, as a children's nurse with her charges.

* They imparted their souls, as well as the Gospel. (1 Thess. 2: 8)

* They were also firm, as good fathers should be. (1 Thess. 2: 11)

All this, that their converts might, "walk worthy of God, who had called them to His Kingdom and glory." (1 Thess. 2: 12)

3. **THE MANNER IN WHICH THE GOSPEL CAME TO THEM.** (1 Thess. 1 :5)

A- IT CAME BY WORD.

The Good News must inevitably be shared in word. There must be a communication, proclamation, and explanation of the Good News and this involves verbal or written expression of the message.

B- BUT NOT IN WORD ONLY.

Having just stated that the Gospel must be conveyed by word, we must now also add that the word alone is not sufficient. There are necessary accompaniments to that word in order for it to be fully effective

C- IT CAME ALSO IN POWER OF THE HOLY SPIRIT.

The message was conveyed in the energy, power and authority of the Holy Spirit.

D- IT CAME WITH "MUCH ASSURANCE."

Initially the "much assurance" refers to the messengers who brought the good news, they were personally fully assured of the authenticity and validity of the message they brought. Some of the reasons why they were so confident were:

- Their personal experience of the power and effectiveness of their Gospel.
- The results they had seen everywhere the Gospel had been proclaimed.
- Their message was thoroughly biblical.
- The Holy Spirit gave them assurance wherever they proclaimed their Gospel.
- The recipients can only experience assurance if the messengers are themselves assured "If the trumpet gives forth an uncertain sound, who will give heed to it?" (1 Cor. 14: 8).

4. **THE RECEPTION OF THE GOSPEL.** (I Thess. 1 :6)

a) THEY RECEIVED IT IN MUCH AFFLICTION.

The advent of the Gospel into Thessalonica aroused considerable antagonism, persecution and affliction. They new believers were made the targets of venomous attacks from the unbelievers. It is amazing how such persecution can serve to strengthen the roots of an infant church. The very powers, which would seem to threaten the existence of the church, become the mortar that cements the believers together.

b) WITH JOY IN THE HOLY SPIRIT.

Persecution without, but joy within, has frequently been a hallmark of true faith. Joy from the Holy Spirit is not dependent on external circumstances. The Holy Spirit does not only rejoice when things appear to be going well He rejoices at all times. Knowing that the ultimate triumph of the Gospel is inevitable. As we allow the Spirit free expression within us. He manifests that joy in our lives.

c) THEY TURNED FROM IDOLS.

Their lives and life styles were completely transformed. Whereas previously had been captivated and enslaved by idols, they had now turned from (repented of) idol worship. The message of salvation had liberated them from the captive spirits of their idols and freed them to worship the one, true and living God.

d) THEY NOW "SERVED" THE LIVING GOD.

There is a parallel link between the two conditions, which both compares and contrasts them, i.e. "They had turned to God from idols to serve the true and living God. "As they had once been dedicated and devoted to their idols, now they were dedicated and devoted to the living God. With a similar yet even greater zeal than they had held for their idols, they now enthusiastically gave themselves to the service of God.

e) THEY ANTICIPATED THE RETURN OF GOD'S SON FROM HEAVEN.

They lived in the light and consciousness of Christ's return. Not in the sense that they were "all packed

up and ready to go”, but rather that they conducted their lives with an awareness that Christ would one day return and they would all stand before His judgment seat to give account of their works for Him. This attitude has a powerful cleansing and therapeutic effect on one's spiritual life. The Apostle John says, "Whoever has this hope, purifies himself even as He (Christ) is pure." (1 John 3: 3).

5. THE NEW BELIEVERS' RESPONSE TO THIS.

The Thessalonians were fortunate to have such exemplary men as their spiritual mentors, for they became followers of them and of the Lord, and thus became examples to all the believers in Macedonia and Achaia and wherever the story of their faith was heard (1 Thess 1:8).

Three characteristics of these new believers were clearly evidenced:

i) THEIR "WORKS OF FAITH."

Literally, "The works produced as a direct result of their new found faith." While it is true that the faith which saves us is without works (Eph 2:8-9).

It is also equally true that, being saved by faith, we are then ordained to produce good works as God has previously purposed. (Eph. 2: 10) James tells us, "Faith, without such works is dead." (James 2: 20).

ii) THEIR LABORS OF LOVE.

Their love for Christ produced a love for others too. Not a love expressed in words alone but one so genuine that it inspired labors in behalf of the objects of that love. Paul calls this, "serving the true and living God." (v. 9) Serving God is not wholly accomplished in spiritual service directly to Him, but in practical labors on behalf of our fellow men who are also the objects of God's love. Thus, we serve the Lord, as we serve one another.

iii) THEIR PERSISTENT ENDURANCE.

One of the intrinsic aspects of faith is faithfulness. True faith endures and persists, even in the face of opposition and persecution.

iv) THE SOUNDING FORTH OF THEIR FAITH. (1 Thess. 1:8)

One of the biblical indications that a people have truly received and responded to the Gospel is the fact that the Gospel is then sounded forth by them to others. The word translated "rang out", or "sounded forth", could also be rendered, "reverberated" -as a loud noise reverberates and echoes forth.

Paul now saw Thessalonica as a relay station for the Gospel. The message had been passed on from Jerusalem, Judea, Asia Minor and now to Europe. The Thessalonians had not only received the Gospel for themselves, they had become a relay station from which the Gospel would continue to be broadcast to other regions beyond. The church which receives the Gospel is under Divine obligation to it pass it on. One of the clearest features of the New Testament churches is exactly this and any contemporary churches, which does not actively and forcefully engage in missionary activities forfeits the right to regard itself a New Testament church.

Paul's Ministry at Athens. (Acts 17: 16-34)

Athens, the world centre of Hellenism, was a focal point of culture philosophy, religious ideas, and idolatry. Paul was deeply distressed to observe that the intellectual capital of the world was fostering idolatry. His strategy and approach into this complex and formidable situation is extremely interesting to observe and something from which we can learn some vital lessons. Notice the "contextualisation" of his message. (The manner in which he ensured that his message was appropriate and fitting for the situation in which he was called to preach.)

His approach was initially on two fronts:

1) In the synagogue: where he sought to prove from the Old Testament Scriptures, that Jesus was indeed the Messiah. (Paul reasoned, conversed and discussed with them.)

2) In the market place, (The Agora, the Civic Centre) where philosophers gathered to present and debate their views, Paul disputed (to toss ideas back and forth) with them.

- He did not preach to them. (He reasoned, debated, and disputed)
- He did not use the Scriptures formally as in the synagogue. (They did not recognize the Scriptures as a basis of authority)
- He quoted some of their own poets and writers. (Verse 28) Using their own writers to convince them of the truth. Thus contextualising his approach to them.
- He began "where they were."
- He sought to commend them, observing that they were very religious.
- He met them on their own ground. They loved to debate, so he debated with them.
- He used ideas with which they were familiar.
- Under the guise of philosophical debate he preached a sermon.
 - Discussing the "unknown God," whom they worshipped. Verse 23.
 - Affirming that He is actually the God who created the world and everything in it. Vs. 24- 29
 - That God now commands all men, everywhere to repent. Verse 30.
 - That a day of judgment is coming. Verse 31.

Among those who heard and believed Paul was one of the leading figures among the philosophers, one Dionysus, known as a "Propagator." Some might regard Paul's ministry at Athens to be a failure because there is no record of a church being established there. However, this was certainly not the failure of Paul's approach or message, but because of the stubbornness of their hearts.

The Church at Corinth. (Acts 18: 1-18)

Paul left Athens and went to Corinth. Although the cities were only 50 miles apart geographically, they were poles apart in other ways.

- Each city is different.
- Each has its own character and characteristics.
- Each requires a different approach.
- We must be aware of this as we seek to strategize for Church Planting.

Athens was a centre of culture, learning and philosophy Corinth was a centre of commerce, materialism and gross Immorality. It was also a centre for the worship of Aphrodite, the goddess of love, in whose name immorality was freely indulged in. There were said to be 1,000 temple prostitutes there.

Once again, Paul worked with his own hands to support himself. He lived and worked with Aquila and Priscilla who were also "tent makers." It is this trade of Paul's that has given rise to the modern term, "tent making", to describe the concept of working in one's trade or profession in order to:

- Gain access to certain countries which are restricted to missionaries.
- To financially support oneself in that place.
- To add to the productivity and viability of that nation.

Paul commenced his ministry in the synagogue and amongst the Jewish community and some Greeks, who evidently associated with the synagogue. His message was the one he had learned on the Damascus road and in Arabia, that Jesus is LORD AND MESSIAH. (Acts 2:36; 3:18, 20; 17:3; 18: 28)

We are not sure just how long Paul spent in Corinth, possibly some eighteen months. During this time a sizeable church was established and Paul obviously taught them extensively. His later epistles are largely correctional in nature, seeking to rectify some of the errors, which had crept into their activities. They also indicate though how large a body of truth he had originally shared with them during his stay there

The Church at Ephesus. (Acts 19: 1-20)

Once again, upon his arrival in Ephesus, Paul discovers prospective believers, this time, "disciples of John the Baptist", by whom they had been baptized. They had not yet heard about the Holy Spirit Paul built on the teaching they had received from John, explaining that Jesus was the One of whom John had been a forerunner. He then baptized them again, this time in the Name of Jesus, laid his hands on them, and prayed whereupon, "the Holy Spirit came on them; and they spoke with tongues

and prophesied.” (Verse 6)

The Theme of Paul's ministry. (Acts 19:8)

"Paul went into the synagogue, and spoke boldly, disputing and persuading them of the things concerning the Kingdom of God." The consistent theme of Paul's ministry is things concerning the Kingdom of God. This inevitably includes:

- That Jesus is the crucified, resurrected and glorified Son of God.
- That He is the promised Messiah.
- That He is King of Kings and Lord of Lords.
- That He has brought God's rule to earth.
- That He will return to rule the earth from the Throne of David.

Paul remained in that region for some two years during which time, “all those who dwelt in Asia, heard the Word of the Lord Jesus, both Jews and Greeks.” (Verse 10)

Paul's testimony before Agrippa. (Acts 26: 1-32)

Paul had already made his defense before Festus and now he presents it to Agrippa. He realizes that in certain circumstances there is nothing more powerful or effective than one's own personal testimony to God's saving power through Christ. His testimony contains several parts:

- A. He sincerely complimented Agrippa. Vs. 1-3.
Whenever this is possible, do it. Compliment your listeners on some issue, which is honestly praise worthy. This establishes a good, positive rapport. It is much more productive than antagonizing one's audience.
- B. He spoke of his early life as a Jew. Vs. 4-11.
- C. He described his antipathy towards the Christians. Vs. 9-11.
- D. He described his dramatic confrontation with Christ on the road to Damascus. Vs. 12-18
- E. He powerfully applied his experience to Agrippa himself. Vs. 27, 32.
- F. He did this so effectively that Agrippa then remarked, "Almost you persuade me to be a Christian" (Acts 26: 28).
- G. He endeavored to "draw in the net", Verse 29. "I would to God that not only you, but all who hear me this day, were altogether such as I am, except for my handcuffs. "

Paul's visit to Rome. (Acts 28: 16- 31)

We conclude these brief insights into the growth of the early church with some comments about Paul's stay in Rome where he was under house arrest for some two years. During this time he was allowed his own hired house and was free to receive all who came unto him, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. "

The phrase "The Kingdom of God", includes the death and resurrection of Jesus Christ but also includes a strong prophetic reference to Christ's reign over the nations in the eternal future. It definitely has a futuristic aspect and is eschatological in emphasis.

LEARNING ACTIVITIES:

1. What three events helped to establish a believing community at Philippi?
2. Give three characteristics, which Paul discovered in Lydia. Why was she an excellent initial contact?
3. How do we know that Paul preached the Kingdom of God in Thessalonica?
4. What must we emphasize to proclaim the Kingdom of God?
5. How did Paul's approach in the Synagogue at Athens differ from his method in the civic centre?
6. What was the theme of Paul's ministry at Ephesus? Name three things this might include.
7. Give three features of Paul's testimony to Agrippa.

Chapter 4 - Right Motives for Church Planting

It is essential that everything we do for God springs from a right motive.

This is particularly true in respect of Church Planting. If our desire to plant a church springs from a wrong motive, we will build that church on a false foundation and serious problems are absolutely inevitable.

Some may question the very idea that one might ever do this. They may ask, "Surely the very desire to work for God and certainly to engage in the arduous and sometimes thankless task of pioneering a church can only be a good one." It is true that Paul thanked God that Christ was being preached, even if sometimes it was motivated by "envy and strife". (Phil 1:12-18.) Nevertheless, it is most desirable that Christ be preached out of a good, sincere, pure motives! For whatever spirit the message is preached in conveys itself to the recipients.

If we wish to lay a good foundation, we must do so with the right motive.

Firstly, let us ask ourselves what might be some of the **wrong motivations**, which we could have.

A - Pride

It was this weakness, which brought about the downfall of Lucifer. (Isa 14:12-23. Ezek 28: 12-19.) He was originally an important servant of God, but pride lurked in his heart and eventually destroyed him. Pride has been the instrument of destruction that has ruined many other servants of God. Whatever the eventual circumstances of their failure, it is usually pride and ego which pave the path of destruction. Human pride can work in many detrimental ways, and spiritual pride is even more devastating. Such pride can be an underlying motivating force that causes a person to commence a church. Their pride drives them relentlessly, but any church found upon human pride and ego is destined to disappointment and failure.

B - Self-ambition and the desire to succeed

Many people are driven by the desire to succeed in life and to accomplish something, which will bring them to the attention of a public. If such a person be a Christian, and that self characteristic is not dealt with, they may well see the opportunity to commence and pastor a church as a means to gratify their ambition for accomplishment. Although commencing a new church is by no means an easy task, it is an easier way than many to achieve a measure of success that wins some public recognition.

C - Making a name and a reputation

In any church group or denomination there is a certain recognition of Church Planters as the "Movers and Shakers" of their group. They are somehow perceived to be more adventurous, more daring and more colorful than their peers who are content to shepherd a flock. Jeremiah asks, "Do you seek great things for yourself? Seek them not!"

A secret desire for such recognition can sometimes be mixed with a more sincere desire to genuinely accomplish something for God. However, we need to prayerfully ensure that our motives are not mixed but pure and that our highest intention is that God may be glorified through our ministry.

Now let us consider the right kind of motivation:

A - To Make Christ known among the heathen.

This became the consuming passion of Paul's life, to know Christ, and to make Him known, and it should be our greatest desire and ambition too. The underlying reason for all our preaching and teaching should be to bring people to knowledge of Jesus Christ. For the unsaved that they might know Him and His saving grace. For the believers and saints, that they know Him more intimately and deeply.

B - To Exalt Him and make His Name great.

"There is no other Name given on earth amongst men by which they might be saved, but the Name of Jesus." (Acts 4: 12). "And His Name, through faith in His Name, has made this man whole. " (Acts 3: 16).

"That at the Name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord." (Phil. 2: 11)

C - To accomplish the desire of His heart.

Isaiah says of the Suffering Servant, "He shall see the results of the travail of His soul and shall be rewarded." (Eminently satisfied) God the Father invites the Son, "ask of Me and I will give you the heathen for an inheritance, and the uttermost parts of the earth for your possession." (Ps. 2:8).

When we engage in evangelistic ministry and soul winning activities, bringing the heathen to a saving knowledge of God and His grace, we help to fulfill the desires of the Savior's heart.

D - To bring people to the Saving Knowledge of Jesus.

The greatest thing we could ever do for any person is to bring them into the knowledge of Jesus Christ and His wonderful salvation. There is no greater way in which we could enrich or bless their lives than this. Which is precisely why our calling as preachers of the good news, is the highest and greatest calling on earth. Jesus said, "What shall it profit a person if they should gain the whole world and lose their soul?" If your neighbors should gain the whole world, but did not know Christ and went forever to a lost eternity, their whole life would profit them nothing.

E - To see people enter the Kingdom of God.

Anyone who has ever been privileged to preach the Gospel and to see people receive Christ and enter the Kingdom of God as a direct result have experienced the greatest thrill in life. What a joy to see people brought, "Out of the authority of darkness, into the Kingdom of God's dear Son." How rewarding to see their lives dramatically changed, enhanced and enriched, through receiving the grace of God. What a blessing to have people say, "it was your preaching that brought me to a decision to receive Christ as my Savior and Lord." It is wonderful here on earth when people approach you to tell you such things, but how much greater it will be in eternity should they say, "Were it not for the fact that you came and preached Christ in our community, I may not have been here!"

F - To Minister Healing to the Whole Man.

It is also a tremendous privilege to bring healing to the sick in Jesus' Name. Wherever the Gospel was proclaimed by the early church, people received healing through the power of God. And Jesus is still the same today. If God has blessed you with a message and a ministry, which includes the ability to bring healing to the sick and afflicted, what a blessing and privilege that is! In His Name the sick may be healed, lepers cleansed, cripples walk, and the demonized delivered. The Apostles of old preached a Full Gospel message of salvation, healing and deliverance and the message has not changed.

G - To see God's Kingdom extended here on earth.

Jesus taught His disciples to pray, "Your Kingdom come, Your Will be done on earth as it is in heaven." (Matt. 6: 10) Every time we plant a new church anywhere in the world, the Kingdom of God comes and His Will is done on earth as it is in heaven. With the planting of every new church, we are taking territory from Satan and advancing the growth of God's glorious Kingdom amongst men. In so doing, we are helping to prepare the way for the return of the Lord and the unveiling of His Kingdom rule.

H - To fulfill our Calling and make full proof of our ministry.

In 2 Tim. 4: 5, Paul exhorts Timothy, "Do the work of an evangelist, make full proof of your ministry." Not every pastor is called to be an evangelist per se, but every preacher can "do the work of an evangelist " in effectively preaching the Gospel and bringing people to Christ. Whether we are pastors, teachers, apostles or prophets, we can do the work of an evangelist and thus make our

ministry fully effective.

I - To win a Crown of Rejoicing.

For every soul winner or evangelist there is a special eternal award available. It is called the "Crown of Rejoicing." (1 Thess. 2: 19) That Crown of Rejoicing is the privilege of seeing people in God's eternal presence whom we had the joy of witnessing to effectively. Paul says, "For what is our crown of rejoicing? Is it not the sight of you in the presence of our Lord Jesus Christ, at His coming? You are our glory and our joy."

J - To hear Jesus say: "Well done, good and faithful Servant."

Please notice the criteria for this reward. It is not success, great achievements, or being the pastor of a huge congregation. The reward is given for being a "good and faithful servant."

PLANTING WITH THE RIGHT MOTIVE

"Except the Lord build the house, they labor in vain that build it." (Ps. 127: 1)

As we examine the matter of motive, we need to seriously ask ourselves, "What is my true purpose in desiring to plant a church?", "What do I really hope to gain from it?"

Here are some good positive motives and purposes:

+ Churches are the "Building Blocks" of the Kingdom.

In Matthew 16: 18, Jesus declared, "I will build my Church". He is the real church builder and we are only successful as we function as co-laborers together with Him. He is not building His Church with bricks and mortar but with the "living stones" - redeemed people. He builds them into local churches, integrating lives together and causing them to grow up together into Him.

+ Churches are the Local Branches of the Church Universal.

Each local functioning body of believers is a branch of the great universal church over which Christ is the sovereign Head. Each local church should fit into its geographical and cultural setting. This is one of the reasons why God allows such a great variety of churches to flourish. There is something for everybody. A local church needs to fit into its location and environment geographically, culturally, linguistically, doctrinally and traditionally. Each church should be authentic and appropriate to its location.

+ Churches are the Biblical Communities of the Redeemed Company.

Local churches are authentically New Testament in nature. They are certainly not an invention of man though he may have shaped their present appearance to a considerable degree. In fact, their style goes back beyond the New Testament, for careful research will reveal that the New Testament churches were based largely on the synagogue model of the ancient Jews. In that context, churches are to be far more than "Sunday-go-to-meeting" facilities.

The synagogue was always the centre of life within a community. Jewish thinking does not subscribe to a dichotomy in which the natural and the spiritual are rigidly divided. It sees life more as a whole, and therefore every activity we engage in is as unto the Lord. And the synagogue becomes the centre of all community life. New Testament churches were also very much like this and I am persuaded that modern churches should also adopt and pursue this model. It would certainly fit much better into many non-Western cultures, than does the Western model which one frequently finds.

+ Planting New Churches spreads the Net wider.

Every new congregation which is planted brings the Gospel closer to someone's doorstep. The more churches there are, the better chance of reaching more people. The more variety there is, the more chance that one church or another will appeal to, and attract more people into its sphere of influence. More local churches equals more Gospel outreach.

+ Church Planting is the key to World Evangelism.

There is presently in many church circles, a vision of harvest and ingathering. This decade has been called, "The decade of harvest", and concepts of world evangelism are being propagated everywhere. I think that we need to clearly understand that such a task is impossible without the strongest possible

emphasis on Church Planting.

Neither evangelistic crusades, radio evangelism, TV evangelism, nor literature evangelism are going to accomplish the task for the simple reason that it is the local church which conserves and consolidates new believers into the Body of Christ. Some of the biggest mass crusades in modern history have resulted in pitifully small numbers of enduring believers because there was too little emphasis and importance placed upon the value and role of the local church community.

The planting of new local churches accomplishes several important functions:

- It covers more territory.
- It reaches more people.
- It employs more laborers.

+ Local churches are "Sheepfolds" for God's people.

The Biblical pattern for local churches has been fashioned by God for the care, protection and covering of His sheep. God frequently calls His people sheep and this analogy tells us a great deal about them. However, suffice to say for now that sheep are somewhat vulnerable, especially when alone. They need the guardianship of a flock and they need the care of a Shepherd and the protection of a sheepfold. Wolves, whose nature it is to destroy sheep, always endeavor first to separate them from the flock. Therefore, the more local churches there are, the more opportunities for sheep to find a sheepfold which suits their needs.

As we approach the great End Time Harvest, we must understand that reaching the masses of humanity is only the first part of the equation. Building them into the Body of Christ is also absolutely essential lest the fruit which has been harvested is then allowed to perish and waste. The harvest strategy must therefore be based on the concept of local church planting. Not only is this the biblical model, it is also the only way to conserve the fruit of the harvest.

LEARNING ACTIVITIES:

1. Please name three human characteristics, which are wrong motives for Church Planting.
2. Please name five correct motives for Church Planting.
3. Please give three reasons why Church Planting is vitally important.

Chapter 5 - Another look at the Early Church Model

As we now begin to seriously consider the kind of church we are going to plant there is only one source to which we can refer – God's eternal Word, The Bible. We must see that we build according to the Biblical model. When God was instructing Moses in the building of the Tabernacle, He constantly urged him to, "ensure that you made all things according to the pattern which was shown you in the mount." (Ex. 25:40; 26:30; 27:8; Heb.5:8) We too are "builders together with the Lord", and must endeavor to do things according to the biblical pattern.

Back to the Beginning

As we examine the origins of the early church in the Book of Acts, we are aware of two things:

FIRST: A BIBLICAL MODEL

The early church was founded by a sovereign act of God, according to known biblical principles. What we have therefore is not only a recorded history of the inception of the New Covenant Church, but a model for the Church throughout the ages.

There are certain biblical indicators present in the early church model which should be perpetuated in the church model throughout the ages irrespective of geographical or contemporary context.

A - A Scriptural foundation.

The launching of the early church carries all the hallmarks of biblical authenticity. It was obviously orchestrated by the God of the Bible. Its origins are all prophetic fulfillment of the predictions of the

prophets. Hidden beneath the surface of the Old Covenant writings, lay the promise of a New Covenant Community, and the early church begins to fulfill those predictions.

So the Holy Bible is THE resource book of the Church. It is the inspiration and guide for every Christian aspiration and activity. Therefore, our objective in Church Planting needs to be to commence new Bible based communities of redeemed and Spirit filled believers in Jesus.

B - Apostolic Oversight.

The early Apostles, each of them chosen and called by the Lord, rightly assumed the oversight of the early church. They were not governed by some ecclesiastical system or man conceived laws, but by Divinely called and appointed ministers who conformed to the New Testament pattern for ministry. Each and every one of them were: (i) Born again; (ii) Spirit filled; (iii) Divinely called, and (iv) God enabled ministers of the New Covenant.

C - Charismatically Empowered.

The churches in the New Testament were all charismatically active. That is, the supernatural power of the Spirit was evidenced in them. They did not rely on humanistic programs or expertise. Their confidence was not in human accomplishment or ability, but in the anointing and power of the Spirit. Consequently, they witnessed many supernatural confirmations upon their ministry, and their activities flourished through the dynamic of the Spirit. The gifts of the Spirit were all powerfully evident in the early church even to the point of some excess in the case of the Corinthian believers. This caused Paul to write a lengthy letter of correction but in no way did he advocate the abandonment of these charismatic evidences.

D - Biblical criteria of Membership.

"The Lord adding to the church", is the quaint way in which Luke defines the growth of the membership of the early church. For that church is seen as a body, and not a club. In the modern context many churches have become like clubs and their philosophy of membership subscribes to the style of a club. Membership is often gained by formal application, screening, confirmation, transfer, or the like. The applicants are screened and approved using certain criteria applicable to that particular church or denomination.

In the context of the early church new members were won to Christ, baptized in water, initiated into the Apostles doctrine and life style, and into the life of the redeemed community. There was, at one and the same time, a spiritual dynamic and a human one. That human aspect was not formal or legalistic but informal and practical.

E - House Cell Groups.

"Breaking bread from house to house", (Acts 2: 46) implies several things but the clearest of them is simply that much of the early church activity occurred in the houses of the believers. Obviously the groups involved at anyone time would not be very large because the size of the average home would preclude this. So we may be certain that the pattern established is that of smaller groups of believers meeting together regularly in their various houses for purposes of worship and mutual edification. They partook of communal meals. They engaged in prayer. They were praising God together. These gatherings must have been overseen by "lay leaders", to use a definition with which we are familiar. The meetings were undoubtedly an indispensable factor in both the edification of the believers and the spread of Christianity. They are essential to church growth and to church planting.

F - Larger United Gatherings.

"And in the Temple." (Acts 2: 46). Not only did they meet in small groups within their homes, they also met together regularly in much larger groups when evidently the whole local church came together. In our modern context this has been described as "celebration", i.e. when the whole congregation comes together, as distinct from meeting in numerous smaller groups. Both modes are important and perhaps even essential to the effective functioning, growth, and spread of the church.

G - Ministries of Social Concern.

"And all that believed were together and had all things in common." (Acts 2: 44) The expression, "were together", implies much more than being in the same proximity. It indicates a togetherness,

which epitomizes the “*Koinonia*”, (partnership, sharing, common bond) of the church in those days. It included a mutual loving concern and care one for another which extended into the very practices of every-day life. It was actually this concept of caring and sharing to which the contemporary commentators referred when they said, “these who have turned the world upside down have come here.” (Acts 17: 6)

This area of social concern was not a temporary factor in the life of the church. Years later we find strong evidence of it in Acts 6: 1- 7. When the Church was ministering to widows on a daily basis in a caring program, which included the provision of meals.

H - Praise and Worship.

“Praising God and having favor with all the people.”(Acts 2:47) This statement intimates two important things.

The first is that they had a strong emphasis on praising God. The clear indication is that their praise was released in expressions of gladness. (v.46) They gave joyful and enthusiastic expression to their praise.

The second thing is that they gained favor with a large number of people. I am sure that the two things are linked and certainly there is NO intimation that their exuberant style of praise in any way isolated them from public approval or favor.

The thing, which I am going to suggest here is that music and vocal expression is a legitimate language of the heart and an extremely powerful medium of communication. It speaks from the heart and to the heart. It arouses attention, arrests people, communicates a powerful message to them, and leaves them with a desire to own the same joy, which is being conveyed by the expressions of praise and gladness. I feel sure that music, and praise and worship, will play a powerful role in the great harvest of the last days. Expressions of praise, which are biblically based, but contemporarily appropriate will help to spear head the great advance of the Gospel into the pagan world.

As you formulate your plans and strategies to penetrate the nations please give music and its effective appeal some serious consideration. Do not be afraid to use music that is radical, different, culturally appealing and appropriate. Music, under a mighty anointing of the Spirit, will make powerful inroads into the world community.

I - The Church was discriminated against and persecuted.

The early church did not grow because it was respectable and socially acceptable. Nor because it enjoyed government favor and protection. On the contrary, it was the target of grave discrimination, persecution and imprisonment. However, Jesus had promised that even the “Gates of Hell would not prevail,” against the Church, which He would build. I am certainly not advocating that we should seek to provoke discrimination, antagonism, or persecution. These are not elements we should seek. Nevertheless, they have frequently been inevitable consequences of preaching an un-compromised Gospel. The facts indicate that far from discouraging or deterring church growth, such factors actually foster it. In fact, the Church today is experiencing its most dramatic and prolific growth in countries where its presence is most powerfully resisted.

J - The Early Church was Alive, Dynamic and Rapidly Expanding.

It is certainly true that, “Where's there's life, there is growth.” Growth is a sign of healthy life. Every living thing enjoying normal health will grow. So, if a particular church is not growing, then someone should look to the health of that church. Amazingly many Christians and ministers are fearfully afraid of vital signs of life. They try to suppress and discourage any signs of animation or life. They breed stagnation and sterility into everything they contact. They are fearful of emotional expression, exuberance or enjoyment. They are more desirous of indications of death than of life. Church services are deadly dull, liturgies predictable and boring. Preaching is unimaginative and inane. Any signs of life have long since been extinguished. Then those leaders wonder why nobody wants to attend their church.

Let's welcome life. Not just emotional expression, but vital signs of dynamic life. Let the wind of the Spirit blow through the churches, blowing away the cobwebs and breathing new life into the nostrils of the church. Let the churches you plant be places of Love, Life, and Power.

SECOND: A CULTURALLY APPROPRIATE MODEL

We should also be aware that this newly born Church was culturally authentic, and appropriate to its religious, geographic and contemporary context.

A: Since the Church was birthed in Jerusalem, in the midst of a Jewish Feast, (Shavouth) amongst a population comprised of observant Jews from most parts of the world, it obviously had a strong Jewish content and image. All the original members of the Church were Jewish, though a tiny minority were actually proselytes from Gentile backgrounds. In the early stages of its growth and expansion, the apostles tended to target the local synagogues, making them a base for their preaching and teaching programs. Therefore, for many years the Church continued to have an authentic Jewish bias.

B: Since the Church was birthed in the Middle East, it had a clear and distinctive Middle Eastern content and image. Even though its early membership was very cosmopolitan, it still retained much of this image. As the Church began to grow, rapidly expanding into Asia Minor, its customs and image was modified somewhat to its new environments.

C. Since the Church was birthed in the first century A.D., its methodologies and activities were appropriate to its contemporary setting. I believe that it was in every way a church, which was completely appropriate to its contemporary setting.

I am convinced that we are now touching an extremely important issue for Church Planters. To have maximum impact upon a community, our approach must be appropriate to that community in its religious, cultural and contemporary appeal.

For example, if our purpose is to plant anew church in a Muslim community we must make every effort to ensure that our image does not antagonize the ethics of that community. There are many facets of modern Christianity, particularly the "Western World" brand that are obviously offensive to the Muslim mind. Many of these things are not truly Christian, nor are they authentically biblical. Some are of Christian tradition, adopted somewhere along the long and varied path of church history. Others are blatantly Western mind additions, adopted from the powerful influence of the Western World upon the last few centuries of Christian history.

Now I am certainly not suggesting that we should compromise anything that is genuinely biblical and authentically Christian. Nor can our message be compromised in any way. But our presentation of that message can be adjusted to avoid unnecessary offense or misunderstanding. Our image in terms of dress, behavior and life style must always be appropriate to the situation. There are many common perceptions amongst Muslim people in respect of Christians, and particularly active, evangelical Christians. We probably do not agree with these perceptions nor see them as valid, but neither should we ignore them. We should always be aware of and mindful of them, ever seeking to avoid causing unnecessary offense. Jesus incarnated Himself into the environment of His day and times in a religious sense. He observed the Feasts, He kept the Law. Although many religious Jews opposed and withstood Him, their criticisms were not legitimate or valid. He did not offend or break their law. In fact, he distinctly said, "I am not come to destroy the Law, but to fulfill it."

Many Christian churches in Asia and Africa, have offended the religious conscience of their community by espousing and practicing concepts, which are clearly Western World in their origins. They have often inadvertently strengthened the idea that "Christianity is a Western, or even a White man's religion." This has tended to greatly reduce the attractiveness and relevance of the Christian message.

We can also see frequent evidence that Western cultural norms have intruded into the original planting of churches in many nations. Many such churches have espoused a Western cultural pattern, complete with Western architecture, styles of worship, and styles of administration.

I eagerly anticipate the day when this influence will cease. When Asian churches will be just that - Asian churches. When African churches will no longer appear to be colonial outposts but will become culturally authentic to their people. The cultures, which have long been despised by Westerners and deemed inferior and demonic, often have a richness of quality that the Western mind has never taken

the time to understand or respect. Too often he has taken the superficial attitude that everything African is pagan with a thin veneer of civilization. He has sought to replace all traces of the historic culture of the people with so called Christian standards, which have often been as pagan as have those they have sought to replace.

Similar principles hold true in respect of the cultural environment of those we would seek to win. Not only should we not ignore their cultural norms and requirements, we should actively seek to accommodate them to the best of our ability, again without in any way betraying or compromising those issues, which are intrinsically biblical. Nothing can be gained from ignoring or belittling the issues of local culture.

Third: The Early Church was a contemporary One.

We also need to be acutely aware of the necessity to be appropriate in a contemporary sense. There is an unfortunate tendency amongst many Christians and Christian Churches and Organizations to believe that "old is good, and modern is evil." Somehow, our mental images of God are usually tied to the historic past. God is portrayed as an elderly gentleman living in the dim and distant past. Nothing could be further from the truth.

God is ALWAYS CONTEMPORARY. He is the God of yesterday, today, and tomorrow. He is at one and the same time, the God of the past, the present, and the future. He is in the eternal NOW. God is the GOD OF THE NOW. He is the God of the eternal future!

Our tendency to tie ourselves to the past and hold to old-fashioned concepts and methods restricts and limits our effectiveness enormously. Our message is unchanged and unchanging, but our methods should relate to our times.

LEARNING ACTIVITIES:

1. Please give five characteristics of the early church model.
2. The early church was a "culturally appropriate model."
 - i. Please state three things, which show this to be so.
 - ii. Please state three things, which would make a church in your nation more culturally appropriate.

Chapter 6 - "A Church Planting Cycle"

In this chapter we are going to examine a strategy for Church Planting based on the phases of the reproductive process which God built into mankind. In Genesis 1: 26-28, where we have the "first mention" of mankind, God declares His highest intention for Adam and Eve, "Be fruitful and multiply and replenish the earth." God's purpose for us, His redeemed children, is to be fruitful and replenish His Kingdom.

THE PROCESS OF REPRODUCTION - Gen. 1: 26-28

Man (kind) was designed and ordained to be fruitful and reproduce.

God designed them to accomplish this through cooperative effort.

God established a pattern, a cycle, or process which is built into nature:

- 1- Conception.
- 2- Pregnancy.
- 3- Birth.
- 4- Growth.
- 5- Reproduction.

1 - THE CONCEPTION PHASE (OR: GETTING THE VISION)

HERE ARE SOME DEFINITIONS AND THEIR IMPLICATIONS :

- TO CONCEIVE. "To become pregnant with." (Usually relating to physical reproduction)

Can also mean to get an idea, or to receive inspiration.

- CONCEPTION. To conceive, or become pregnant. To become inspired with an idea, or plan. To gain a thorough understanding. (e.g. "Can you conceive what this might mean?")

- CONCEIVABLE. Able to be grasped or imagined.

In terms of Church Planting, it means that God plants an idea into our spirit, He inspires us with the desire and determination to plant a new church. He imparts to us the inspiration and incentive. The idea and desire to plant a new church is "born within us" by God's Spirit.

SOME BIBLICAL IMPLICATIONS:

MAN WAS DESIGNED AND ORDAINED TO BE FRUITFUL - Gen. 1: 26 -28.

A: DESIGNED TO REPRODUCE.

God designed the anatomy and physiology of mankind, both male and female, to complement each other in the process of reproduction. The very design of our physical being indicates the importance of this particular function.

B: DISPOSITION TO REPRODUCE.

God designed and installed the "sex drive" within the mental, emotional, and physical system of man to ensure his continuing desire to reproduce himself.

C: DESIRE TO REPRODUCE - " AFTER HIS OWN KIND". Gen. 1: 11-12.

God designed every seed, including the seed of man, to reproduce after its own kind and in its own likeness and image. We see in Gen. 5:3, that "Adam begot Seth, ...after his image".

D: DECISION TO REPRODUCE.

God designed the reproduction process to be subject to the will or decision of man and woman. This principle introduces the idea of family planning. The human will must be involved in the process. A decision must be made and then invoked.

E: DETERMINATION TO REPRODUCE.

Sometimes determination must also play a part, especially when for some reason conception does not occur normally or within a reasonable time span.

In the Bible, barrenness was usually seen to be an abnormality and was even thought to be a curse and a reproach. But it is a reproach, which God wants to help us overcome, as per Isaiah. 54: 1- 4. "Sing and rejoice O barren, you who have not borne! Break forth into singing and cry aloud, you who have not labored with child. For more shall be the children of the desolate than the children of the married woman says the Lord."

Verse 4b - 5, For you will forget the shame of your youth and will not remember the reproach of your widowhood anymore. For the Lord is your husband "

HERE ARE SOME REASONS WHY A PARTICULAR CHURCH MAY NOT BE REPRODUCING AFTER ITS KIND:

- = TOO COMFORTABLE, -WON'T MAKE THE SACRIFICE.
- = IMMATURITY. (a measure of maturity is required to bear children.)
- = IMPOTENCE, OR BARRENNESS. (lack of reproductive strength)
- = SICKNESS OR ILL HEALTH make child bearing impossible.
- = WRONG CONCEPT OF WHAT IS REQUIRED TO PLANT ONE.

SOME FURTHER IMPLICATIONS:

- a) Producing a child takes time to accomplish.
- b) Requires cooperative effort.
- c) The potential parents should "count the cost."
- d) They must both accept responsibility for the child.
- e) Such a project calls for careful advanced planning.

RELATING THE ANALOGY TO THE CHURCH:

- A - It was planned from eternity.
- B - God counted the cost - the life of His only Son. (John 3: 16)
- C - He paid the price - God gave His Son; Christ gave His life.
- D - Jesus is building His Church, Matt. 16:18.
- E - He requires our co-operation.

CONCEIVING THE VISION - (THE ORIGINAL INSPIRATION)

1) THE VISION COMES FROM GOD.

He is the author, architect and builder of the Church. He plants the desire in our spirit even as he inspired David and Solomon to build the Temple.

2) IT USUALLY COMES IN RESPONSE TO PRAYER.

The inspiration to plant a new congregation usually comes to those who are prayerfully concerned about the growth and development of God's Kingdom.

3) IT IS CONCEIVED IN OUR SPIRIT – FROM GOD'S SPIRIT.

The original inspiration is a spiritual one, which is conceived in our spirit. As we begin to focus the vision, prayerfully thinking about it, the vision begins to fill our mind and emotions too so that our whole being becomes involved in the excited anticipation of its fulfillment.

4) SOMETIMES AS A "BURDEN." (DEEP CONCERN FOR)

The vision frequently comes as a deep concern, or burden, for the plight of the lost. We become deeply aware of a-certain place and the Holy Spirit begins to burden us for the spiritual needs of the population there. This burden usually drives us to earnest and consistent prayer for the particular place.

5) SOMETIMES AS AN EXCITING CONCEPT. (IDEA)

At other times, the call comes as an exciting challenge rather than a deep burden. The Holy Spirit excites our spirit with the potential for spiritual results. The more we think about it, the more excited we become.

6) OFTEN AS A "PICTURE" IN OUR SPIRIT.

I find that God often sows a "prophetic picture" into our spirit of what can happen in a certain place if we cooperate with God in faith. The more we think and pray about the possibilities, the more clearly the picture becomes focused in our mind and heart. Sometimes we can even receive prophetic awareness of specific things, which will take place as we walk before God in faith and obedience. The more clearly we can focus this picture, the better prepared we can be for what God wants to accomplish there.

7) PRAYERFUL MEDITATION WILL USUALLY DEVELOP THE PICTURE.

Rather than allowing our natural imagination to run riot we need to ensure that we allow our anticipation to focus and clarify in an environment of deeply prayerful meditation. Someone said, "unbelief is the dark room where we develop our negatives." However, we might also say that prayerful meditation is the atmosphere in which all our positive dreams develop.

8) EPHESIANS 3:20 -"ABOVE ALL YOU CAN ASK OR IMAGINE."

As you prayerfully anticipate the fulfillment of the vision, remember that, "God is able to do far more exceedingly abundantly above all that we can ask or even imagine, according to the power which works within us. "

9) STAY CLOSE TO GOD - DON'T LET IMAGINATION RUN RIOT.

There is often a fine line between faith and presumptive imaginations. The thing, which preserves us from getting into the realm of speculative imaginings, is staying humble, submissive, and close to God and His Word. He will enable you to go to the sharp edges of faith's possibilities, but preserve you from running over into the dangerous territory of vivid imaginations.

THINK:

- WHAT "VISION" DO YOU HAVE FOR CHURCH PLANTING?
- WHAT DOES THAT CHURCH LOOK LIKE?
- HOW CAN YOU MORE CLEARLY VISUALIZE IT?

2 - THE PREGNANCY STAGE

During which the vision "incubates" within your spirit. You carry the vision around inside you wherever you are. It is developing, forming, growing like a child within you. You think it through, pray over it, visualize it, and speak it into being.

This is also the period when all your pre-planning must be done. When solid preparations should be made. You need to prayerfully formulate a "check list" of every relevant item and then go through it carefully, endeavoring to anticipate every possible requirement. (Once you have actually planted a church, all this will become so much easier the next time.)

A - EXAMINING THE PROPOSITION.

Interrogate yourself with pointed questions such as the following:

1. WHY START A NEW CHURCH?

Are there not sufficient churches already in that area? If so, why do you want to plant another one?

2. WHO IS THE TARGET GROUP?

What part of the population are you specifically aiming to reach? What particular emphasis will you present which will uniquely meet their needs?

3. WHAT KIND OF CHURCH DO YOU PLAN TO START?

Depending somewhat on the particular people group you plan to reach, what style of church do you plan and how will it be uniquely suitable to that specific population group?

4. WITH WHOM WILL YOU PLANT IT?

It is generally advisable to have a "Church Planting team", rather than one person, or one family. A team usually offers much more potential and has a far greater prospect of success. There is a wider variety of gifting available. There is more strength and encouragement. There is often greater wisdom in a dedicated team than in an individual.

5. HOW AND WHEN WILL YOU START IT?

What style of approach will you use? E.g. a crusade, house meetings or personal evangelism?

6. WHAT ASSISTANCE WILL YOU NEED?

There are two main areas in which you may need assistance.

+ Personnel. What kind of ministries would it be helpful for you to have working alongside you? Do you know any people, gifted in these areas who may be available to help you and work with you?

+ Financial support. How do you foresee your financial needs being met? Is there a supporting church or group who will stand with you? Do you plan to find employment through which to support yourself?

7. HOW CAN OTHERS BECOME INVOLVED?

There may be ways in which people, not necessarily part of your team, yet with very real ways in which they can assist and encourage you.

B - FOCUSING YOUR VISION AND GOALS.

1. WHO ARE YOU TRYING TO REACH?

If you try to reach everybody, you may not reach anybody. Be specific. Your target group may be determined by:

- GEOGRAPHIC LOCATION.
- NATIONALITY. e.g. The Korean population of Berlin.
- ETHNIC IDENTITY. e.g.- a specific tribal group in a given region.
- RELIGIOUS AFFILIATION e.g. -Muslims living in Sydney, Australia.

- GROUP IDENTITY. e.g. Filipino maids in Singapore.
- ECONOMIC STATUS. e.g. a "people group" identified by economic conditions.

Paul recognized and respected cultural and group distinctives, 1 Cor. 9: 19-23.

V. 20. To the Jews, I became as a Jew.

V. 21. To those outside the Law, I became as one outside the Law.

V. 22. To the weak, I became as weak.

I am made all things to all men, that by all means I might save some.

Acts 15: 19-20. Converts should be required to forsake as little cultural identity as possible.

THINK:

- WHAT KIND OF CULTURAL IDENTIFIERS MAY BE LEFT INTACT?
- WHAT KIND OF CULTURAL PRACTICES SHOULD BE FORSAKEN?
- HOW MAY THIS CHANGE BEST BE EFFECTED?

2. WHAT NEEDS ARE YOU SEEKING TO MEET?

Each target group has its particular felt needs. How will you discover them?

- = By adequately researching the group and their community.
- = By living amongst them and observing them.
- = By identifying yourself with them. (Incarnational)
- = By conducting a community survey amongst them.

"THE GOSPEL" literally means, "THE GOOD NEWS." What would be "GOOD NEWS" FOR THIS PARTICULAR PEOPLE?

3. HOW DO YOU PLAN TO MEET THOSE NEEDS?

- * By bringing the GOOD NEWS of the Gospel.

Make your presentation as positive as possible. Major on the positives. Major on those aspects of the Gospel, which are particularly relevant to the felt needs of that people. E.g. Some people groups have an extremely poor self-image and almost no sense of self worth. Therefore major on the fact that God created ALL MEN in His own image and likeness and that Christ has come to restore that image in us. Emphasize the confidence and well being of the New Creation.

- * Learn as much as you can of skills, which will help meet felt-needs

In areas where general health is poor, medical and dental teams might be brought in for short-term missions, which will pave the way and establish credibility for the associated Gospel team.

I know of an extremely effective ministry, which specializes in drilling wells to bring fresh water supplies to villages. While the drilling is taking place, Gospel services are also conducted and thousands are confessing Christ as Savior.

- * Include team members qualified to meet felt-needs.

4. DESIGNING YOUR PLANTING STRATEGY.

- = GATHER AS MUCH INFORMATION AS POSSIBLE:
- = PRAYERFULLY "BRAIN-STORM" THE CHALLENGING ISSUES. Brainstorm with your covering group, elders, or mission leaders.
- = ARRANGE THE STEPS IN LOGICAL SEQUENCE. Make an exhaustive list of everything, which needs to be done. Then go through it and prioritize every item to get everything into a logical sequence and therefore ensure that every task is tackled in the correct sequence time wise.
- = PLAN YOUR "PROPHETIC CALENDAR." Your "Prophetic calendar" is compiled by prayerfully endeavoring to "anticipate and visualize" WHEN certain steps should happen.
- = DO A REALITY CHECK. Is this plan truly feasible? Bring out every thing which could possibly hinder or prevent the success of the project. Prayerfully discover the solution. Then make a list of every positive indication as to why this event will succeed. Major on this list in your thinking, talking, and planning. Are there any weak areas? If so, how can we eliminate them?

5. DETERMINING YOUR MINISTRY MODEL.

DETERMINE YOUR MOST APPROPRIATE MINISTRY METHOD. Consider your own ministry gifting. E.g. Crusade evangelism, House meetings, Personal evangelism, etc. Consider the prevailing political, or religious situation. Consider the personnel, equipment, finances, which are available to you.

MAKE IT APPROPRIATE TO YOUR INTENDED TARGET GROUP. E.g. culturally appropriate. Religiously fitting. Contemporary suitability.

DETERMINE THE PROGRESSIVE PHASES OF YOUR PLAN, AND HOW TO LINK THEM TOGETHER.

The more detailed planning you can do before the actual launching of the project, the less likely you are to encounter unforeseen problems once you are involved in the actual program. For the sake of simplicity and to give ourselves a plan which we can use effectively regardless of what specific method of Church Planting we may use, let us presume that there are five development phases in the planting of a new congregation.

We need to look carefully at each of these. Examining each one in detail, prayerfully considering what we can do to effectively implement each phase. If possible, we need to tackle each of these phases in the sequence that is suggested here. If we consider the analogy of erecting a building we know that there is a sequence that must be followed. This would include:

- a- The initial intention to build.
- b- Determine appropriate type of building.
- c- Design the building, plans, specifications, approvals.
- d- Obtain suitable building site.
- e- Commence building operations:
 - Excavating the foundations.
 - Laying the foundations.
 - Erection of building commences.
 - Roof in place.
 - Internal fixtures and fittings in place.

In the same manner, our evangelistic strategy must be planned and implemented in an appropriate sequence e.g.

Take into account the following five probable phases:

1: PRE-EVANGELISM.

Making friends, discovering needs. Building a list of contacts.

2: EVANGELISM.

Recruiting for the Kingdom. Using various forms of evangelism.

3: ASSIMILATION.

Introducing them into the Church. Assimilating them into the Body.

4: GROWTH.

Placing in Cell Care Groups. Discipling and training.

5: LEADERSHIP DEVELOPMENT.

Mentoring potential leaders. Affording leadership development opportunities.

3 - THE BIRTH PHASE - Bringing the Church into being

"My little children, for whom I suffer birth pangs, until Christ be formed in you." Paul in Gal 4:19. There are numerous ways in which Church Planting involves a process of travail, or an undergoing spiritual birth pains. The Holy Spirit actually births new converts and new congregations and we play the role of spiritual midwives. However, in doing so we also experience certain travail and birth pains.

Travail, means: - painful effort, pains of childbirth, and is descriptive of:

- Child birth pains. Gen. 38:27. "And it came to pass, in the time of her travail, twins were in her womb."

- Messiah's anguish. Is. 53:11. "He shall see the travail of His soul, and shall be satisfied. "

- Church Planter's concern. Gal. 4:19. "My little children, for who I travail in birth again until Christ be formed in you. "
- Tent maker's labors. 1 Thess. 2:9; 2 Thess. 3:8. "For you remember brethren our labour and travail as we preached the Gospel unto you. "
- Creation's re-birth. Rom. 8:22. "The whole creation groans and travails in pain together until now." Before we discuss some of the methods we may employ in planting a church, we need to remind ourselves that there are very real and vitally necessary spiritual activities involved in "birthing a church". In a very real sense we travail in prayer and spiritual warfare and if this is not successfully accomplished then the Church Planting exercise will not be a success!

MEETING AND BEFRIENDING THE PEOPLE.

Determine to meet the people and to "be friendly". "He who would have friends, must show himself to be friendly." Prov. 18: 24. In the Bible, "friend" can mean "confidential advisor." see Gen. 26:26. It was used as a salutation, whether to friend or foe. Matt. 22 :12; 26:50.

When Jesus commissioned His disciples He told them, "Whatever house you enter, first say - Peace (Shalom) to this house" Luke 10:5. In other words, initially presume everyone to be your friend.

1. CONDUCT A COMMUNITY SURVEY.

Be prepared to go from door to door.

Aim to establish a friendly rapport with each family.

Conduct a "discovering needs survey."

Be prepared to pray for peoples needs on the spot.

2. DEVELOP YOUR CIRCLES OF INFLUENCE.

Most leaders have "circles of influence." Interests and skills in common with others.

Discover what your circles are. Develop your skills. Offer your help.

Some of your skills may be:

- Helping neighbors.
- Coaching a sports club.
- Teaching guitar lessons.
- Teaching English.
- Teaching typing.
- Teaching basic computer skills.
- Helping solo parents.
- Helping the aged.

3. BECOME PART OF THE COMMUNITY.

Go where the people are. Join in their activities. Jesus did not come to condemn people but to save them.

4. USE THE CELL GROUP STRATEGY.

The cell group system is indispensable to the strong development of a local church. Many of those things, which the New Testament commands us to do for each other, cannot be accomplished except in small groups.

Jesus built a small group of 12 disciples

Let your first group meeting become a model for future cell groups.

DEVELOP CELL GROUP LEADERS: Teach and train by observation, participation and involvement.

5. USING A SEMINAR STRATEGY.

Seminars, practical lectures and workshops on subjects, which many people would like to know more about, can attract many outsiders Begin with seminars which will attract the average person, dealing with every day situations for which many people would like some solutions.

- FELT-NEED SEMINARS. (For attracting non-Christians.)

Offer seminars on subjects that many people need help in. e.g. Positive Parenting, Stress management, Financial management.

- BRIDGING SEMINARS. (For bridging for pre-Christians)
Felt need problems, which lead to spiritual solutions. E.g. "How to break addictive behavior patterns."
"How to achieve family harmony."
- RESPONSE SEMINARS (for bringing contacts to decision). How to experience God.

6. COMMENCE FELLOWSHIP GATHERINGS.

- * CELEBRATION - Praise and worship, Ministry to God.

This is your public gathering to which you invite pre-Christians as well as your regular congregation. Keep this meeting bright, positive, powerful, and dynamic. If you have musicians, aim to form a good music group, playing joyful and triumphant music, which will attract pre-Christians.

- * EDIFICATION - Teaching and prayers.

This is generally a believers' meeting where solid biblical teaching can be given and united prayers can be conducted.

- * EVANGELISM - Provoke non-believers to jealousy.

Evangelism can occur in two main arenas:

- Outside activities. Taking the message to the people where they are.
- Evangelistic meetings to which pre-Christians may be brought.

Embrace some "Cell group principles" e.g.:

- Informality. To encourage participation by pre-Christians.
- Low "religious" content.
- Cultural authenticity.
- Ethnic appropriateness.
- Contemporary suitability.
- Keep the meetings bright, happy, challenging and open to the supernatural.

7. FORM THE CELL GROUPS.

Develop a Cell Group ethos from the beginning Informal, non-religious, caring.
(More about this in the "Growth Stage.")

4 - THE GROWTH PHASE.

"Healthy growth has to be more than merely numerical. Imagine a person who only develops in physical size, but not mentally, emotionally or spiritually."

The development and growth of Jesus was multi-faceted and balanced. He grew in wisdom and stature, in favor with God and with man. " Luke 2: 52.

1) THE IMPORTANCE OF QUALITY LEADERSHIP.

This factor can never be underestimated. The people will never rise above the level of their leaders.

THE ULTIMATE INDICATION OF GOOD LEADERSHIP IS PRODUCING OTHER LEADERS.

Demands leadership training and mentoring:

A - COMMUNICATE CONFIDENCE.

"Potential Leaders will generally rise to the level of your expectation of them."

B - HELP THEM REALIZE THAT FAILURE IS NOT FATAL.

Some of God's finest leaders had overcome failure. e.g. Moses, David, Peter.

C - CELEBRATE SMALL WINS.

"Affirmation is the foundation of change."

D - PROVIDE EFFECTIVE COACHING.

Eph. 4:11. Pastors and teachers should be perfecting, (Greek: "Katatismos" = adjusting, to put into functioning order as the setting of a broken leg, or the mending of a torn net) the saints to do the work of the ministry.

E - PROVIDE A LEADERSHIP FRATERNITY.

Where leaders can interact, Leadership can be modeled - must be caught, and taught.

Skill training. Mutual encouragement. Fraternal relationship and fellowship. Team spirit.

2) IMPLEMENT THE "FOLLOW UP" STRATEGIES.

- + Advance preparations are essential. Establish the method you will employ. Obtain suitable materials.
- + Mobilize people to help.
- + Keep the vision before the people.
- + Lead by example.

3) DEVELOP AN EXPANDING NET - WORK OF CELL GROUPS.

The Cell Group Church is the CHURCH OF THE FUTURE.

We can only fulfill all we are commanded to do for each other in the context of small groups. Cell Groups are discipleship forming units:

A: WHERE PEOPLE LOVE, LEARN, SERVE, AND REACH OTHERS.

B: TRAINING AND CULTIVATION OF "APPRENTICES" TAKES PLACE.

C: FORM FISHING POOLS. "Pools of people" in which we can "fish".

D: ENSURE THAT GROUP MULTIPLICATION HAPPENS.

Build in the expansion factor right from the very beginning. Make sure that every group realizes that they must plan for, and move towards, planting other groups.

4) FOCUSING ON TARGET GROUPS.

There are special groups of people in every community who have a specific need as their common denominator. One of the secrets of church growth is to "find such needs and begin to meet them."

- CULTIVATE COMPASSION MINISTRIES.

Working with under privileged groups.

Many years ago God gave us a break through into the prostitutes of our city. Numbers of them were gloriously saved and delivered.

There are drug and alcohol dependent people you can reach.

The deaf population can be reached.

- FORM SUPPORT / RECOVERY GROUPS.

Some types of need require a support group to help them recover. This is clearly the case with alcoholics.

Persons, who have suffered various forms of nervous break down or burn-out, need people who have experienced and recovered from this to help them.

5) INCREASE EVANGELISTIC EFFECTIVENESS.

- + REACHING THE FAMILIES AND ASSOCIATES

New believers must be encouraged to maintain links with their family members and former associates in order to win them to Christ. This is frequently called: "OIKOS EVANGELISM." The Greek word "*oikos*" is translated: "family, kindred, or household". It refers to the close associates of the new believer. Andrew is an example of this style of evangelism. "One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, we have found the Messiah." (John 1: 40- 41).

- + PROVIDE TRAINING IN METHODS OF EVANGELISM

From the very commencement of the new congregation, emphasis must be placed on the importance of evangelism, and training must be offered in various forms of personal evangelism. Unless the members are properly trained and motivated no growth will transpire.

- + ORGANIZE EVANGELISTIC ACTIVITIES AND OUTREACHES

Having provided adequate training in evangelism, the leadership must now organize evangelistic activities in which the members can engage.

6) ASSIMILATE AND MOBILIZE NEWCOMERS.

- # HELP THEM FIND A SUITABLE GROUP AFFILIATION.

New believers must be encouraged to join with suitable groups and activities that will afford them scope in productive ministry.

- # DISCOVER AND DEVELOP THEIR LATENT MINISTRY GIFTINGS.

Special teaching must be given on the various ministry giftings which God has given and members must be helped to identify their proper and appropriate role in ministry (Romans 12; 1 Cor. 12: 7 – 11; Eph. 4: 11- 12)

7) SHARPEN AND / OR REPLACE EXISTING MINISTRIES.

PRUNING FOR GREATER EFFECTIVENESS. John 15: 2, "Every branch in Me that does not bear fruit He takes away, and every branch which bears fruit He prunes, that it may bear more fruit."

The ministries within the local church must be kept as effective and productive as possible. This may entail:

- REPLACING SOME EXISTING MINISTRIES.
- TRAINING AND APPOINTING NEW ONES.
- ENSURING THAT TRAINING CLASSES ARE FUNCTIONING AT ALL TIMES.
- ENCOURAGING A CONSTANT FLOW OF POTENTIAL LEADERS.
- FINDING ROLES AND OPPORTUNITIES FOR LEADERSHIP EXPRESSION.

5 - THE REPRODUCTION PHASE

One of the clearest indications of having attained a measure of maturity, having grown beyond childhood, adolescence and puberty, is the onset of reproduction capabilities.

A person has not yet reached maturity if still incapable of reproducing.

A church has not yet reached spiritual maturity if it is not 'reproducing after its kind'.

When is the reproduction potential introduced? At the moment of conception! However, a growth process towards maturity must occur before that potential can be expected to function. So every church has the potential to reproduce, but only those which have moved on to the required maturity will actually do so.

The Church is designed by God to Grow and reproduce Churches.

1- CULTIVATE COMMITMENT TO REPRODUCTION.

From the earliest possible time, members should be taught and made to understand that the church has a commitment to plant other congregations. They should grow with this awareness in mind.

2- IDENTIFY POTENTIAL HARVESTS.

The local church should always be looking for potential harvest areas in which evangelism can occur and a new congregation planted. This should occur in the "Jerusalem," -adjacent surrounding areas; in "Judea and Samaria," - somewhat further a field; and to the "uttermost parts of the earth", a cross cultural, missions program beyond our national borders.

3- ENCOURAGE EVANGELISM BY EVERY POSSIBLE MEANS.

4- KEEP THE VISION BEFORE THE PEOPLE.

Church members should be consistently reminded of the mission's vision of their church. They should not be allowed to become introspective and introvert but always aware of those fields which are white already unto harvest

5- SECURE CONGREGATIONAL COMMITMENT TO REPRODUCTION.

Chapter 7 - Working your Plan

"For which of you intending to build a tower, does not first sit down and count the cost to see if he has sufficient to finish it?" In case, having laid the foundations and being unable to finish it, all who see it begin to mock him saying, "This man began to build and was not able to finish it." (Luke 14: 28-30).

Someone has well said, "If you fail to plan, you plan to fail."

Another true concept is, "Plan your work, and work your plan."

Jesus Himself, in the above Scripture, reminds us that it is folly to embark upon a project without

first having sat down to "count the cost" and make sure that you have the potential and ability to complete the task. It is folly to begin something, particularly something that involves the Name of God, without ensuring to the best of your ability that you are well able to complete that project. Jesus said: -

Sit down. (Think)

Count the cost. (Calculate)

Build. (Action)

So the first thing we need to do in the ministry of Church Planting is some very serious thinking as to the feasibility of undertaking the task which is upon our heart. We are going to call this: Objective planning.

What do we mean by "Objective planning"?

We mean: realistic planning with a specific objective or purpose in view.

It involves clear, serious, realistic, forward planning.

Objective also infers, an impersonal, unbiased and unprejudiced view, free from sentimental, emotional and irrational influences.

All of this is in direct contrast to Subjective Planning, which is often personal, biased, and prejudiced. This kind of thinking is often really "wishful thinking." Looking at things the way you would wish or hope they might be. This is the thinking of a visionary who is too proud or self confident to subject his ideas or ambitions to others whose view may not be subjectively influenced. It is a mode of thinking influenced by emotions, feelings and imaginations. Subjective thoughts and planning are usually unreliable and misleading. They are frequently too emotional, sentimental and unrealistic. Subjective thinking can sound very "Spiritual." It is often couched in phrases and clichés like: "God will take care of everything." "The Lord will provide." "Its all in God's hands, why should I be concerned?"

However, Jesus Himself warns us against this kind of thinking:

He says we should not dismiss any forethought or planning. If a man is about to undertake a large project, the first thing he should do is to sit down and thoroughly think it through. Not subjectively in an irresponsible manner which may say: "Praise God, its His work after all. He will take care of everything and pay all the bills etc."

He cautions us to plan with a clearly defined objective in view.

To ask ourselves some very practical questions like:

- What is my real purpose?
- What am I really called to do?
- How shall I go about it?

Please let it be clearly understood that when I encourage careful, objective planning, I am in no way suggesting that you should not plan in faith. By all means, bring your faith into the vision and plans. Always make room for the God factor. However, remember too that there is a big difference between faith and presumption. We can be men of faith, but this does not mean that we should be foolish or irresponsible. Proper planning certainly does not need to deny or diminish faith.

I am going to pose five practical questions you must be prepared to ask yourself.

1) Where?

- Where do you plan to plant a new church?
- What do you really know about the place?
- How can you find out everything that it would be helpful to know?

Visit the place. Get some brochures and information on it. Get some books about the place.

Get to know someone who lives there or has lived there.

Create a file on the place and put into it every piece of information you can find.

2) What?

What exactly do you purpose to do there?

If the place in which you plan to do Church Planting is in another nation, you need to get some answers like the following:

A- What is the Political Climate?

What kind of government? What is its policy towards religion, Christianity, missionaries?
If anti-religious, are church groups allowed to exist?
What restrictions are there upon religious groups?
Would believers be endangered? What penalties might they incur?
Is the government stable or unstable?
What is its relationship with your own nation like?
What type of visa may you may be able to obtain?
Can you enter the country as a church worker?
Alternatively, should you apply as a "tent maker"?
Is it possible to travel freely within the country?

B- What are the Economic Conditions like?

What economic conditions prevail?
What is the per capita income of the people?
What is the general standard of living like?
Are food, clothes and living essentials available?
What is the economic condition of believers in that country?
Are they discriminated against economically?

C- Educational Conditions.

What is the literacy rate? Is there a literacy program operating?
What languages are spoken or read?
What Christian literature is available/permissible?
What printing facilities are there? What is the cost of printing?

3) When?

When would be the best time to launch a Church Planting program?
What time of the year? Season? Weather? Holidays?
When can I realistically hope to get there?
Does God have a special time for us to commence there?

4) How?

How can we most effectively launch this Church Planting project?
Organize a mass crusade?
In which venue? Who will be the preacher?
Where could we find the number of helpers needed?
How could we adequately care for the converts who may be won?
Commence a House meeting?
Where? In whose house? Will we need a permit to do so?
Organize a door-to-door visitation program?
What would our approach be? How could we gain the best response to this?

5) What resources would we need?

- Personnel. A team is highly desirable for such a venture.
- Equipment. P.A. system. Musical instruments.
- Financial Support.
 - How much will the initial program cost?
 - What will be the cost of the ongoing program?
 - Where will this financial support come from?

In answering these questions we are:

- = Discovering Needs.
- = Determining Objectives.
- = Detailing Methods.
- = Developing Resources.

From the answers to these, and similar questions, we must make appropriate plans, which must include:

- **OUR VISION** - The long-term objective.
- **OUR GOALS** - The steps by which we will reach our goal.

What is your Vision?

What is your long-term objective?

If you are planning to plant a church, why not stop right now, get a sheet of paper, and commit to writing your LONG TERM VISION for that church. In writing out your vision, be as specific as you can.

Avoid vague, abstract terms.

Specify where, when, how, what kind, what size.

Describe the picture, which God is giving to you of the church you are to plant.

YOUR VISION SHOULD BE:

= **God given.**

Any project for church planting must be God inspired. If we embark on such a project for any personal or selfish reason, there will be a tragic flaw in the very foundations of it, which will mar its growth and development.

= **Specific.**

One of the differences between a Vision and a Goal is the specific factor. A Vision does not have specifics built into it.

Someone may say, "My vision is to build a great church." A Goal has some specifics built into it.

The person may say, "My goal is to build a church of 500 members in my town in the next five years."

= **Measurable.**

Our plan must have factors which allow us to accurately measure progress. These will include:

- * Numbers. How many people are you believing to win?
- * Time. Over what time period do you plan to achieve this?
- * Budget. How much do you estimate that this will cost?

= **Communicable.**

Your plan must be specific and clear enough to be communicated:

- To your associates and fellow workers.
- To your congregation.

= **Realistic.**

Even faith goals must be realistic.

The faith factor will greatly increase your planned achievement but it will not take it beyond the realm of realism.

= **Achievable.**

If you have a huge vision, it is still advisable to break it down into smaller, achievable pieces.

Divide your vision into long term and short term goals.

Let your ultimate vision be your long-term goal.

Then divide it into short-term goals.

What are your Goals?

In considering the practical steps which must be taken to implement and fulfill your vision you must include:

- How? (Programming)
- When? (Scheduling)
- Whom? (Personnel management)
- Cost? (Budgeting)

LEARNING ACTIVITIES:

1. Why is it necessary to plan ahead?
2. Please describe the difference between OBJECTIVE & SUBJECTIVE planning.
3. Please list five practical questions you should ask yourself in the planning process.
4. Briefly, describe the importance of each.
5. Write out a strategy for Church Planting, based on those 5 questions.
6. Please describe in about 500 words, the long-term vision for your life and ministry.
7. Please outline five goals by which you plan to get there.

Chapter 8 - Analyzing a great Sermon

At an International Conference Dr. Billy Graham preached a sermon entitled: "The Evangelist and his Preaching." He described many of the lessons he had learned from a lifetime of preaching the Gospel across the world, and spoke about the particular features he regarded as essential to a Gospel message, which would effectively reach the hearts of modern mankind.

In my humble opinion, Dr. Graham is the most effective communicator of the Gospel in the 20th Century, and therefore has much to contribute to our understanding of how to effectively preach Christ in our day. He said, "We are called to communicate the good news to people who are empty, heartsick, guilty, and afraid of death." This simple statement is really a profound definition of our task as Gospel Communicators.

He touches principles, which are essential to an adequate and effective presentation of the Gospel, which should be carefully considered by every preacher who longs to make Christ known through the agency of preaching. I also feel that it is imperative that all "Church Planters" should prayerfully study his remarks and bear them in mind when preparing messages and sermons for use in crusades or meetings when seeking to pioneer new churches. We should also be mindful of these issues even in the planning of our strategy for planting a church in a new area. It will keep us mindful of the real objective of our project. Not simply to commence a new congregation of believers, but to endeavor to meet the deep needs of people who are without Christ and without God in their lives. Here I am taking the liberty of sharing some of his material.

Let us listen to the powerful words of Dr. Graham:

Preaching "Christ Crucified"

How do we communicate the Gospel with power and effect in this materialistic, scientific, rebellious, immoral, humanistic age? The key to the basic question that unlocks the door to effective Gospel communication is found in 1 Cor. 2:2.

You remember that the Apostle Paul had gone to Corinth, an idolatrous, pagan, intellectual and immoral city. In fact, it was one of the most immoral cities in the Roman world. When Paul walked into that city he was the only Christian in the whole city. What did he do to found one of the greatest churches of the first century? His method: "For I am determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. 2:2). That is how he summed up his total message to the Corinthians. If we could talk to Paul personally, he would say, "My intelligence alone is not able to handle it, I do not have the logic or the argument to persuade the Corinthians to accept the truth of the Gospel." Then he said, with positive faith, "I resolve to know nothing among you save Jesus and Him crucified." Paul knew that there was a built-in communicative power to the Cross and the Resurrection. Paul knew well that the Holy Spirit takes the simple message of the Cross- with its message of redemption, love and grace-and infuses it into lives with authority and power.

The Spirits work is vital.

For “man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (I Cor. 2:14). Therefore, when we proclaim the Gospel of Jesus Christ – Christ crucified and risen – there is built-in power. Proclaimers of the Gospel must always realize, as Paul stressed, that the natural man couldn't accept the truth of Christ unless the veil is lifted by the Holy Spirit.

The glorious fact is this: The Holy Spirit takes the message, no matter how weak, no matter how primitive its delivery, and communicates it to the heart and mind with power. He breaks down the barriers. That is the supernatural power of the Spirit of God. No evangelist can have God's touch on his ministry until he realizes these realities and preaches in the power of the Holy Spirit. In the final analysis, the Holy Spirit is the communicator.

No matter where I am, when I stand before an audience, I assume that certain things are true in their lives. Certain psychological factors exist in every audience. As I begin to proclaim the Gospel, I can trust the Holy Spirit to strike certain responsive chords in every heart that hears.

1. Firstly, I know that life's needs are not totally met by social improvement or material affluence.

This is true around the world. Jesus said a man's life does not consist in the abundance of his possessions.

2. Secondly, I know there is an essential emptiness in every life without Christ.

All humanity keeps crying for something, and they do not know what it is. How many people today are crying for something, and nothing seems to fulfill? Money does not fulfill. Sensual experiences do not fulfill. Give a person a million dollars, and it still will not satisfy. Give him every form of sensuality. It will not satisfy. What is he looking for?God. Only God satisfies.

Across the years, I have spoken at a number of the world's most famous universities. I have heard the pitiful cry of young people who are intellectually, psychologically, and spiritually, lost. They are searching for something and do not know what it is. Pascal put it right when he said, "There is a God-shaped vacuum in every life that only God can fill." When we proclaim the Gospel, we are talking directly to that emptiness in a person's heart and life. That person you are witnessing to, whether in personal witnessing or before a group, has a built-in receptivity to the message of the Cross. Why? Because Christ alone fills the void in his heart. He may not be conscious of the void, but it is there.

3. The third thing I assume is that, among my hearers, there are lonely people.

There is a cosmic loneliness. I once asked a friend of mine, a psychiatrist and theologian at a large university, "What is the greatest problem of the patients who come to you for help?" He thought a moment then said, "Loneliness. When you get right down to it, loneliness for God." We all sense something of that.

For example, you can be in a crowd of people at a social gathering and, even with laughing people all around, feel a certain loneliness sweep over you. Its cosmic loneliness. A loneliness for God, because you are separated from your Creator. When you preach the Gospel, you can assume it is there in the audience.

4. Fourth, I know I am always speaking to people who have a sense of guilt.

Guilt is perhaps the most universal of all human experiences. It is devastating. What a tremendously relevant message we have. This is what the cross is all about. When we preach Christ, we are speaking directly to the nagging, depressing problem of guilt. That problem is always there. You do not have to make people feel guilty.

Most of them already know it. Tell them what their real guilt is - their sin against God. Only Christ can bring the sense of forgiveness and relief.

5. Fifth, there is a universal fear of death. A university survey found that young people think more about sex than any other subject. Secondly, surprisingly, they think about death. The second greatest killer of students in many countries is suicide. The specter is always there, and the subtle fear cannot be silenced.

However, here is the glorious news: Our Lord came to nullify death. In His own death and resurrection. He made three things inoperative: sin, death and hell. What a message we have to give

to those who are concerned about death.

Powerful Principles of Communication:

Now here are some principles of communicating the Gospel that I have learned from my experience. All these can be realized if we preach Christ, backed by a holy life and filled with the Holy Spirit.

1. First of all, we are to communicate the Gospel WITH AUTHORITY.

Preach it with conviction and assurance, knowing that, "faith cometh from hearing the message and the message is heard through the Word of Christ" (Rom. 10:17).

When I quote the Scriptures, I know I'm quoting the Word of God. It is God's authoritative message to us. It is an infallible book. We must never depart from that. I have one basic criticism: we are not putting enough emphasis on authoritative teaching. Where are the great preachers today? Where are the Luther's, the Calvin's, the Knox's and the Spurgeon's? Churches are constantly writing me and asking me for recommendations. They say, "We want somebody who can preach. We have a good administrator. But we want a preacher." They want a preacher who can preach like our Lord Jesus did. But it takes hard work to prepare effective messages. People ask me sometimes how long it took me to prepare a certain message. I answer, "A lifetime."

Saturate yourself in the Word of God and prayer. Then, as Spurgeon said, "Take your text and make a bee-line for the cross." "You are never preaching until the audience hears another Voice." You see, we have two sets of ears!

We must hear the voice of the Spirit of God:

- * Are people conscious of the OTHER voice when you preach?
- * Are you filled with the Holy Spirit when you preach?
- * Are you anointed in your preaching?
- * Do you preach with His authority?

Authority is absolutely essential to the communication of the Gospel. One reason the people listened to Jesus was that He spoke as one having authority. When you quote God's Word, the Holy Spirit will use it. He will never allow it to return void.

2. Preach the Gospel WITH SIMPLICITY.

That is the only way I know how to do it. You must learn to take the profoundest things of God and proclaim them in simplicity. Jesus preached in parables, making it simple for the people. We must communicate so that people understand. Preach it with simplicity.

3. Preach WITH REPETITION.

A professor once said that Jesus probably repeated Himself more than 500 times. The Gospel may at times seem "old" to us, but it is "news" to multitudes. Repeat it.

4. Preach the Gospel WITH URGENCY.

Preach it for a decision. People are dying. You may be speaking to some who will hear the Gospel for the last time. Preach with the urgency of Christ. Preach it to bring your hearers to Christ. Preach for decision. Preach for a verdict as Christ did. The call to repentance and faith is part of the proclamation too.

5. We are to communicate the Gospel by a HOLY LIFE.

Our world is looking for men and women of integrity. We desperately need communicators who back up their ministry with their lives. Our reaching emerges out of what we are. We must be holy people. Those who have affected me the most profoundly in my life have not been the great orators and the great speakers. Rather, my life has been changed by those holy men and women that God has brought across my path. As someone rightly said: "A holy man is an awful weapon in the hands of God". Paul said, "I keep my body under subjection." We must take that seriously.

There are three avenues through which the devil attacks preachers, it seems to me: Money, Morals, Pride. (Gold, Girls, Glitter). We will battle them, I suppose, all our lives.

6. We communicate the Gospel BY OUR LOVE OF OUR FELLOWMAN.

Jesus said, "All men will know you are my disciples if you love one another." (John 13:35). Do we really love lost souls as well as one another? When you speak to people personally about Christ, do they think it is your business because of the earnestness and love with which you approach them? Do you really love people? Does it show? Do they sense your compassion? How many of you love so much that you shed tears?

7. We communicate the Gospel by COMPASSIONATE SOCIAL CONCERN.

Social involvement is commanded in Scripture. Look at our Lord. He touched the leper. Can you imagine how that leper felt when he was touched? The leper had to go around ringing a bell and saying: "Unclean, unclean, unclean." Moreover, Jesus touched him. Jesus taught by example as well as precept that we have a responsibility to the oppressed, the sick and the poor.

While I think of the starving millions, I can hardly eat my food. Millions are going to starve in various nations this year. They cannot get any water in parts of Africa. We are to go into the world in the name of Jesus Christ – touching, alleviating need. Never forget the church goes into the world with an extra dimension of social concern. We go in the name of our Lord Jesus Christ. We reach out to meet needs and give, but we must always say, "Given in the Name of our Lord Jesus Christ." That is our motivation.

8: Finally, we communicate the Gospel by OUR UNITY IN THE SPIRIT.

How vital it is to realize that if we can stay unified, yet also realize that there is diversity in unity, we can turn the world upside down for Christ. For the first time in the history of the Christian Church, the possibility of fulfilling the Great Commission is in our grasp. However, we must all work together in "the unity of the Spirit through the bond of peace" (Eph. 4:3). This is our task.

Let us take another look.

I sincerely trust that the preceding message is as meaningful and challenging to you as it has been to myself. It seems to summarize with profound simplicity, the whole task of preaching to win the lost. There are so many powerful truths encapsulated in this brief sermon. So many things we need to keep uppermost in our minds as we involve ourselves in the greatest task of winning people to Christ through the God ordained ministry of preaching.

I am happy that one of Dr. Graham's points commends the power of repetition because I intend to repeat and underline some of the important truths he shares. Let us go through his powerful message again.

1 - Preaching Christ and Him Crucified.

The supreme importance of preaching Christ and the power of his atoning work accomplished on the Cross. Over many years, there has been a diminished emphasis on preaching on this all-important subject. Many modernist teachers have spoken disparagingly about the Cross, referring to it as primitive, antiquated, unsophisticated and obsolete. They have substituted a social Gospel of good works, which appeals to them as being more respectable and socially acceptable. They have abandoned the emphasis of the Cross, the Blood of Christ shed for sinners, the atoning work of redemption through faith in the finished work of Calvary. These are too unfashionable. Too primitive for intellectual minds. To such modernists, pride and respectability are more important.

Even evangelical preachers do not preach the Cross of Christ as frequently or as authoritatively as once they did. It has become more fashionable to rationalize the Gospel. To seek to interpret it in psychological terms. Many have sought to present the Gospel as a biblical style of positive thinking. They have endeavored to present Christ as some kind of guru, or philosopher, and make His teachings acceptable to an intellectually sophisticated generation.

We must realize afresh that the message of the Cross is timeless.

The truth of salvation through faith in the atoning work of Christ is an eternal truth. Paul tells us that Christ is the "Lamb, slain before the foundation of the world." (Rev. 13: 8) Yet, when we are given a prophetic glimpse into the eternal future, the living creatures around the throne of God are still praising the "Lamb, sacrificed for sinners." (Rev. 5: 6-12) The thin red line of redemption through shed blood runs right through the Bible, from Genesis to Revelation. It is eternal. It is intrinsic. It is

indispensable. Without it there is no salvation!

Paul refers to "the foolishness of preaching", and affirms that it is through this very activity that men come to the knowledge of God. For the message is only foolishness to them that perish, but unto us who are saved it is the power of God. (1 Cor. 1:18) Whatever our "intellectual" perspective may be, we must recognize and acknowledge that it is through the apparent "foolishness of preaching," that God has determined to save repentant sinners. If we allow our intellectual, humanistic pride to cause us to reject the foolishness of preaching the Cross and Christ Crucified, we may find ourselves pursuing the only alternative, i.e. "The preaching of foolishness" - modernism!

Now it is not necessary to actually preach the Cross every time we preach. It is not required that we tell the same story of the crucifixion in every message we present. However, we must bring in the imperative truth that it is only through Christ's death and resurrection that men may be saved. Our preaching does not need to be "old fashioned," for the message of redemption is certainly not old fashioned. It is absolutely up to date. In fact, it is also futuristic.

2 - The Holy Spirit's work is vital.

If we do not emphasize the fact of salvation through Christ's Blood, we do not give the Holy Spirit opportunity to bring conviction of sin to the hearts of our audience. If this does not occur, neither will true conversion. The miracle of salvation cannot occur without the Holy Spirit and He cannot cause conviction and repentance unless the message of salvation has been faithfully sown in the heart. Therefore, we must give Him material with which to work, i.e. the preaching of Christ Crucified.

The reason why the preaching of the Cross and salvation is "foolishness" to many is because it is a spiritual truth with a mystical dimension which cannot be "understood" by the natural mind of man. (1 Cor. 14: 2) It is precisely because of this intrinsic mystical element that we must allow the Holy Spirit room to move. We should always preach with a clear awareness of our total dependency on the Spirit. Do not feel that everything depends on your sermon. Do not imagine that if you do not preach a "good sermon," nothing will happen.

It is NOT your sermon, which converts people; It is the power of the Holy Spirit.

So, endeavor to be a channel for Him. Surrender your mind to Him every time you preach. Endeavor to "sense" what He wants you to say and allow His thoughts to flow through your words. Have faith that He will do His work.

Now, let us briefly consider his observations of the human needs, which are confronted.

1) Life's needs are not totally met by social improvement or material affluence.

In this materialistic age, we are apt to forget that man is basically and primarily a spiritual being and that his real needs and the solutions to them are in the spiritual realm. Sometimes we tend to think that successful and wealthy people have "got it made." That all their troubles are over and they have no worries or anxieties. In fact, the opposite is frequently true. Their successful career has brought them a whole new set of stressful problems, which eat into their peace of mind and contentment of spirit. Many people are aptly portrayed by the "rich young ruler" who appeared to have everything a person could desire yet longed for a richer and higher quality of life, which only God could impart.

2) There is an essential emptiness in every life without Christ.

"The God shaped vacuum in every life which only God can fill". The people we meet each day whose lives appear to be "full", are the ones with the greatest spiritual need. They have endeavored to fill a deeply perceived void in their lives with all that the sensual world has to offer. However, it is like a jig saw puzzle with one piece missing. There is only ONE piece, which will fit in there properly. We may try to make other pieces fit but they do not, no matter how hard we try. And so it is with the God shaped vacuum: Only one thing truly fits - God Himself. People may try to fill their lives with business, pleasure, social activities, drugs, alcohol and sex. Nothing really fits. Nothing truly satisfies. Deep within the void remains unfilled and the deepest needs of the human being can only be met by the indwelling presence of God by His Spirit.

3) The pain of loneliness.

One of the most popular secular songs of recent years was the hit, "All the lonely people, where do

they all come from?" This song topped the Hit -Parades for months. I believe it was because it spoke to a powerful felt need in the lives of millions. On a planet full of people there are millions of lonely souls. Lonely from a multitude of different reasons, but all with the basic denominator of a lonely heart. The main reason for human loneliness is our estrangement from God. Man was created in God's image and fashioned to be a companion for God. Without that relationship, there is a missing dimension. Man is basically, "lonely for God." Of course, most lonely people do not recognize or acknowledge this, and part of our task as preachers is to help them to accept this fact and open up to the relationship, which God offers through Christ. Once a person truly receives Christ into their life, it is possible for them never to be lonely again.

4) The Burden of Guilt.

One of the hurtful legacies we receive from our original parents, Adam and Eve, is the burden of guilt. It is passed from generation to generation. It is often a nebulous factor, difficult to recognize for what it really is because of the great gap, which exists between man and his creator.

Guilt does not always produce recognizable mental problems. Most of the people who are burdened with this onerous guilt problem are functioning normally in many areas of their life. However, deep down, there is an incessant sense that all is not well. They are "out of tune" with the harmony of life. Often a little probing will bring this fact to the surface and then it can be dealt with. This is one of the tasks of the Holy Spirit. We need to give Him some material with which to work. Endeavoring in our preaching to touch upon these areas of common need and allow the Spirit to gently bring the guilty soul to repentance.

5) The Universal fear of death.

The two common denominators of human life are birth and death. As sure as man is born, he will inevitably die. This is a spectre, which fills the sub conscious mind continually. For many, death is the great unknown. The very fact that natural man knows so little about death and what lies beyond the grave causes foreboding and fear. The message of Christianity is the message of One who experienced death, conquered its mystique, rose from the dead and ascended to God. He is the trail maker. He has made a way for us to follow Him, through the Valley of the shadow of death, into the glories of the Everlasting Kingdom.

The reason why so many millions of people in our world are slaves of the great religious systems is the fear of death. Millions cling to the belief of reincarnation as a means of escaping the grip of death. Millions more live their whole life in servitude to the gods in the hope of gaining divine favor beyond the grave. These are facts of which we need to be conscious as we preach the un-searchable riches of Christ.

Finally, let's consider those aspects of preaching which Dr. Graham deems important.

1) Communicate the Gospel with Authority.

One way to preach with authority is to preach the Bible, and then you may speak with God's authority. This is something that Billy Graham obviously learned early in his ministry. He is famous for declaring, "The Bible says..," Because he quotes the Bible so frequently, the authority of the Bible is with him. This provides material with which the Holy Spirit can work, bringing conviction, revelation, understanding and salvation. As preachers, we obviously need to spend quality time in the Word. Reading it, devouring it, studying it, meditating upon it, by hearting it, internalizing it, and quoting it. Discovering what it has to declare on all the important issues of life. Let the Word dominate our thinking so that quoting becomes second nature. If we preach our own ideas or opinions, we have only our own experience with which to convince people. However, if we preach what the Bible declares, God Himself will confirm its truth in many wonderful ways.

The second way in which to communicate with authority is to preach with the anointing of the Holy Spirit upon you. Jesus gave us this model on the first occasion. He spoke publicly, in the synagogue at Nazareth. He confidently declared, "The Spirit of the Lord is upon me, for He has anointed me to preach the Good News. " Friends, we must value and treasure the anointing of the Spirit. We must realize that without it we speak as mortal men. However, when the special touch of God is upon us,

we can speak as the oracles of God. (1 Peter 4: 11). The anointing is not necessarily manifest in emotional fervor. It is not simply speaking loudly or forcefully. It is a mystical presence of the Spirit in what we say which lends credibility authority and persuasion to our words.

We can hardly expect to communicate with authority unless we are well prepared and thoroughly versed on the subject about which we are speaking. The anointing of the Spirit is essential but it does not excuse us from the need to prayerfully and carefully prepare our heart and mind.

We need to study the scriptures, waiting of God for illumination and revelation.

Asking God prayerfully how He would have us present this message. Seeking to understand the subject from His perspective. To feel about it as He feels and to communicate it with His love and compassion. We can also speak with authority as we realize that we are God's spokes-person to the crowd to whom we are preaching. There may be people in the crowd who may never hear the Gospel again. This is their opportunity. There is no higher calling or greater responsibility than that of a preacher. We stand between God and man. We need, by God's grace and ability, to be God's messenger to the very best of our ability. As we endeavor to be channels through which God can deliver His Word, our message will come through with authority and strength.

2) Preach with Simplicity.

The great difference between Jesus and many modern preachers is that Jesus took the most profound subjects and simplified them, whilst modern preachers take the simplest of subjects and complicate them. There is often a problem of ego involved, in which the preacher wants to project an image of profound knowledge and enhance his reputation as a masterful preacher. Jesus was not concerned about His reputation as a Preacher. He was only concerned with having His audience understand the great truths He conveyed.

Perhaps we need to understand afresh the enormous difference between being "childish," and "childlike" Many preachers are afraid to be childlike in case they are perceived as being immature, lacking in knowledge and sophistication. Jesus Himself was childlike and said that unless we also became such we could not "enter the kingdom". We need to simplify our presentation of the Gospel, not by being childish and silly, but by approaching the great truth of the Gospel with simplicity with which Jesus Himself dignified it.

3) Don't be afraid to use repetition.

There are many ways to say basically the same thing. The need to repeat important issues does not mean that we must become boring, always delivering the same message and the same stories. Jesus continually presented the same basic truths but He clothed them in different apparel. His use of parables and illustrations was brilliant. He told stories, which were so simple that even the children understood them and yet his whole audience remained enthralled. They listened for hours, forgetting about food and rest, completely absorbed in His teachings.

Most people need to hear things several times before the truth gets through. Part of the skill of an effective teacher is the ability to repeat things, using different approaches but emphasizing the basic indispensable truths.

4) Preach with Urgency.

There must always be a sense of urgency about our preaching. Not an atmosphere of panic or confusion, but a real sense that our message is imperative and urgent, an awareness that important decisions must be made in the light of our message.

This is true for three good reasons:

A: The people to whom we preach may never hear the message again.

Circumstances of their life may dictate that this is the last opportunity they may have to hear the message of salvation through faith in Christ. So make your presentation simple, specific, urgent and requiring an immediate decision Always give an opportunity for people to respond at the conclusion of your message. This may be their last chance.

B: Life is so fragile.

Death is so inevitable. We should never presume that there would be another opportunity. I well remember an occasion that happened many years ago, when I was a very young preacher. It was a

Sunday evening Gospel service and though there were approximately one thousand people present, my attention was almost totally absorbed by two young men seated at the rear of the auditorium. When the appeal was given several people responded, but there was no response from them I felt so concerned about them that I went quickly to the rear of the church and confronted them before they could leave. I told them of the strong concern I had felt for them and urged them to receive Christ. One of them was inclined to do so, but his companion discouraged him, "We are too young to think of religion" he said, "We have our lives before us. Perhaps when we are much older we can consider what you say." With these remarks, they left the building to make their way home. Alighting quickly from one bus, intent on crossing the city square in order to catch another one, suddenly a huge truck hit them both. One died immediately, the other en-route to hospital. Two young men who had felt that death was many years away suddenly plunged into eternity.

C: There is also an urgency to our message right now because the return of Christ is at hand. Prophetic signs all around the world are indicating that we are heading for a cataclysmic event. I believe that it is appropriate and necessary for us to preach the coming of the Lord and to do it with a measure of urgency.

People need to know that the Kingdom of God is at hand. They need to be made aware that this present age will climax soon with the return of the Messiah and His enthronement over the nations. The beloved Apostle John says, "The kingdoms of this world are become the kingdom of our Lord and His Messiah, and He shall reign forever and forever." (Rev. 11: 15)

5) Communicating through Holiness of Life.

In these days, more than ever before, there is a tremendous need for preachers to communicate the Gospel through their sanctified life style as well as their pulpit sermons. This has always been required, but I feel that today the ministry is under an unusual onslaught from Satan. He knows that the end is near. He also knows that there will be a tremendous spiritual harvest in these crucial days before the return of the Lord. He is determined to hinder the reaping of that harvest to the best of his ability

One of his prime weapons is to destroy the credibility of the messengers.

Sadly, he has succeeded in doing this to a degree. Some of the most prominent, high profile preachers have been exposed before the eyes of the world. This has done enormous damage, especially in Asia but also in many other parts of the world. Satan is still working in this fashion and his attempts are being further intensified. It behooves every one of us to recognize his strategy and be on our guard, "Let him that thinks he stands, take heed lest he fall!"

6) Communicating through genuine love for our fellow man.

It is so easy to become professional in our ministry. To go through the motions without the right motive. We must realize that the motives are more important than the motions. Sometimes it is needful to re-examine our priorities. To go back to square one, to prayerfully consider what is the real motivation of our ministry. Many preachers commence their ministerial life with excellent purpose and pure motives but somehow they became entangled later in the professionalism of their calling. We need to go back to the Cross. Back to the place where we started. To examine afresh our lives in the light of Calvary's Love.

We need to see people in the light of the Cross, through the eyes of the Savior.

We need to stay there until we feel His love for them in our own hearts.

I often tell young preachers, "The ministry is about two things. It is about God, and it is about people." Our task revolves around serving God and serving people. We are His priesthood, standing between God and the people. We cannot do either of these things well without love. Loveless service, to God, or our fellow man, is totally unacceptable.

7) Communicating through Compassionate Social Concern.

There are millions of people in our modern world who are in desperate need of compassionate concern. They represent a tremendous challenge to the Church of Jesus Christ. I believe too that they present a glorious opportunity to reap a great harvest amongst them Jesus was definitely concerned with the social needs of the people. When He fed the multitudes, and healed the

sick, He demonstrated that compassion. We must follow His example and reach out in practical ways to meet the needs and heal the hurts of our fellow man. The world is in turmoil and confusion, and only Christ has the answer. He is looking to us to meet the challenge and show that He is truly the "Light of the World."

8) Communicating the Gospel by Our Unity in the Spirit.

In these critical days of harvest opportunity, we Christians must work together as never before. The task before us is too big for any denomination or organization. It demands a "net-working" together such as has never previously been witnessed. We must combine our efforts, our resources and personnel, to make a mighty, united effort to bring Christ to the world.

LEARNING ACTIVITIES.

1. What five heart attitudes does Dr. Graham anticipate in every audience?
2. What are the eight principles of effective Gospel communication?
3. Which of these principles need to be strengthened in your preaching?
4. Why do we need a sense of urgency in our preaching?

Chapter 9 - Some Church Planting Methods

There are numerous effective ways by which to plant a new congregation. We are going to briefly consider a few of them. However you may be led to use some other way. Perhaps a maxim might be, "If it works for you, do it."

Some of the factors which may help to determine which method may be the most appropriate and effective are:

- **The Location in which you plan to commence the Church.**

You need to consider the political situation. Some methods of Church Planting are inappropriate because of government regulations and restrictions. For example, in many situations it is not permissible to hold any kind of public rallies, but it is possible to witness to people, one on one, and deliberately keeping a low profile.

This is also true in some cases because of the religious influence. In some multi-racial and multi-religious societies, the government will not permit large public rallies which may antagonise other religious groups.

- **Your Style of Ministry.**

Another factor which may determine the approach you choose will be your particular gifting and style of ministry. Not every Church Planter has the kind of ministry that is suitable for conducting large evangelistic meetings. Some of the most effective Church Planters I know have a much lower profile ministry than do the evangelists who are able to conduct mass Crusades.

- **The resources you have available.**

You will also need to carefully consider the resources which are available to you. Some methods of Church Planting necessitate a strong team, whilst other methods can be operated effectively by an individual, or by a very small team. You need to consider the amount of financial help that is available too. Big Crusades usually require large budgets. You need to carefully investigate the likely expenses and determine from your available resources, whether you have the faith or finances to cope with that kind of outlay, and whether the results will justify that expense.

Where will you Plant that Church?

The decision as to where you determine to plant a new church will usually have some divine, spiritual

input. It is essentially something more than cold logic or natural reasoning which inspires a person to attempt the task of pioneering a new church.

You usually begin to develop a "more than natural" interest in a particular place.

I have personally found, and I know this to be true in the experience of many of my colleagues, that you usually begin to develop a "more than natural" interest in a particular place. Perhaps you "happen" to visit a certain city and whilst you are there you find yourself becoming burdened and concerned for the spiritual needs of those people. You often find a prayer burden developing for that place and notice that whenever you pray the needs of that place come into your prayers and intercession.

You can often discern the will of God by the length of time that such an interest lasts. If after some months you seem to lose the burden for that place, then probably you have fulfilled what God wanted you to do. If, after a considerable time, the interest continues and becomes even greater, you may begin to realise that God is leading you to do something substantial about that place

You then need to begin to "wait on God" about that place. Begin to ask Him pertinent questions about it. Try to develop a "listening ear", and an ability to discern what God's Spirit is trying to show to you about that place. God will begin to share all kinds of impressions with you and as you ponder on them His plan for you and that place will begin to take shape in your spirit. You will usually see the kind of approach that He wants you to take. He will frequently give you some indication of what will transpire when you get there and how things will go as you endeavour to plant a new congregation there.

1: The Evangelistic Crusade method.

This method employs a very direct approach which when successful can be extremely fruitful, attracting large numbers of people, in a relatively short time. However, there are several important factors which will determine the ultimate effectiveness or otherwise.

Where?

The venue in which you conduct the meetings is the first factor.

Is it a good venue, one to which people are willing to come?

Is it accessible to a good portion of the people you wish to reach?

Is there any public transport available?

Can people make their own way there in the event that little or no transport is available?

If the Crusade is eminently successful is the venue available on a continuing basis?

If not, is there suitable alternative accommodation somewhere?

Who?

Who will actually preach at the Crusade?

If you plan to do it, are you sure that you have this kind of public ministry?

If you have another preacher, an evangelist, to conduct the actual Crusade, you must be seen to be a visible and integral member of the "team". When the actual Crusade period is coming to a close you should begin to take over the leadership so that when the special meetings are concluding you are seen to be the leader. This gives you a profile before the people and helps them to recognise you as their spiritual leader.

Do you have an adequate music ministry team? musicians, singers etc.

Do you have some special features, testimonies, films, soloists etc.

Does your team have the kind of impact required for this type of event?

What will the emphasis be?

A public Crusade needs an emphasis to draw the people.

Will it be the well-known preacher?

Will the theme be salvation, new life, healing, Bible prophecy?

What will the people be coming for?

In the modern context of Church Planting, the apostolic emphasis on signs and wonders and the

ministry of healing has been seen to be a very powerful and effective means of drawing people to hear the Gospel. Effectual prayer for the sick will always attract people, particularly where the meetings are conducted in a low socio-economic area, because:-

Unfortunately, there are always many sick persons in such a place. Many of them have no access to, or cannot afford the medical care they need. Such people often have basic faith for healing. When they hear the message of healing, they are quick to seize hold of it and to believe for their healing. Once the word gets around that God is healing the sick, people usually begin to flock to the meetings.

Advertising and Publicity.

One essential factor in a successful Crusade activity is to let the local population know that the Crusade is on. It is pointless hiring a large public facility if no one knows about the meetings. This can some times be an expensive item on the budget, depending upon the kind of advertising you plan to do. If modern means of advertising are available and your budget will allow you to use them, then these are obviously an effective means of announcing the meetings.

Obtain Interviews on T.V. Radio, or in the Press.

If you have some newsworthy feature in the Crusade you can often obtain a media interview. Or if you are buying space for adverts you can frequently persuade the media source to grant you an Interview or an article too. It is important that you gain a positive response to this. So it needs to be powerful and filled with human interest.

Make sure you can deliver what you promise.

Dramatic advertising can cause a severe anti-climax If you boldly promise things that you are unable to substantiate. This can occur when the publicity has made bold statements such as, "The blind see, The deaf hear, Miracles take place." etc. If these things ARE happening -great. But if you advertise them and they do not occur, the people are disillusioned and disappointed and become skeptical. It is far better to use such advertising sparingly until God begins to perform these kind of things. Once they begin to occur they provide their own advertising. People begin to share their testimonies and recount what has happened to them. This word of mouth testimony is often the most effective means of advertising.

Media advertising is not always available.

I realise that for many of you modern media advertising is not available. You may have to rely on lower profile means. If you are campaigning in a smaller town, a large banner across the main street can usually be easily arranged. Ask yourself, "how do people advertise their goods and wares in this place?" Then use those methods too. Advertising in the local supermarket. Placing advertising posters in shop windows. Distributing attractive leaflets in the market place. If you can get permission to use a mobile sound system, drive throughout the city and neighbouring areas announcing the meetings over the sound system. Above all, use your imagination. Discover some novel ways to advertise your intentions. The main thing is to let people know that you are here and what you are doing and do it in a manner which will attract their interest and gain their favourable response. Somehow, some way, you have to attract the people's attention and interest.

The "Follow up" procedures are essential.

Before you even commence your Crusade, you need to adequately prepare for the following up of all those who make commitments to Christ. Failing to do this is like going fishing without some means to keep the fish once you have caught them.

You need good Counselors.

You must establish some relationship with new converts as soon as possible i.e. before they leave the meeting in which they have made a commitment. Have them come forward to the platform and be met by yourself and your counselors.

-Establish a personal point of contact with them.

-Pray with them. Give them some helpful literature.

-Obtain their name and address.

- Arrange to have someone visit them as soon as possible.
- Make some practical arrangements to keep in close contact with them.
- Encourage them to attend as many services as possible.

Making the transition from "Crusade to Church."

We now reach a very critical point in which we help the new converts to make a transition between attending exciting Crusade services, into being part of a local body of believers.

It is usually advisable to keep the Crusade going as long as it continues to have momentum. If the number of people attending remain consistently good and there is obviously a vital interest in the meetings, then by all means continue to hold them. The excitement and stimulation of the Crusade provides an excellent environment in which to introduce some basic teaching for the new believers. Begin to make a gradual transition. Don't close down the Crusade atmosphere, let it continue and begin to gradually phase in teaching and practices which will help you form the crowd into a body. It is wonderful when the evangelistic momentum of the Crusade can be continued into the local church mode. There is a pronounced excitement and enthusiasm associated with a soul winning event which needs to be continued as long as possible. New converts make the finest soul winners. Try never to lose the excitement and momentum of evangelistic fervour. Even after the local church comes into being, endeavour to make it a soul winning church.

2: The House Meeting Method.

This is a less dramatic and spectacular method of church planting than the Crusade approach, but it has much to recommend it and is much more frequently used.

It is a method which is open to many more ministries than is the Crusade style. I have known many effective Church Planters who have successfully employed this style of planting. They have not necessarily been high profile ministers. In fact the majority of them are average preachers to whom God has given a burden to extend His Kingdom through planting new congregations.

I fondly remember a good friend in Asia who planted many new churches throughout his ministerial life. He was not a powerful public speaker, nor did he possess a charismatic personality. He had been a farmer for many years before entering the ministry and I guess he knew some good agricultural principles which helped him understand the process of church planting.

He usually adopted a "tent Makers role". God would lay a particular town on his heart and before long he and his family would move there. He would obtain some kind of employment to support them, then rent or purchase a house and begin to hold house meetings. He always started off quietly and plodded away until he had some converts and was able to form a local Body of believers. He never had spectacular results but over a number of years he successfully planted many churches. His name never became well known. He was not a preacher of renown. He was never featured as a speaker at big conventions. But I am convinced that when he stands before His Lord in the light of eternity, he is going to receive a great reward for his faithfulness and obedience.

Church Planting, Indonesian style.

Church planting is very much a feature of Christian activity in Indonesia and the national church has grown impressively over recent years. For several good reasons the main method of Church Planting is that of commencing house meetings. There are many dramatic growth statistics to confirm the effective-ness of this method. All over the nation, thousands of new churches have been brought into being in this manner. However I will cite one example of a Church Planting ministry in the Island of Java, and look at some of the principles they observe.

Here are some basic principles of this method:

- **Form a team.**

Prayerfully assemble a team of people who are dedicated to planting new congregations. The team may be comprised of several families, and some single persons

Begin to fellowship and pray together with special emphasis on building good relationship and mutual trust.

- **Target a town, or village.**

Let the Holy Spirit lay some particular place on your hearts and then begin to concentrate your prayers on that population group. Learn to take spiritual authority and begin to exercise this in regard to your target area.

- **Begin to contact people there**

Move into the town and begin to make contact with local people. Introduce yourself in a friendly manner to some of the influential people in town. e.g. The Mayor and Councilors, School Principals and Teachers, Business people, Store owners, Tradesmen.

- **Begin to Witness.**

Keep a humble attitude and a low, inoffensive posture. This is particularly necessary where you may have a potentially hostile religious environment. Make use of good, attractive literature.

- **Make a New Believer.**

Your first converts are extremely important. You are laying the foundation for the future church and you need good, solid material. So prayerfully trust God to give you good people who will form a strong nucleus and lay an enduring foundation for the new church.

- **Commence meetings in the persons house.**

Once you begin to hold meetings in the home of a local person, you begin to penetrate that neighbourhood. You indicate to the local people that this new church is not just the work of "outsiders", but is supported by local people whom they know. It is essential to indicate the local identity of this new group.

- **Emphasise the Ministry of healing.**

The ministry of healing is the most effective key with which to open up a community. There are sick and hurting people in every community. Once some of them have been genuinely helped and healed, the word will begin to spread and others will quickly come. Sickness is a known need which impacts almost every family and healing is something in which everyone is interested.

You may not be known as a minister who has a healing ministry but this does not prevent you from praying for the sick. Jesus said that one of the marks of believers would be "they shall lay hands on the sick and they shall recover." Be sensitive and responsive to God's leadings. Pray for the sick whenever you sense that God is encouraging you to do so. You will be amazed to see how wonderfully God may use these expressions of faith.

3: Planting a Daughter Church

Every local church should be desirous of reaching into the surrounding area and planting more churches. This is the most effectual means of reaching a wider community. The most effective way to accomplish this is by starting house meetings. The mandate of every local church is to "prepare the saints to do the work of the ministry. (Eph. 4: 12.)

Every pastor should :

- **Concentrate on training local leadership.**

Every church should have a leadership training program functioning. Ideally this must include training in local Church Planting. Other leadership functions should also be taught, and the participants should be used as much as possible to undertake ministry tasks in the local church. This increases the ministry potential in the church and prepares future leaders. Ideally, the Senior Pastor should "pastor", or "shepherd", his leaders, and they in turn should shepherd the sheep. This provides, "in-service training" for the potential leaders and prepares them for the time when they will become pastors.

- **Start house meetings in every geographical area around the church.**

Every church needs a network of house churches. No church can adequately cater for the needs of its members in the larger celebration type meetings. People also need the closer intimacy of small group interaction too. It is at this level of leadership that your assistant pastors can begin to function. Here

they can gain valuable experience in the tasks associated with providing spiritual care and oversight for Christians.

- **Use the House Church to break into that area.**

In addition to the mutual edification which can occur in these smaller groups the informal non-religious setting can also provide an effective environment into which non Christian neighbors and friends can be introduced. Never allow the house group to become insular or isolated from its community environment. Encourage them to keep finding ways in which to relate to the community. Encourage evangelistic enterprises.

- **Aim to ultimately form a new church there.**

If a particular group shows very healthy signs of growth encourage them to focus on the possibility of becoming a new church in that locality. Concentrate some attention on the leadership and begin to groom them for the task of exercising a pastoral role in that situation.

The Technique of Transplanting.

Every gardener is familiar with the technique of transplanting, in which seeds are initially planted in a seed box and then later transferred into the garden. Whilst the plants are small they can grow up together under the close watch and supervision of the gardener. But as they become larger and stronger, they are then suitable to be transplanted.

The local church should be seen as a seed box in which members can be closely supervised, watered and fed until they reach a certain stage of development when it becomes feasible to transplant them. Such families can be transferred from the seed box into another geographical area where there is potential to begin a new church. Ideally this should not be done with just one or even two families. It is much better if several families, who can form a fairly strong nucleus, can be transferred together. This must be done officially with the full blessing of the pastor and congregation, who should also appoint the leaders of the new congregation. This branch, or daughter church should remain under the covering of the parent church until it becomes mature enough to stand-alone.

If more churches undertook to exercise this kind of expansion ministry there would be less "splits and divisions" in which some congregations are torn apart. New churches would then be born to happy parents and there would be less rivalry and friction. These things are extremely detrimental to the image and reputation of churches.

4: The "PACT" method.

This method, the "**PLANT A CHURCH TOGETHER**" style, is being successfully employed in numerous parts of Asia. I believe that one of the reasons why it is being blessed is that it involves, networking, sharing responsibility and resources, uniting together and working together. These are all biblical principles, which God loves to see and bless.

The "PACT" program relies upon certain parties coming into agreement and working arrangements whereby they can work together to plant a new congregation. This can be achieved in any of several ways.

- **The Branch, or Daughter Church Program.**

In which a local church assists a Church Planter to commence a new congregation under their covering and oversight. This is most effective when the parent church also transfers a number of families who live in the area targeted. They then form the nucleus of the new congregation.

- **Two or more neighbouring churches combining.**

When one church is perhaps not large enough to sponsor a new one, two or more churches within a given region may determine to combine in order to do so. Each may contribute several families who happen to live in the geographic region in which the new church will be planted. This is usually more easily achieved when the sponsoring churches belong to the same group or denomination.

- **The District or Regional Presbytery project.**

This involves numerous churches within a defined local proximity combining their resources and personnel in order to plant more congregations. A projected example of this could be a sizeable town or city where there are already several churches of the same group. For example if there were fifteen churches, they might plan to increase to twenty within the next five years.

Some of the intrinsic factors in such program would be:

The Pioneer Workers.

Morale.

The pioneer workers must have strong morale. They need to be courageous, and have a very positive outlook

Motivation.

They must be strongly motivated with a passion, which will persevere patiently in the face of discouragement, persecution, and antagonism. They must be "self starters", with discipline and determination. Church Planters always need to be highly motivated persons.

Message.

The pioneer must have a positive message to share and be able to communicate it in a manner, which will attract and captivate people.

A powerful public preaching ministry is essential.

Ministry.

Preaching is not the only aspect of ministry needed to pioneer a new congregation. The worker also needs ministry skills such as:

- Effective prayer ministry
- A healing and deliverance ministry.
- Counseling ability

The support of the Workers.

Significant financial demands are integral to Church Planting and the sponsors, together with the workers should determine beforehand how the required budget may be met. Some items in the budget might be:

- Rental for accommodation of workers and families.
- Rental of suitable meeting place.
- Operating expenses.
- Financial support of the worker.

The supervision of the Workers.

Most pioneer workers are novices and need good supervision, guidance and encouragement. This is one of the reasons the daughter church style is good. The senior pastor of the sponsoring church can give pastoral oversight to the pioneer worker.

5: The "Centres of Service" Concept.

I personally believe that in the great harvest of the next few years the churches which will be planted will be different from contemporary traditional churches in several ways. I shall share some of the features that I feel will be different.

Less "Religious."

The new style of church will not be concerned with religious facades and appearances. It will abandon much of the religious ritual presently associated with churches. Its style will be more simplistic, realistic, practical, and meaningful.

Less Denominational emphasis.

There will be a tremendous increase in "Independent Churches" which will relate to each other in fellowship rather than by institutional affiliations. Local churches will also relate to each other by geographical proximity rather than because of denominational or doctrinal affinities

Less emphasis on Church Buildings.

Congregations will be less concerned with church buildings and will tend to meet in non-religious type facilities, utilising ware-houses, social clubs, public buildings etc.

A Polarisation between the True Church and the false.

It is presently difficult at times to perceive the distinction between "Christianity" and "Christendom". But there will be dramatic developments, which will clearly highlight the differences.

More Lay Ministers involved.

Modern Churches tend to have a clear demarcation between their "clergy" and "laity", but in the end time Church of Christ there will be no such distinctions. The ministry will not be restricted to "ordained ministers", but will comprise of an army of labourers which the Holy Spirit will recruit from the ranks of Christian lay persons, e.g. business men and women, school teachers, house wives etc.

More Charismatically Oriented.

The giftings of the reapers will not be those gained in seminaries or colleges but those endowed by the Holy Spirit. Ministers of the true church will be far more dependent on the power of the Spirit than on any human accomplishments or skills.

More Cultural Authenticity.

The indications of Western Colonialism, which are all too evident in the church today, will recede dramatically and be replaced by authentic cultural indicators. For example, the church in China has already become very distinctly, the Chinese Church. It has a distinctly different style and appearance to that church which was originally planted by missionaries from abroad.

More Community Service related.

The churches which the Holy Spirit will plant all over the world will have the Biblical New Testament church as their model. One of the outstanding features of that church was its impact upon the social structure of its day.

The believers of the future church will be a Kingdom of priests who will cause a massive Kingdom impact on their respective societies. They will not live their Christian lives in separateness and isolation from the main stream of their community, locked in the ivory towers of their ornate church buildings. They will be out amongst their peers, impacting their communities and bringing the life of the Kingdom to bear upon their humanistic societies.

Whilst teaching abroad recently I believe that God gave me a prophetic glimpse of a new kind of Christian ministry that He wants to foster. I have been challenging Church Planters with that vision ever since and am taking this opportunity to share the concept with **YOU**.

The vision relates to the founding of what I am calling, "CENTRES OF SERVICE." i.e. Centers which are founded in order to realistically serve the needs of the community, Instead of pioneering of a "Church", in the traditional sense, with the usual "church activities", **the vision is to establish a center which can offer various legitimate services to the community.** The pioneer goes into the new area with a clear purpose, to serve that community in the Name of Jesus.

The concept is based on the realisation that Jesus, our ultimate role model, came into this world as a servant. (Phil.2: 1-5.) He said, "I am not come to be served, but to serve." As His disciples we also are to be servants in His Name. This should be uppermost in our minds as we plan to move into a new community.

Serving the Community.

The pioneer minister might initially conduct a door-to-door survey of every home in the target area. He would present himself at the door and announce, "My name isand I am calling on every house in the area in an endeavour to identify the social and spiritual needs of this community. I wonder if you would kindly assist me by answering a few simple questions?"

Firstly, could I have your family name please?
 Do you have any children? How many?
 Are they boys or girls, and what ages are they?
 How many of them are presently at school?
 Are you experiencing any problems with which we can help you?
 What kind of program or facilities might help your children?
 Would a 'child minding program' help you manage your family affairs better?
 Would an English language class help them?
 Would a literacy class help them?
 Would any of them like to attend some guitar lessons?
 Would your children benefit if a youth club were opened?
 There are many activities of this nature which someone in your team could conduct which would be helpful and beneficial to local youngsters.
 Once you have them attending your centre, the barriers are broken.

You could commence a:

- Marriage Guidance Centre.
- Family Planning Centre.
- English Language Centre.
- Social Centre for lonely people.
- Child Minding Centre or kindergarten.

By engaging in a program such as the one I am suggesting, several things would be accomplished:

- You could introduce yourself to every family in town.
- You could make numerous friendly contacts.
- The people see that you are here to try to help them.
- You appear as someone genuinely interested in their welfare.
- Your friendly, helpful image is established.
- They realise that you are not a religious freak.
- You meet them at the level of their interests and needs.

By being able to direct people to the Centre, towards a variety of activities in which they or their family may be interested, people get to know where you are located.

It makes the centre of your activities much more approachable. People realise that you are not here simply to peddle religion, or "Pie in the sky when you die". You are a real person, interested in the real needs of their lives.

What kind of a church would you like to attend?

You should also include some "church related" questions in your survey.

You could ask:-

- What is the reason why you do not attend a church?
- What kind of a church would you like to attend?
- What can we, as a local church do for you?

There are as many Keys as there are doors.

There are many ways and methods which one might use in order to plant a new church. We need to use our sanctified imagination and let the Holy Spirit share His tactics with us. Jesus has the "Key of David, He opens doors which no man can close, and closes doors which no man can open." (Rev. 3: 7-8.)

Always remember that, "No door is locked if you have the right key."

If God wants you in a certain place, then NO man can keep you out!

LEARNING ACTIVITIES:

1. Briefly describe 3 of the Church Planting methods discussed in this chapter.
2. Which style best fits your ministry and why?

Chapter Ten - Power Evangelism in Church Planting.

As we search the Scriptures for principles relating to effective Church Planting we cannot ignore the important part that power evangelism played in the birth and growth of the early church. Throughout the book of Acts, we see multiple examples of the effectiveness of power encounters and the manner in which such encounters

- opened doors of utterance,
- attracted large crowds of people, and
- helped to establish the church in numerous new areas.

The effectiveness of Power Evangelism is certainly not restricted to Bible days.

There are many modern examples of the effective employment of this Bible ordained ministry and its effectiveness in breaking into new areas of witness and church planting. The great twentieth century revival in Latin America has been powerfully sponsored by supernatural signs and wonders. The phenomenal growth of the charismatically endowed churches in South America are an indisputable evidence of several things:

- The power of God has not been withdrawn from the church.
- Miracles are still being evidenced in the 20th Century.
- Power Evangelism is still the most effective method of breaking new ground.

1: Power Evangelism as exercised by Jesus.

Jesus is our supreme role model for every aspect of our life. This is certainly true in respect of our ministry. He is our supreme Biblical Model. No Christian would ever want to dispute that. He is also our finest example as a Minister of God. As we seek to be fashioned in His image we must acknowledge that the supernatural aspect of His life is undeniable. If we would wish to pattern our ministry on His, then we must believe to see the supernatural manifested in our ministry.

He is our:

- Glorious Example.
- Wonderful Inspiration.
- Main Motivation factor.

2: Why did Jesus Heal the Sick?

To fulfill His prophetic ministry.

Matthew tells us that, "He healed them all, that it might be fulfilled which was spoken by Isaiah the prophet, saying, 'Himself took our infirmities and carried our sicknesses' ". (Isaiah. 53: 4-6)

To express His compassion.

Numerous scriptures speak of the compassion of Jesus motivating Him to meet the great needs of the people. Jesus was "moved with compassion, and healed their sicknesses. (Matt. 14: 14; 20:34; Mark 1: 40- 41; 5: 19; 9:22.)

To convey the mercy of God.

Speaking of Epaphroditus, Paul says, "The Lord had mercy on him, and on me also, and He healed Epaphroditus. " (Phil. 2:27)

To prove that God had truly sent Him.

The healings and miracles which accompanied the ministry of Jesus were said to be signs or confirmations that God had sent Him, approved Him and was with Him. Peter calls Him, "A Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you." (Acts 2 :22.)

- **To destroy the works of the Devil.**

Sickness is a work of the devil and Jesus was manifested to destroy it.

"For this purpose was the Son of God manifested, that He might destroy the works of the devil. " (1 John 3:8.) "How God anointed Jesus of Nazareth, with the Holy Spirit and power, who went about doing good and healing all who were oppressed of the devil for God was with Him " (Acts 10: 38)

- **To manifest the works of God.**

"That the works of God might be manifest in Him, I must work the works of Him that sent me while it is day." (John 9:1- 7)

- **To manifest the Glory of God.**

The mighty works of God were performed by Jesus that His Father might be glorified. Standing before the tomb of Lazarus, Jesus said to Martha, "If you would believe you would see the Glory of God." (John. 11: 40).

These are all excellent reasons why we should desire to emulate Jesus and minister healing to the sick and afflicted. They are mighty indicators that the Kingdom has arrived, and they should accompany our ministries.

3: The Great Commission includes Healing the Sick.

(Mark. 16: 15-22) "Go ye therefore into all the world and preach the Gospel to every creature and these signs shall follow them that believe. In my Name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

"Jesus went about doing good and healing all who were oppressed of the devil, for God was with Him." (Acts. 10:38.)

Healing manifestations and miracles:

- Will accompany those who "GO", into the entire world to preach the Gospel.
- Confirmed the validity of the Gospel to unbelievers.
- Laid the foundations of the early church worldwide.

4: We must "GO".

In order to see the fulfillment of this promise we must first be prepared to GO out and preach the Gospel. God blesses our going because.

- It is a step of Obedience.
- It is a step of Faith.

Some preachers never see the signs following their ministry BECAUSE THEY NEVER "GO" IN OBEDIENCE TO GOD BY FAITH.

The early disciples were men of faith and obedience. They began to do what Jesus had commanded them; going into all the world and preaching the Gospel everywhere, and God accompanied them to confirm their message with signs and wonders. God is still the same today. If we will obey Him, we can expect Him to confirm His Word with miracles and healings.

The particular methodology outlined in Mark. 16: 18. "they shall lay hands on the sick and they shall recover", can be identified as "Evangelistic Healing". This is the method commanded by Jesus for those who would go into all the world to preach the Gospel to every creature.

This is one of the signs, which He said would accompany them.

- Go into all the world, preach the Gospel to every creature.

- These signs shall follow them that believe.
- In My Name they shall cast out devils.
- They shall lay hands on the sick and they shall recover.

"and they went out and preached everywhere, the Lord working with them, and confirming the Word with signs following. "

5: How to heal the Sick.

The Ministry of Healing is not reserved to a select few who are perceived to have "the gift of healing." Nor to a minority of preachers who are renowned as healing evangelists.

Jesus said that these signs would follow:

A: Those who go out to preach the Gospel.

The Gospel is the "Good News" about Jesus. An integral part of that good news is that

- "He has borne our sicknesses and carried our diseases."
- Jesus bore our sicknesses as well as our sins.
- He has provided healing as well as forgiveness.
- He healed the sick throughout His earthly ministry.
- He commissioned His disciples to heal the sick.
- He is the same, yesterday, today and forever.

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases, and He sent them forth to preach the Kingdom of God, and to heal the sick". Luke 9: 1- 2. "and they departed and went through the towns, preaching the Good News, and healing everywhere. " Luke 9: 6.

He has never withdrawn that Commission.

The Good News is that Jesus is alive.

That He still has power to save, and to heal the sick.

Some preachers preach the bad news, instead of the good news.

They preach that Jesus no longer manifests His power.

They preach that miracles ceased with the death of the apostles.

They explain away the miracles of the Bible.

They explain why it is futile to believe for miracles today.

The Bible says that FAITH COMES BY HEARING THE WORD OF GOD. (Rom. 10.17.)

But when these preachers are through, faith doesn't come -it leaves.

Some preachers never mention or encourage faith.

Some undermine and destroy people's faith.

Some excuse the need for real faith.

But these preachers never see signs or wonders, or healings.

And the people to whom they preach never receive healing.

Jesus always encouraged people to believe.

"Said I not to you that if you would believe you would see the Glory of God?"

Paul's preaching always stimulated faith.

Acts. 14: 8-10. "And there sat a certain man at Lystra, crippled in his feet from his mother's womb, who had never walked. The same man heard Paul speak, who steadfastly looking at him and perceiving that he had faith to be healed, said with a loud voice, "Stand upright on your feet!" And he leaped and walked." As the man listened to Paul, faith began to grow in his heart. When Paul realised this, he further encouraged him to exercise that faith. He commanded him to "Stand upright on your feet."

Your Word of Authority.

-Paul's preaching inspired faith.

-We must never be afraid to preach in a manner which inspires faith.

-We must declare the Good News of the Kingdom of God .

- We must also encourage people to believe and to exercise their faith.
- We should encourage them to do things which they could not previously do.

6: Praying the Prayer of faith.

"And the prayer of faith shall save the Sick, and the Lord shall raise him up." (James 5:15)

The Bible makes it clear that prayer is only effective when it is offered in faith.

"But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord." (James 1: 6-7).

The Prayer of Faith:

= Is based solely on God's Word.

True faith is not moved or motivated by anything but God's Word.

It is not based on sense knowledge, feelings, or human knowledge.

It stands solely on what God declares.

It does not have its own ideas or theories. It subscribes to the truth of God's Word.

It does not build doctrine on what it understands, but on what God declares.

- **Faith knows the Will of God.**

Faith knows the will of God in respect of healing because it accepts what His Word declares.

- **Faith has a definite, specific objective.**

Bible type faith does not waver before diagnoses, or prognoses. It stands upon God's Word that "with God nothing shall be impossible." Faith's asking, believing, and receiving is specific not vague or abstract. Some preachers never know when their prayer has been answered because they never asked anything specific.

- **Faith has the right motive.**

Faith does not act for its own benefit or fulfillment. It operates with the right, pure motives.

- **Faith has a bold confession.**

Faith is not afraid to boldly declare what God has already declared.

- **Faith's actions agree with its confession.**

Faith is not only strong on talk, it is also strong on action Faith does what it says, acts like it talks.

- **Faith Asks and 'Receives.'**

Faith does not only pray to God, it determines to receive from Him too.

- **Faith continues steadfastly.**

If the answer to faith's prayer is not evident immediately, faith persists until that answer comes.

- **Faith gives the glory to God.**

Abraham, "Staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform." (Romans. 4: 20- 21)

Principles which produce Healings:

- **Preaching the Word of God.**

Apostolic preaching was Christ exalting.

They preached that Jesus is **Lord**.

- Lord of creation.

- Lord of redemption.

- Lord over Satan.

- Lord over sin, sickness and demons.

- **Encouraging people's faith.**

"Then Peter said, ' Silver and gold have I none; but such as I have give I thee. In the Name of Jesus Christ of Nazareth rise up and walk. " And he took him by the right hand and lifted him up; and immediately his feet and anklebones received strength. " (Acts 3:6- 7)

- **Exercising spiritual authority.**

"And His Name, through faith in His Name, has made this man strong...yes the faith which is by Him, has given him this perfect soundness in the presence of you all'." (Acts 3: 16)

- **.Speaking with authority by the power of the Spirit.**

"Then Peter, filled with the Holy Spirit, said to them..... " (Acts 4: 8)

The Apostles did not speak with enticing words of human wisdom, but with the power and demonstration of the Spirit.

- **Acting with holy boldness.**

- They were familiar with God's healing covenant.
- They were eyewitnesses of Christ's healing ministry.
- They possessed a positive assurance of faith.
- They acted with pure motives.

- **They performed many signs and wonders.**

Miracles dramatise the Gospel presentation. Miracles authenticate the validity of the Gospel. Miracles attract the multitudes.

- **Miracles establish people in the Faith.**

"My speech and my preaching was not with enticing words of men 's wisdom, but in the demonstration of the Spirit and in power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 4-5)

They shall recover. (Mark 16: 18)

Not all healings are immediate or instantaneous. This was true in Bible days and it is true today.

In Luke 17: 12- 15. we find Jesus cleansing ten lepers of whom it is said,

"And it came to pass that as they went they were healed."

LEARNING ACTIVITIES.

1. What three things did power evangelism accomplish in the early church?
2. State three of the reasons why Jesus healed the sick.
3. Explain why those three things should encourage us to seek to emulate Him.
4. Why might we expect that obeying the Great Commission would be accompanied by Signs and Wonders?
5. Please give three characteristics of the Prayer of faith.
6. Please state three things which would help people to be healed.

Chapter Eleven - Establishing the Church

"May the God of all grace, who has called us to share His eternal glory, by Christ Jesus, after that you have suffered a while, make you complete, establish, strengthen and settle you. To whom be glory and dominion forever and ever. Amen." (1 Pet. 5: 10-11)

This scripture has a particular application to the theme we are presently considering. i.e. establishing a new fellowship.

The God of all grace.

If we have managed to bring a new fellowship of believers into being, it is the grace of God that has accomplished this. Only He is able to accomplish such a task. We therefore need to keep this in mind and to realise that the future of this work too, is all in His capable hands. We cannot take any credit for what has been accomplished. Nor should we be too intensely concerned about the future of it. It is the Lord's work, and He is responsible for it.

After you have suffered a while.

The initial time of establishing a new congregation is not always easy. There are many potential problems to be faced. Many situations to be prayerfully resolved. A church is comprised of people, and where there are people there are usually problems to be resolved. But this is all part of the process of growing up together into Christ Jesus. Such problems should not be ignored or swept under the carpet, but faced in faith and love. As we allow the Holy Spirit to successfully steer us through this period, we will give Him opportunity to put the seal of God upon this newly birthed fellowship. This early period is extremely critical. We are laying the foundations for this fellowship which will influence it for many years to come. I have personally observed over many years that the foundations of a church are extremely important. Some churches never recover from bad decisions which are made during the initial formation of the fellowship. Be sensitive to this challenge and determine to lay good, solid, enduring foundations.

Make you complete.

The word rendered "complete" is frequently translated "perfect" in other versions. But in this context, complete is very appropriate. It conveys the idea of completeness, togetherness, harmony, oneness, unity, integration. These are all factors which a new group of believers should hold high on their list of priorities. If these ingredients are part of the foundations, this Church has the right foundation upon which to build a strong congregation.

Establish.

This word is linked to establish, to make firm and steadfast. It can well be applied to the foundations of a building. If these are not adequate then whatever is built upon them is in danger of collapsing.

Strengthen.

This word may be applied to the building which one might erect on the firm foundations. It needs to be a robust, strong, building. To withstand adverse weather, winds and cyclones.

Settle you.

The original word translated settle is certainly applicable to the whole idea of laying a good foundation. However, a biblical word study will reveal that its roots are also linked to some other concepts which are also important to our theme. Some of the ideas within the root word are -advise, commend, appoint, ordain, and set forth. These are all concepts to which we shall be referring briefly as we consider some of those matters which are essential to laying a good foundation.

Let us now consider briefly some of the essential factors:

1: Firm foundations.

Salvation.

You must make be sure that the nucleus of people who will form the basis of this fellowship are all truly born again. There are some doctrinal issues about which we may "agree to differ", but this is not one of them. In our manual on soul winning we have emphasised the need to have a solid, biblically based assurance of true salvation. Take all the converts through this material. Dialogue with them. Draw them out. Have each one make a clear confession of faith and give vital testimony to this fact.

This is particularly important when you begin to appoint office bearers in the church. Sometimes there may be an initial shortage of people qualified and adept at the various tasks which must be undertaken. This may tempt you to appoint someone who is not a true believer and wholly committed to Christ, and to Christian ethics. You can make all kinds of problems for yourself and the church in this way.

The Bible.

Please ensure right from the outset, that your people are exposed to the teachings of God's Word. Aim to be a "Bible based Church". Make Bible study and teaching a priority. Plan to build this fellowship around the truths of God's Word.

Fellowship.

Here is a word with numerous connotations, some of which are not necessarily biblical. The biblical word translated fellowship, is "*Koinonia*", which essentially implies commitment to a partnership. A good marriage can be a fine illustration of this, -where two persons are completely committed each to the other.

So look for commitment from the people:

- Commitment firstly to God and His Kingdom.
- Commitment to Jesus, His teachings and His person.
- Commitment to Biblical principles and ethics.
- Commitment to fellow members of the Body of Christ.
- Commitment to those believers who are part of the local Body of which you are a member.

Fellowship together can take many forms:

- Congregational celebration.
- House church inter-action.
- Communal relaxation.

Prayer.

The members of the early church continued steadfastly in several things one of which was united prayers. Their prayer meetings became the power house for their activities. "More things are wrought by Prayer than this world dreams of."

Evangelism.

Immediately after the founding of a church, particularly when that church has been founded through some form of evangelism, is the time to begin encouraging the continuance of a powerful evangelistic influence.

Don't let the new believers' enthusiasm cool off. Don't let their zeal wane. Whilst they are still in the fervour of their first love lay a strong emphasis on witnessing and leading people to Christ. This is the time when many of the people still have close ties with friends who are not yet Christians. Encourage them to maintain contact with their friends and bring them along to church.

2: Leadership.

Good leadership is essential to effective growth and development in a local church.

If you have pioneered a new church, but do not plan to remain indefinitely:

Do not leave the church too soon.

Whilst the church is in the enthusiasm of early growth try to encourage that pattern as long as possible. The spirit of revival and growth is exciting and attractive. While ever a fire is burning, people will want to come and warm themselves there.

Do not remain there too long.

However, there is also a danger that you may stay too long. Remember that the ministry which is successful in opening up a new area is not always the one that is suited to remain there. In the initial stages of a building project, the 'bull dozers' have an important role to play, but once the foundations are laid and the building begins to take shape, those same 'bull dozers' can cause a lot of damage. Once the evangelist has done his work, a shepherd needs to take over. It is a different ministry entirely.

Nevertheless it is often the case that the pioneer also becomes the pastor. I would say that in the planting of smaller churches, e.g. house churches, this is frequently the case and has proven eminently successful.

Make sure that good leadership is in place before you leave.

If it is your purpose to move on once the church has been founded take good care to ensure that adequate leadership is in place before you leave. Any delay in replacing the leadership can be disastrous. The new believers are often quite vulnerable at this stage and do need a shepherd.

Ordain the new leadership to their task.

As the founder of the new church, you need to pass on your mantle, and give your blessing to the new leader and the people need to be aware of this. They need to know that the new leader has your confidence and your blessing. Do whatever you can to have them transfer their loyalty from you to the incoming leader.

Be supportive and helpful in every way.

If you leave the area always be positive in your attitude towards the new leader. Should any of the people continue to contact you, strongly encourage them in their loyalty to the new leader. If there are any real problems there, make contact with your replacement and not with the local members.

3: Church Membership.

There are two aspects to church membership:

Spiritual.

This concerns God's role in adding people to His Church.

The Church of the firstborn have their names written in Heaven. (Heb.12:22-24)

"But they are written in the Lamb's book of life." (Rev. 21: 27)

"and the Lord added to the church daily such as should be saved." (Acts 2: 47)

This "adding to the Church" by the Lord is a spiritual activity of the Holy Spirit in which He sovereignly adds people to a church, bonding them to the other members who are part of that fellowship. Once God has done this we need to beware that "what God has joined together, no man should tear asunder." Some Christians move much too easily from one church to another, frequently without seeking the Lord's permission to do so. There is definitely a function in which God adds people to a particular fellowship and we need to observe and honour His wisdom in doing so.

Natural.

Some Christians are suspicious and unconvinced about the need to assume some kind of legal membership of a particular church. They believe it to be unscriptural. However there are numerous indications in the Bible that books were kept and that people's names were recorded in them.

The Israelites had their names recorded in the books of their nation.

The growth of the early church was recorded statistically.

Jesus commenced with twelve disciples.

Then He ordained a further seventy.

More than 500 saw Him ascend into Heaven.

3,000 were added on the Day of Pentecost.

A further 5,000 were added in Acts 4:4.

There is a very definite advantage in having a properly constituted membership to which the members are legally joined.

- It is a measure of commitment.
- There is security in such a commitment.
- Discipline can be properly administered when necessary.
- Legal responsibilities can be properly discharged.
- Business undertakings and commitments can be legally undertaken.

N.B. In certain circumstances, because of political or religious restrictions, it is unwise to keep formal records or lists of members or adherents. In such circumstances refrain from doing so.

4: Discipleship.

Each local church is responsible before God for the effective discipling of its members. This is one of the most important functions of the Apostolic ministries which God places in the Church. "And He, (Christ) gave to the Church Apostles, Prophets, Pastors, Teachers and Evangelists, to prepare and equip the saints to do the work of the ministry and edify the Body." (Eph. 4:11-12)

Discipleship is the apprenticeship system of the church. Jesus spent most of His ministry discipling 12 men. They in turn were to commit what they had learned to faithful men who shall be able to teach others also. (2 Tim. 2:2) Discipleship implies teaching by example as well as word. Discipleship demands discipline. The Church Planting Training Program is a form of Discipleship training.

5: Stewardship and Finances.

It is important to approach this subject positively as early as possible in the life of the new congregation. It is essential that the people, as a congregation, hold a right and biblical concept of financial stewardship. Withholding God's proper financial due, can cause Him to withhold His blessings upon a church. (Malachi 3: 8-12)

Understanding the divine principle that "it is more blessed to give than to receive", can release great blessing into a life or congregation. Conversely, the failure to understand and practice this may "close the windows of Heaven."

It is also extremely important for a church to understand their responsibility to minister to their leadership in material blessings. "If we have sown unto you in spiritual things, is it a great thing if we shall reap your carnal things?" (1Cor. 9:11) "If the Gentiles have been made partakers of their spiritual things, they are under obligation to minister to them in spiritual things." (Rom. 15 : 27)

Some biblical principles about giving:

1. Should give ourselves to the Lord first. (2 Cor. 8 :5)
2. Give willingly. (2 Cor. 8: 3,12)
3. Give cheerfully. (2 Cor. 9: 7)
4. Give generously. (2 Cor. 8:2; 9: 13)
5. Give proportionately. (2 Cor. 9 :6; 8: 14-15)
6. Give regularly. (1 Cor. 16 : 1-2)
7. Give systematically. (2Cor. 9:7)
8. Give lovingly. (2 Cor. 8: 24)
9. Give thankfully. (2 Cor. 9: 11-12.-)
10. Give unto the Lord and His saints. (2 Cor. 9 : 12- 13)

6: Facilities and Buildings

Soon after the formation of a new congregation it is likely that the matter of a church building or facility will be raised. This frequently occurs because of the problems often associated with renting or leasing premises such as:

- Inconsistent availability.
- Unsuitable atmosphere.
- Rising rental charges.
- The necessity to move equipment in and out.
- Having to move from place to place.

These are all very real problems and promote an understandable desire to acquire permanent premises. The main problem in acquiring by building or purchasing a permanent facility is the matter of finances, (or lack of!). The new fellowship, which has no lack of finances, is fortunate indeed. In most places contemporary situations the cost of land and of building has become a serious problem for most churches. Where the decision to build or purchase is taken too soon it is frequently true that other important matters must suffer financial privation.

My advice would be:

- * Rent or lease as long as it is possible.
- * Prioritise the need to take care of the leader and his family.
- * Prioritise other responsibilities and challenges.
- * Do not undertake a large loan too early. Some fellowships, burdened with paying off a large loan, neglect other important commitments.

A congregation is in a far better position to acquire their own premises when the congregation has grown beyond say 300 members.

When the decision to build or buy is to be made, several factors should be borne in mind:

= Visibility.

Endeavour to get some place which is conspicuous so that people are aware of your existence. In such a position you may also be able to have some appropriate signs to arrest public attention and advertise your presence.

= Accessibility.

Try to locate yourself in a position that is accessible and easy to reach. If there is public transport available, try to get adjacent to this. People must be able to reach your facility without too much difficulty.

= Size.

If you are building or purchasing, endeavour to acquire a facility which will give you room to expand. Or build something which is easily extended to accommodate a greater number of people. Many churches purchase something which meets their immediate needs and then when they grow and need more space the price required is exorbitant. Remember that land and building costs are probably never going to decrease.

= Appropriateness to the community.

You must also bear in mind the nature of the community you are called to reach and let your building be appropriate to the life style and culture of the people.

= Put flexibility into your building.

The more frequently a church building can be used for legitimate and edifying activities, the more valuable that building is to its owners. It is sad to see some church buildings standing virtually idle for six days each week. Make your building flexible to accommodate numerous activities other than the straight "preaching to the people" model.

= Don't aim to make your building too orthodox.

The traditional image and style of a church building, to suit a preacher and congregation, is severely limiting and restrictive. It really serves no useful purpose to build in that "traditional church style." People today are not impressed with the churchy style. In fact the style frequently reflects a mentality which is antiquated and obsolete. There is a severe limitation on the kind of activities you can successfully conduct in such a building.

= Reflecting good stewardship.

I am distressed about some churches who invest large amounts of finance in lavish premises. So much money is tied up in bricks and mortar and is unavailable for the real task of the church which is evangelism and missions.

Jesus did NOT commission us to erect buildings and certainly not lavish, expensive ones which divert millions of dollars into real estate. It is a tragedy to see millions of people under-nourished and starving in some parts of the world whilst the church in other places, is spending mega dollars on elaborate buildings. God will one day judge us on our stewardship and what we did with the resources we controlled. Therefore: "Put your money into the Message, not the mortar."

7: Plant a Vision for Growth and Expansion

Every church should be alive and growing. Not only within its own four walls, but into its Jerusalem, Judea, Samaria, and to the uttermost parts of the world.

The vision and faith for growth should be sown from the commencement. The people should be made aware of their Divinely given calling to proclaim the Kingdom of God and see it expanded everywhere. Every believer should be an evangelist and every church an evangelistic centre. The healthiest churches are those in which the people are kept fully occupied in the work of the ministry. The more people in any congregation who are active, the more that church will thrive in every way. Don't encourage the people to be spectators, but participators. Get the members active. Train and prepare them for the work of the ministry.

LEARNING ACTIVITIES:

1. Give three of the ingredients required for a firm foundation.
2. Please state three principles to be observed in appointing new leadership.
3. Comment briefly on the two aspects of church membership.
4. State five biblical injunctions concerning giving.
5. What are three factors to look for in the choice of a building?

Chapter 12 - Walking where the Saints have trod

As a church planter, you are in good company. You are following the footsteps of the pioneers of our Faith. You are following the example of some of the greatest people in the Bible and in the history of the Church.

+ Jesus was the greatest Church Planter. He sowed the seed of His own life to reap the harvest of souls who would constitute the Church down through the ages.

+ The Apostles were all Church Planters.

Following the birthing and establishing of the early Church in Jerusalem, Judea, and Samaria, the apostles spread out across the world in a vast missionary program that took the Good News to every part of the then known world. Many of them died on the mission field having preached the Gospel and founded churches in numerous lands.

+ Many of the early Church Fathers were Church Planters.

Many of the most illustrious characters of church history gave their lives to plant churches in the far flung corners of this earth. The great pioneers of the Faith have carried the Gospel faithfully to the four corners of the world. As a modern church planter, you join this esteemed company of men and women who have been called by God to sow the good seed of the Kingdom and to raise up companies of believers to own and proclaim the Name of Jesus.

The spirit of the Pioneers.

As a modern Church Planter you need the same spirit as those pioneers of the Faith who have gone before you. Proclaiming the Gospel is still a demanding and challenging task which requires a dedicated, sacrificial and courageous person.

Thank God that His Spirit is still available. The same spirit which motivated the Early Church, and those who followed them, is still available today. There is a great army of men and women in the church today who are consecrated to the work of the Gospel and to planting churches wherever the opportunity presents itself. I am privileged to know some of these wonderful people. Blessed to have visited and ministered in many nations around the world where these wonderful people are laying their lives on the line in order to see the glorious Gospel of Christ spread far and wide and to see companies of believers coming into being in every nation under heaven.

There is really no mystery about just what constitutes this dynamic spirit. It is the spirit of:

⇒ The Living Christ.

We are not simply going forth in Christ's Name, to tell the world about Him. We are going in the power of His indwelling presence in our lives. His life within us constrains (drives, compels and urges) us. He is not only going forth WITH us. He goes forth IN us. As we allow His spirit within to direct us, He powerfully encourages us to reach out to the lost.

⇒ The Living Word.

The Word of God is a missionary manual. From Genesis to Revelation it interprets and reinforces our awareness of the missionary heart of God. Day by day as we feed on it, it turns our attention to the needs of lost mankind, and the burden of the Father's heart to reach them with the Good News.

⇒ **The Love of God shed abroad in our hearts by the Holy Spirit.**

God's love is not weak or sterile, it is vital, pulsating, and powerful. It is not a love which quietly sympathises but one which reaches out with great compassion to a world of men and women who are living and dying without Christ and without hope.

⇒ **The Anointing of the Holy Spirit.**

If the anointing of the Spirit does anything, it makes witnesses. It was the Pentecostal anointing that urged the early church to every part of their world and it is that same anointing which has birthed thousands of new churches all over Latin America, Africa and S.E. Asia in this century. The dynamic church of the future.

⇒ **The Spirit of Evangelism.**

A passion to win the souls of men lights the fire of evangelism in the heart of those whom God has called to proclaim His Gospel. It is a consuming and burning passion that nothing can quench except the fulfillment of the task and the supreme satisfaction of bringing men and women to the saving knowledge of Christ.

⇒ **The Spirit of Missionary Zeal.**

It was the spirit of missionary zeal which sustained Jesus in His hour of greatest testing. In the garden of Gethsemane where He sweat great drops of blood and cried, "Father, if it is possible, let this cup pass from me, nevertheless, not mine but your Will be done. It is that same spirit of Missionary zeal which has persuaded thousands to leave home and family, travel across the world and incarnate themselves into another culture, with the sole purpose of bringing the message of Christ to that people.

⇒ **An Attitude of Selflessness.**

Jesus sets the supreme example of selflessness and requires His followers and disciples to imitate Him. This is particularly necessary for Church Planters whose personal ambitions are laid down in order to pour out their lives for others. Happy is that congregation whose apostle is a living example of Christ's selflessness and who through travail brings to birth a fellowship of people in the same mould.

⇒ **Self Sacrifice.**

I doubt if any person has ever brought a new congregation into being without some measure of sacrifice. It seems like this is part of the price which has to be paid in order to see a body of true believers brought into being. In my mind's eye I can visualise and recall some of the sacrificial Church Planters it has been my privilege and joy to know. Men and women who have gladly sacrificed many legitimate things in order to pursue their God-given calling of planting new congregations of born again believers. I feel humbled at the very memory of them, enduring all kinds of personal privation and living under primitive conditions, ostracised and despised for the Name of Jesus and for the unspeakable joy of bringing people into His Kingdom and into His Body, the Church.

⇒ **Courage.**

It frequently takes nothing less than raw courage to labour for Christ and the Gospel in some areas of this world. In nations where the government is militantly anti-Christian. Or the pre-dominant religion is anti-Christian. Where all kinds of discrimination and prejudice make it difficult to even be a Christian and those whose purpose it is to establish new companies of Christians often do so at the risk of their own lives.

In Hebrews 11: 32-40. the writer eulogises the "heroes of faith", saying of them, "of whom the world was not worthy." I feel the same way about many of the courageous Church Planters I have been privileged to know. Evangelists, their wives and families, who have sacrificed and forsaken all for Christ. Traveling many miles, sometimes into hostile and uncongenial territory, to make Christ known and to help build His Church on earth. I humbly salute everyone of them, and what IS incalculably more important. The Lord salutes them and will one day proudly say:

"Well done, good and faithful servant, enter into the Joy of your Lord."

PRAISE AND WORSHIP: A DEEPER STUDY AND UNDERSTANDING OF ITS IMPORTANCE

Some believers use the word 'worship' without understanding what it really means. They usually think about it in terms of their own congregation's public worship rather than its biblical meaning. They assume that worship means what they do during a Sunday service, and that whatever they do in a Sunday service must be worship.

This results in one group of believers associating worship with, for example, free spontaneity and loud noise, while another group associates it with set liturgy and quiet reverence. If, however, we are to understand God's biblical call to worship Him in spirit and truth, we must move beyond the modern arguments about different forms of worship and examine what the Scriptures mean by worshipping God.

The Bible uses a large number of Hebrew and Greek words to define and describe 'worship', but the essential context in both the Old and the New Testaments is always 'active service'.

The Hebrew word *abodah* and the Greek word *latreia* are the commonest scriptural words for 'worship', and they both originally signify the work of slaves or servants.

SERVICE

Most people today believe that 'worship' means one thing and that 'service' means something quite different (even though they commonly speak about worship services). They assume that 'worship' means spiritual activities like singing and praying, and that 'service' means practical actions like sweeping floors, arranging chairs, and so on. The Bible, however, makes no such distinction. As far as the Scriptures are concerned, our worship of God is our service of God; the way that we serve Him is the way that we worship Him.

Abodah

The Hebrew noun *abodah* is translated in some English versions of the Bible as 'work', in others as 'worship', and in most as 'service'. It is the same with the verb *abad*, which is rendered as either 'to work', 'to worship' or 'to serve'.

Genesis 14:4; 15:13-14; 25:23; 29:15-30 and Exodus 1:14 show that the *abodah* word-group originally referred to the practical work of slaves or hired servants.

Whenever the Scriptures use *abad* or *abodah* with a human object, it always refers to either a servile attitude or a serving action: we see this, for example: in Exodus 21:2; Jeremiah 40:9 Ezekiel 48:18-19.

The Old Testament, however, almost always uses *abad* and *abodah* to describe the way that God's people rightly serve the true God or wrongly serve false gods.

It is important that our understanding of worship in spirit and truth is based on the recognition that biblical worship embraces both practical actions and spiritual activities.

The Old Testament uses the *abodah* word-group, for example:

- * To call people to serve / worship God – Exodus 3:12; 7:16; 8:1,20; 9:1, 13; 23:25; Deuteronomy 10:12; 11:13; Joshua 24:14-16; Psalm 2:11; 100:2; Jeremiah 30:9; Zephaniah 3:9
- * To call people away from serving / worshipping false god's – Deuteronomy 7:16; 28:14; Jeremiah 25:6; 35:15.
- * To describe practical actions which contribute to the service/ worship of God – Exodus 36:1-5; Numbers 3:7-8; 4:23-28, 47-49; 7:6-9; 1 Chronicles 28:20-21; 2 Chronicles 24:12.
- * To describe spiritual activities which contribute to the service / worship of God – Numbers 8:11, 19-26; 18:6-7; 1 Chronicles 23:24-32.
- * To describe musical contributions to the service / worship of God – 1 Chronicles 25:1-8.
- * To describe specific spiritual ceremonies – Exodus 12:25-26; 2 Chronicles 35:1-19.

The wide meaning of the *abodah* word-group is particularly clear in 2 Chronicles 35. This chapter describes a Passover 'worship/service' which was held in Jerusalem by king Josiah.

- Verses 2-3 record how Josiah encouraged the priests in their duties of service and the levites in their service of God and his people.
- Verses 4-14 describe the practical preparations for the service by both the levites and the lay people.
- Verses 15-16 show that the singers and gatekeepers (the Old Testament equivalent of modern day stewards) were deemed to be as involved in the worship/service as the priests and levites.

This suggests both that careful preparation for a God-directed worship service is as much worship / service to God as the worship service itself, and that the practical actions of the 'gatekeepers' and generous giving of the 'lay people' are as much an act of service / worship as the musical contributions of the 'singers' and spiritual activities of the 'priests and levites'.

Latreia

Latreia, 'service', and *latreuo*, 'to serve', are the Greek equivalents of *abodah* and *abad*. Again, they originally signify the hired service of a slave or servant, but are mainly used in the New Testament to describe human service or worship of God.

This word group is used, for example, in Matthew 4:10; Luke 1:74; 2:37; 4:8; Acts 7:7; 24: 14; 26:7; 27:23; Romans 1:9; 9:4; 12:1; Philippians 3:3; 2 Timothy 1:3; Hebrews 8:5; 9:1, 6, 14; 10:2; 12:28; Revelation 7: 15 and 22:3.

A careful reading of these passages shows the Scriptures use one and-the-same word to describe spiritual 'worship' in the tabernacle, temple, heaven, and so on, and practical 'service' in everyday life. The use of *latreia* in Romans 12:1 encapsulates both of these meanings: we are called to present our bodies as a living sacrifice to God in everything that we do: there is no distinction between so-called 'spiritual' and 'secular' activities - our work is our worship, and worship is our work.

BOWING DOWN

If the *abodah* and *latreia* word-groups emphasize the relationship between worship and service, the *shachah* and *proskuneo* word-groups stress that the essence of worship / service is bowing down before God.

The Hebrew word *shachah* and the Greek word *proskuneo* are normally translated as 'worship', and they both reveal that God's servants must have an attitude of bowing before Him if they are to offer the worship service that He expects and deserves.

Shachah literally means: 'to bow self down', and *proskuneo* literally means: 'to kiss towards'. Together they show that our worship / service should spring from reverential fear and adoring awe and wonder.

These words make it plain that God is not looking principally for the outward activities of praying, praising, singing, serving, and so on; rather, He is mainly seeking the inner attitudes of reverential fear and adoring love. Although we should try to ensure that our public worship is culturally relevant, discussions and disagreements about different forms of worship miss the point of God's call.

Jesus' conversation with the Samaritan woman, in John 4:1-24, shows that the outward aspects of worship are not its essence. *Proskuneo* is used seven times in John 4:20-24 to underline that God is more concerned with the correct inner attitude of 'kissing towards' Him, than with issues of outward place and form.

Shachah

Shachah is often used literally in the Old Testament to show that God's people physically prostrated themselves when they came before Him: they either bowed their heads, or knelt, or fell face-foward to the ground. We see this, for example, in Genesis 24:26-28; Exodus 4:31; 12:27; 34:8; 1 Chronicles 29:20; 2 Chronicles 20:18; 29:30; Nehemiah 8:6; Job 1:20 and Psalm 95:6.

More usually, however, *shachah* is used to show that God's people were called to have an inner attitude of reverent fear and adoring love when they came before God. We see this, for example, in Genesis 22:5; Exodus 24:1; Deuteronomy 26:10; 1 Samuel 1:28; 1 Chronicles 16:29; Nehemiah 9:3; Psalm 96:9 and 99:5.

Because *shachah* points essentially to the inner attitude of worship service, it is commonly used in the Old Testament in conjunction with another verb which describes the accompanying outward action of worship service. For example:

- + bowing and worship - Genesis 24:26, 48; Exodus 4:31
- + sacrifice and worship - Exodus 32:8; 1 Samuel 13; 2 Kings 17:36
- + service and worship -Deuteronomy 8:19
- + praise and worship -2 Chronicles 7:3; Psalm 66:4
- + confession and worship - Nehemiah 9:3
- + eating and worship - Psalm 22:29

The constant Biblical link between *shachah* and, for example, praise, service and sacrifice, demonstrates the importance of the motivating attitude. Praise which does not flow from reverence and love does not impress God. Service which is not motivated by awe and wonder does not please God. Sacrifice which does not stem from fear and devotion is not acceptable to God - and so on.

Proskuneo

It is much the same with *proskuneo*, 'to kiss towards', in the New Testament. Sometimes this word is used literally to describe a physical action which signifies reverent fear and adoring love; for example, Matthew 2:11; 4:9; 28:9; Mark 15:19; Acts 10:25; I Corinthians 14:25; Revelation 7:11; 11:16; 19:4, 10 and 22:8.

Usually, however, *proskuneo* is used to describe the inner heart attitude of reverence and adoration. We see this, for example, in Matthew 8:2; 9:18; 14:33; 15:25; 18:26; Mark 5:6; John 4:23-24; 9:38; Acts 24:11 and Revelation 4:10.

Other words

Three other Greek words are translated as 'to worship' in most English versions of the New Testament:

- * *sebomai* means 'to revere', and is used in Matthew 15:9; Mark 7:7; Acts 16:14; 18:7, 13 and 19:27
- * *sebazomai* means 'to venerate', and is used in Romans 1:25
- * *eusebeo* means 'to be reverential', and is used in Acts 17:23

As with *proskuneo*, these three words stress an inner feeling of awe or devotion rather than an outer action.

We have seen that the Bible often uses the word 'worship', but that it never defines "worship"; however, the different Hebrew and Greek words for worship suggest that it is a serving action which stems from an attitude of reverent fear and loving adoration.

We can say, therefore, that worship is a direct acknowledgement to God of his nature, attributes, ways and claims which is both felt internally and is also expressed in spiritual and practical actions.

PRAISE

The Bible not only uses several Greek and Hebrew words to paint a composite picture of scriptural

worship, it also uses many different words for praise to present another multi-faceted activity. Just as we need to broaden our modern understanding of worship to include practical service and inner attitudes, so we need to recognise that praise is more than singing loud songs about God. In the Old Testament, 'praise' usually means an act of homage or worship which is offered to God by his creatures - generally, but not always, by men and women. The different Hebrew words which are translated as 'praise' all refer to particular types of worship, and our understanding of praise must embrace them all.

Halal

Halal is the commonest Hebrew verb to be translated as 'to praise', and basically means: 'to shout for joy'. It seems that *halal* was originally used to refer to the wail of grief at the death of a sacrifice, but that it then became the word used to describe the shout of joy at God's acceptance of the sacrifice.

The essence of *halal* is making a loud noise, and it is used in the Old Testament to describe praise about-or-to:

- * a man or woman - Genesis 12:15; Proverbs 27:2; 28:4; 31:28-31; 2 Samuel 14:25
- * false gods - Judges 16:24
- * God - 1 Chronicles 16:36; 2 Chronicles 5:13; 20:19-21; 30:21; Ezra 3:10-11; Nehemiah 5:13; Psalm 22:23; 35:18; 63:5; 69:30-34; 119:164; 148:1; 150:1-6; Isaiah 62:9; Jeremiah 20:13.
- * the name of God - Psalm 69:30; 74:21; 145:2; 148:5; Joel 2:26.
- * the word of God - Psalm 56:4, 10.

Praise and worship in Old Testament times was usually a corporate activity, and the biblical emphasis on congregational *halal* is plain in passages like Judges 16:24; 1 Chronicles 16:36; 23:5; 2 Chronicles 23:12; 30:21; Ezra 3:11; Nehemiah 5:13; Psalm 22:22; 35:18; 102:18; 107:32; 109:30 and 117:1.

Today, we often associate praise with thanksgiving. Interestingly, of all the different Hebrew words for praise, only *halal* is linked to thanksgiving. It seems that when the people wanted to thank God in praise, they thanked him with great shouts of joy. We see this, for example, in 1 Chronicles 16:4; 23:30; 25:3; 29:13 and Nehemiah 12:24.

The expression Hallelujah, 'Praise the Lord', is used in Psalm 104:35 and 135:3; at the beginnings of Psalms 106; 111; 112; 113; 135; 146-149; and at the ends of Psalms 104-106; 113; 115-117; 135; 146-150.

Yadah

The Hebrew verb *yadah* is usually translated as: to praise, but its literal meaning is 'to throw' - as in Lamentations 3:53. This may seem puzzling, but - in many parts of the world - people still praise others by throwing things at them. For example, Europeans praise newly-married couples by throwing confetti or flower petals over them.

Yadah is used in two complementary ways to suggest that:

- # gestures of either the body or the spirit accompany the praise offered by God's people
- # praise is essentially confessional or declaratory

Some versions of the Bible translate *yadah* as 'confess' (in, for example, 1 Kings 8:33-35; 2 Chronicles 6:24-26; Job 40:14 and Psalm 32:5) and as 'give thanks' (in, for example, 2 Samuel 22:50; 1 Chronicles 16:4-8; Psalm 18:49; 30:12; 136:1-20). It is, however, exactly the same word what they translate elsewhere as 'praise'.

In several places, *yadah* is used in a sequence with *halal* - as in 1 Chronicles 29:13; 2 Chronicles 31:2; Ezra 3:11 and Nehemiah 12:24. In such passages, translators usually render *halal* as praise and *yadah* as give thanks to stress the distinction between the two words. These passages, however, show that God expects our praise to include both *halal* noise and *yadah* gestures of the body or spirit.

Every use of *yadah* implies both a gesture and a declaration, and we need to ensure that our understanding of praise includes gestures, and to recognise that our praising words can be in the form of a thanksgiving, or a confession, or a public declaration: it is all praise.

Yadah is used in the general sense of praise in, for example, Genesis 29:35; 2 Chronicles 7:3; Psalm 9:1; 42:5; 44:8; 54:6; 57:9; 86:12; 108:3; 118:28; 138:1-2; Isaiah 12:1-4; 25:1; 38:19 and Jeremiah 33:11.

Zamar

This verb comes from the 'hum' of a stringed instrument, and is used in the Old Testament when praise is associated with singing or the playing of a musical instrument.

The noun *mizmor* is derived from *zamar*; and is the word for 'psalm'. It is used in the title of 57 Psalms to introduce 'a song which is sung to a musical accompaniment'.

Zamar is usually translated as 'to sing praise', and is used in, for example, Judges 5:3; 2 Samuel 22:50; Psalm 7:17; 9:11; 47: 6; 61:8; 98:4; 108:1; 144:9; 147:7; 149:3 and Isaiah 12:5.

Shabach

This verb comes from a root which means: "to stroke, still or smooth-and is used in Psalms 8:2; 65:7; 89:9 and Proverbs 29:11 to describe the 'stilling' or 'calming' of anger, the sea and enemies. Elsewhere, *shabach* refers to 'soothing God with praises'; it is used, for example, in Psalm 63:4; 117:1; 145:4; 147:12; Daniel 2-23; 4:34-37; 5:4, 23.

Shabach is usually translated as 'to praise', but some versions render it as "bless", or 'laud', or 'glorify', or 'honour' especially when it is used in a sequence with *halal*. This suggests that our praise should include times of *shabach* gentleness as well as outbursts of *halal* noise.

Todah

This noun is usually translated as 'thanksgiving', but is sometimes rendered as 'praise' - as, for example, in Psalms 42:4; 50:23 and 56:12.

While there is a great deal of overlap between worship, praise and thanksgiving, they can be distinguished in two ways:

WORSHIP: is the appreciation of God's being;

PRAISE: is the appreciation of his nature;

THANKSGIVING: is the appreciation of his activity.

WORSHIP: is an all-embracing expression for every word, deed and attitude which flows from the acknowledgement of the supreme worth of God;

PRAISE: refers essentially to a verbal declaration of appreciation about God;

THANKSGIVING: refers to either a verbal declaration or a generous action which expresses gratitude for what God has done.

This overlap is the main reason why words like *yadah* and *todah* are sometimes translated as praise and other times as thanksgiving. There is a distinction, but it is rarely significant.

New Testament words

Many different Greek words are translated in most English versions of the New Testament as 'to praise'. They each have slightly different meanings, and we need to have an understanding and practice of praise, which embraces them all.

= *aineo*: this originally meant 'to narrate a story', but it is used in the New Testament to describe spoken praise to God-for example, Luke 2:13, 20; 19:37; 24:53; Acts 2:47; 3:8-9; Romans 15:11; Revelation 19:5.

= *epaineo*: this means 'to commend' and refers to all enthusiastic spoken commendation for example, I Corinthians 11:2,17, 22; 2 Corinthians 8:18; Ephesians 1:12-14; Philippians 1:11; 4:8; I Peter 1:7; 2:14.

= *humneo*: this Greek verb is the source of 'hymn' and means to sing praise' - it is used, for example, in Matthew 26:30; Mark 14:26; Acts 16:25 and Hebrews 2:12.

= *psallo*: this means to twang a stringed instrument', and refers to making praise with a musical

instrument - as in James 5:13.

= *exomologeo*: this means 'to confess' and points to an open acknowledgement, celebration or declaration; some versions translate this as 'give thanks' but 'praise' is more accurate - it is used in Matthew 11:25; Luke 10:21; Romans 14:11; 15:9; Philippians 2:11 and Revelation 3:5.

= *eucharisteo*: although this word literally means 'to give thanks', and is usually translated into English as such, it is actually the most common New Testament word for praise and is used in much the same way as *yadah*. *Eucharistes* describes the God-ward expression of joy and is one aspect of the fruit of the Spirit. It is used, for example, in Matthew 26:27; Mark 8:6; Luke 17:16; John 11:41; Acts 28: 15; Rom. 1:8; 1 Cor. 14:18; Eph. 5:20; Col. 1:3; 2 Thess. 2:13; Rev. 11:17.

Many traditions of the church describe the Lord's Supper as the Eucharist because they consider the meal to be essentially an act of thanksgiving for Christ's death.

BIBLICAL PRAISE

The whole of the Bible is punctuated by outbursts of praise which seem to rise spontaneously from the basic mood of joy which characterizes the life of God's people throughout the Scriptures.

The Bible makes it clear that God delights in His creation, and that all creation should express its joy in praise. We see this, for example, in Genesis 1; Psalm 90:14-16; 104:31; Proverbs 8:30-31; Job 38:4-7; Revelation 4:6-11.

Praise is one of the key distinguishing marks of God's people, and non-believers evidence their lack of faith by their refusal to praise. We see this in Romans 1:21; 1 Peter 2:9; Ephesians 1:3-14; Philippians 1:11 and Revelation 16:9-14.

The Bible shows that the coming of God's kingdom is marked by the restoration of deep joy and genuine praise to God's people, and to the whole creation – Isaiah 9:2; Psalm 96:11-13; Luke 2:13-14 and Revelation 5:9-14.

Praise and worship in the tabernacle and temple was a foretaste of kingdom praise, and that it arose from the people's joy at being in the redeeming presence of God – we see this, for example, in Deuteronomy 27:7; Numbers 10:10 and Leviticus 23:40.

Job 1:21, however, shows that biblical praise does not only express a mood of joy, for the people were often commanded to rejoice before Yahweh whatever their feelings and circumstances – as in Deuteronomy 12:7; 16:11-12.

Careful arrangements were made for the temple praise, so it was not always spontaneous. Exodus 15:20; 2 Samuel 6:14; Psalm 42:4; 149:3 and 150 show that this involved psalms, shouts, processions, antiphonal singing, dancing and musical instruments.

The first Christian believers continued to express their joy by joining in the temple worship – as in Luke 24:53 and Acts 3:1. Mark 2:22 suggests, however, that the experience of new life in Christ would need to express itself in new forms of praise. Men and women who experienced the power of Jesus usually broke into spontaneous praise – we see this, for example, in Luke 18: 43 and Mark 2:12. The New Testament records several outbursts of praise when people began to grasp or experience the power of God, for example, Acts 2:46; 3:8; 11:18; 16:25 and Ephesians 1:1-14.

Colossians 3:16 and Matthew 26:30 report that the first believers used the Old Testament Psalms in their praise and worship. I Corinthians 14:26; Colossians 3:16 and Revelation 5:8-14 show that the early church also used new hymns in their praises; and Luke 1:46-55, 68-79; 2:29-32 and Acts 2:4-11 describes several new forms of prophetic praise.

The sacrifice of praise

Hebrews 13:15 mentions a 'sacrifice of praise'. This looks back to Leviticus 7:11-21, which established the place of thanksgiving in the Old Testament ritual sacrifices, and to Deuteronomy 26:1-11, which shows that gratitude is meant to be the fundamental motive behind the bringing of gifts to the altar.

In this study we have examined the different scriptural words for praise and worship, and have begun to appreciate the breadth and depth of meaning in biblical praise and worship. We must keep this broad understanding in mind as we move on to consider worship / service throughout the Old and

New Testaments, and as to apply this to our lives today.

THE USE OF THE OLD TESTAMENT IN THE NEW TESTAMENT

Before launching into a detailed study of the Tabernacle of David, it would be profitable to refer to important principles used in interpreting Scripture, for it is through the discovery and use of these that the truth is to be found. "It is the glory of God to conceal a thing, but the honour of kings is to search out a matter" (Proverbs 25:2).

It should be remembered that the Early Church had no New Testament. Their "New Testament" was to be found in the "Old Testament." Concerning the Old and the New Testaments it has been aptly said:

"The New is in the Old contained,
The Old is in the New explained,
The New is in the Old concealed,
The Old is in the New revealed,
The New is in the Old enfolded,
The Old is in the New unfolded."

Hence, because the New Testament Canon of Scripture had not been written or completed in Early Church history, the Apostles continually appealed to the Old Testament writings for everything that God was doing in their midst.

A. Christ's Opening of the three-fold division of the Old Testament.

Luke 24:26-45. In this passage of Luke's Gospel we find two of the disciples on the road to Emmaeus, sad at heart because of the sufferings and death of the Lord Jesus. Various reports had come to their ears that He had risen and had appeared to certain of the women disciples.

As they discussed the tragic events of the last several days, Jesus Himself drew near and walked with them. They did not recognize Him. Jesus asked them what sad things they were discussing and upon being told, He began to upbraid them for their slowness of spiritual perception. As He continued to walk with them, He expounded unto them the Old Testament Scriptures. Beginning at Moses and continuing on through the Prophets, He expounded, explained, and interpreted the Scriptures to them, teaching them those things concerning Himself. He showed them that, "In the volume of the Book" it was indeed written of Him (Hebrews 10:5-9; Psalm 40:6-8). He had come to do the Father's will and fulfill in Himself the Old Testament Scriptures.

Note the three-fold "opening" that the risen Lord gave to these two disciples.

1. They experienced opened eyes. Vs. 31.
2. They heard the opened Scriptures. Vs. 32.
3. They had opened understanding. Vs. 45.

The word "opened" means: "to open up completely" and is used literally and metaphorically in Scripture.

In verse 44 we have Christ's own three-fold division of the Old Testament.

1. The Law.
2. The Psalms.

3. The Prophets.

The Law, the Psalms, and the Prophets are as a "sealed book" until the risen Lord unlocks and breaks the seals. He must open the spiritual eyes. He must break open the Scriptures. He must open the closed understanding. Unless He does, truth in the Old or New Testament will never break forth upon the heart.

The opening of the eyes speaks of the release from religious blindness and spiritual darkness.

The opening of the Scriptures signified the unlocking of the truth therein, which the natural or carnal man can never see.

The opening of the understanding speaks of that light and illumination that comes to the heart in connection with these previous two openings. Paul reasoned with the Jews out of the Scriptures and showed to them how that Jesus of Nazareth was the prophetic and historical fulfillment of them (Acts 17:1-3). The correspondences between these two were evident.

It is the Lamb of God, Jesus Christ, who only can take the Seven Sealed Book (Greek: *Biblion*) as in Revelation and open the seals thereof, giving understanding, not only to John, but also to the Churches (Revelation 5:1-9). The Apostle Paul, in contrasting and comparing the glories of the Old Covenant and the New Covenant in II Corinthians 3, explained the blindness that settled upon the heart of Jewry as a whole in regard to their Messiah. Their Old Testament Scriptures had foretold the coming of Messiah, His sufferings, and the glory, which was to follow, yet blind unbelief settled upon the nation. They could not discover Christ in their own Scriptures because of this blind unbelief. Paul writes: "But their minds were blinded; for until this day remains the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But to this day, when Moses is read, the veil is upon their heart. Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away." (II Corinthians 3: 14-16).

The tragedy of all this is evident even amongst many of God's people in the Church today. There seems to be a veil upon the heart, a state of spiritual blindness in the reading of the Old Testament. How many times have believers said, "That is from the Old Testament; there is nothing in the Old Testament for us today, that was all done away in Christ, we only need the New Testament." The Old Testament is looked upon as an historical book only. The writings of the prophets are relegated to natural Israel and thus the Church is robbed of much truth that belongs to it by this type of reasoning.

A genuine turning to the Lord would rend this veil on the heart, and the eyes of our understanding would be enlightened. Then we would see Christ and His Church in the reading of the Old Testament: in the Law, the Psalms, and the Prophets. The Lord, by His Holy Spirit, is opening these books to the Church in a greater way than ever before.

B. Why Study the Old Testament?

Because much of this study of the Tabernacle of David causes us to go to that which is shadowed forth in the Old Testament, it is necessary to understand why we need to study these writings.

Following are a number of reasons why the believer may use the Old Testament Scriptures in searching out that, which pertains to the subject of the tabernacle of David:

1. The Tabernacle of David is part of the Scripture that was given by inspiration of God and is profitable for doctrine, reproof, correction, and instruction in righteousness (2 Timothy 3:16).
2. Christ Himself expounded the things in the Old Testament Scriptures concerning Himself in the Law, the Psalms, and the Prophets (Luke 24:26, 27, 44, 45).
3. The things that were written aforetime in the Old Testament were written for our learning that we through patience and comfort of the Scriptures might have hope (Romans 15: 4).
4. Jesus Himself came to fulfill the Law and the Prophets (Matthew 5:17- 18).
5. Jesus said that the Law and the Prophets prophesied (Matthew 11: 13).
6. The Old Testament prophets spoke of the sufferings of Christ and the glory that should follow. It was revealed to them that their utterances did not just concern their own generation but another (1

Peter 1: 10-12).

7. The things which happened in Old Testament history in Israel were for types and examples and these things are written for our admonition upon whom the ends of the ages are come (1 Corinthians 10:6, 11).

8. The writer to the Hebrews said, "In the volume of the book it is written of Me," that is, of Christ (Hebrews 10:7; Psalms 40:6-8).

9. The Scripture speaks of "first the natural and afterwards that which is spiritual" (1 Corinthians 15:46 - 47), and this is a principle which may well be applied in this study.

10. The Tabernacle of Moses was given as a shadow, a type, a pattern of the eternal, spiritual, and heavenly realities (Hebrews 8:5; 9:23- 24). This is surely applicable also to the Tabernacle of David.

The Tabernacle of David sets forth Divine knowledge and truth in a material tent, in external form. We go back and look at the external form to discover the knowledge and truth hidden therein. The external forms of the Old Covenant may pass away but the knowledge and truth therein, and that which is retained by the New Testament, remains (Romans 2:20 - Amplified)

C. The Use of the Old Testament in the Early Church.

The Book of Acts, as also the whole of the New Testament, reveals what an "opening" the Apostles did receive concerning Christ and His Church as foreshadowed and prophesied of in the Old Testament. Many believers see Christ in the Old Testament, but fail to see the Church in the Old Testament. These cannot be separated. Christ the Head and the Church which is His Body are one. God foretold not only the things concerning Christ but also the things, which concern His Body, the Church. Thus, the Apostles continually appealed to the Law, the Psalms, and the Prophets for all that the Lord, by the Holy Spirit, was doing in their midst.

Following are a number of references taken from the Book of Acts. Each of these show clearly the use the Early Church made of the Old Testament and also how they interpreted many passages therefrom. A close consideration of these passages will show that the New Testament writers became the infallible interpreters of the Old Testament Prophets. They therefore give us safe guidelines to follow as we interpret Old Testament Scriptures in the light of Christ and His Church.

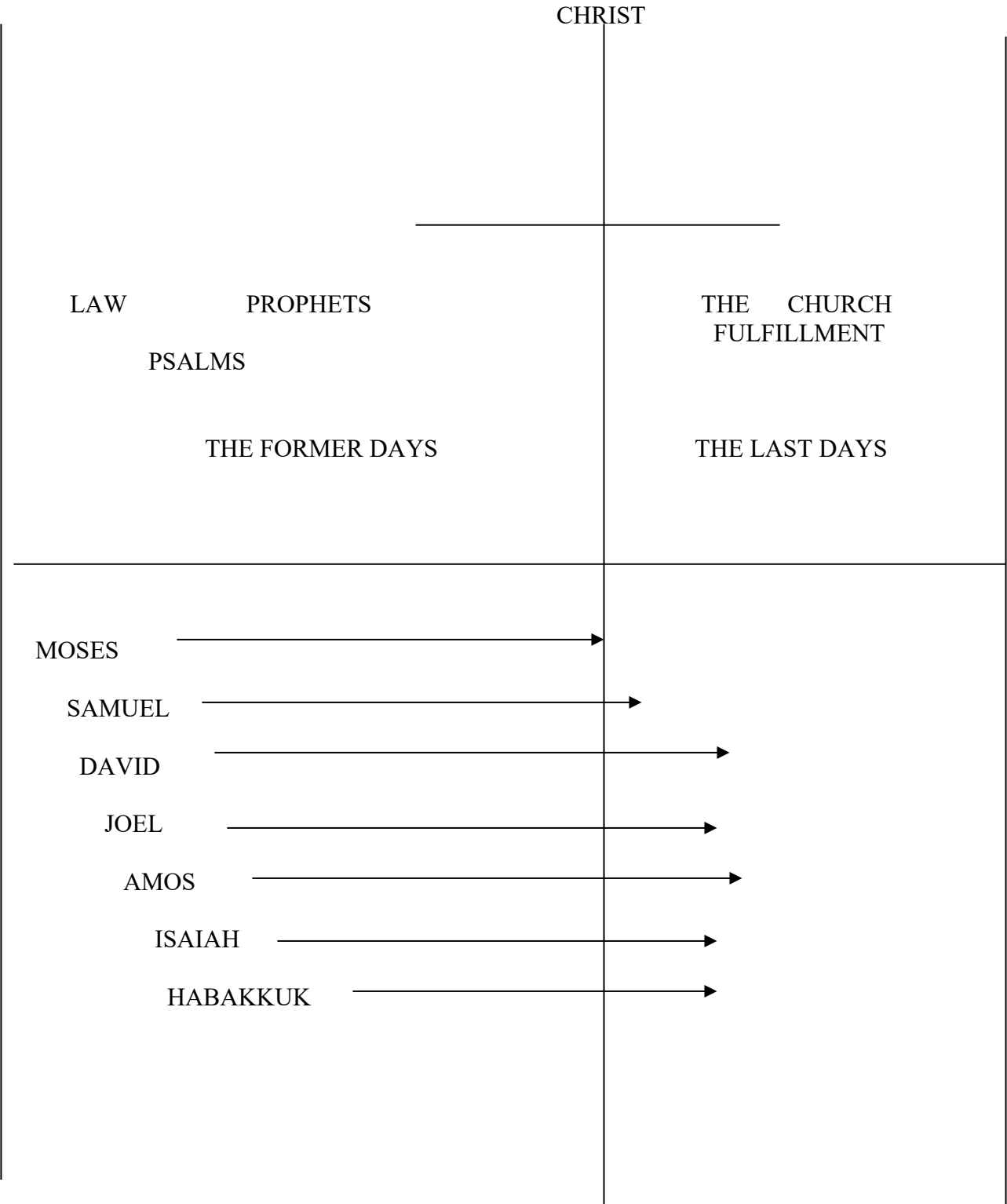
The passages are briefly listed here, with the emphasis being on those persons who wrote the Law, the Psalms, and the Prophets.

1. Acts 1:18-20. The Psalms. David spoke by the Spirit concerning Judas.
2. Acts 2: 14-21. The Prophets. Joel foretold the outpouring of the Holy Spirit in the Last Days.
3. Acts 2:22-36. The Psalms. David spoke of Messiah's resurrection, and exaltation to the Father's throne.
4. Acts 3: 19-22. The Law. Moses as a Prophet foretold the coming of Christ.
5. Acts 3:23-25. The Prophets. Samuel and all the Prophets that followed him spoke of these days.
6. Acts 4:23-30. The Psalms. David spoke of Messiah in the Psalms.
7. Acts 8: 30-35. The Prophets. Isaiah prophesied of Messiah's sufferings on the Cross.
8. Acts 13:15, 38-41. The Law and the Prophets. The Prophet Habakkuk spoke of God's work in Messiah's times.
9. Acts 10:43. The Prophets. All the Prophets who spoke foretold the sufferings of Christ and the glory to follow.
10. Acts 17:2-3. The Prophets. The Old Testament Scriptures. Paul opened and alleged that Jesus of Nazareth was the fulfillment of the Scriptures (At 2 Corinthians 3:13-16).
11. Acts 28:23-31. The Law and the Prophets. Moses and Isaiah spoke of Christ.
12. Acts 15: 15-18. The Prophets. It was the Prophet Amos who prophesied of the Tabernacle of David and the coming in of the Gentiles.

A cursory glance over this brief list of references shows how much insight the early Apostles re-

ceived and how much they used the Law, the Psalms, and the Prophets. They used these as being prophetic and interpretive of God's movement in their times.

The diagram below illustrates the truth of these things and shows how the Old Testament prophets pointed to New Testament times.



Thus, the whole of the New Testament is a revelation of that which was in the "seed" of the Old

Testament. The Gospels, the Book of Acts, the Apostles, the Book of Revelation, abound in quotations, allusions, and interpretive revelation of that which was hidden in the Law, the Psalms, and the Prophets.

There are rivers and streams of truth in the Law, Psalms and Prophets relative to the Tabernacle of David, all of which are confirmed by the New Testament and that "opening" given to the writers thereof.

D. Old Testament Divine Cameos.

Webster's Dictionary defines the word "*cameo*" as "a gem having two layers with a figure carved in one layer so that it is raised on a background of the other."

The Old Testament provides us with many "cameos." Many things in Old Testament history were actually designed by God to be such. God often asked men to do typically what He Himself would fulfill actually. Please note, this is not to say that these things did not actually take place in the Old Testament. It is simply to say that the historical event was also a typical foreshadowing of that which God would fulfill in Christ and His Church in the New Testament era.

1. Abraham offering Isaac. Genesis 22.

In this chapter we have the account of Abraham being called by God to offer up his only begotten son, Isaac, as a burnt offering on Mt. Moriah. The Father Abraham took his only begotten Son, Isaac, and after three days journey offered him typically on this chosen Mount. Here the redemptive name of Jehovah Jireh - "The Lord will provide" - was revealed. A ram was offered in the stead of this only begotten son. Hebrews 11: 17-19 tells us that Abraham offered up Isaac the son of promise and received him back from the dead in a figure.

Who can fail to recognize this as a Divine cameo? The gem of truth on one layer raised on the background of another is evident. God the Father would in due time offer His Only Begotten Son, Jesus, (John 3: 16) on Mt. Calvary in connection with sign of you days and three nights (Matthew 12:39-40). The Son of Promise would be raised from the dead after that. However, instead of an animal being offered in His stead, as it was for Isaac, He would be offered in the stead of animals, thus abolishing Old Testament animal sacrifices by His sinless, perfect and once-for-all sacrifice.

Thus, God got Abraham to do typically in the Old Testament what He Himself would do actually in the New Testament. This was indeed a Divine cameo!

2. The High Priest Aaron. Exodus 28, 29. Leviticus 8, 9, 16.

Another cameo is that which is represented in the High Priestly ministry of Aaron. Aaron is taken from among men, and ordained for men to offer both gifts and sacrifices for the nation of Israel (Hebrews 5:1-5). In his priestly ministrations, as officiating Sanctuary Priest and Offerer of sacrifice, he shadows forth the ministry of the Lord Jesus Christ. Aaron represented in himself the whole nation of Israel before Jehovah. There was but one High Priest, one Mediator between God and man and all in Israel who would come to God must come to God by Aaron. Who can fail to appreciate the Divine cameo set forth here? The writer to the Hebrews sets this gem of truth forth on its layer as it is raised on the background of Israel's history, as the other layer. Aaron's ministry pointed to Christ's ministry.

The greater exceeds the lesser in that in the Old Testament, Priest and sacrifice were two separated things, while in the New Testament Christ is both Priest and sacrifice in one Person (Hebrews 7, 8, 9, 10). Christ ministers in the Heavenly Sanctuary, and all who would come to God universally must come to God through Him. Thus, God got Aaron the High Priest to do typically what His Son as High Priest after the order of Melchisedek would do actually. Another Divine cameo indeed! There are numerous Divine cameos in the Old Testament. Once the principle of Divine cameos is seen, then it opens up the Scriptures in a remarkable way. We have these Divine pictures, "snapshots" within their particular framework, setting forth the truths typically in the Old Testament as they would be fulfilled actually in the New Testament.

3. The Tabernacle of David.

The same is true when it comes to the Tabernacle of David. God took King David and got him to demonstrate actually and typically what He would do actually and spiritually in Christ and the Church.

The Tabernacle of David is another of these Divine cameos. Upon the historical background of David's times there is raised this gem of truth. It has its limited framework, as all Old Testament types do, but within this framework God sets forth much spiritual truth, which is carried over into the New Testament Church through the Cross of our Lord Jesus Christ.

THE DAVIDIC COVENANT: WHAT IS ITS IMPORTANCE

The Bible reveals that God is a Covenant-making and Covenant-keeping God. Before David's time, the great Covenants in existence were:

- | | | |
|--------------------------|---|-----------------------------|
| the Edenic Covenant | - | Genesis 1 , |
| the Adamic Covenant | - | Genesis 3, |
| the Noahic Covenant | - | Genesis 8-9, |
| the Abrahamic Covenant | - | Genesis 15, 17, 22, |
| the Mosaic Covenant | - | Exodus 24, Deuteronomy 4-5, |
| the Palestinian Covenant | - | Deuteronomy 29-30. |

The last of the great Covenants of God made in the Old Testament was that which God made with David. It is spoken of as the Davidic Covenant. David is set forth as:

1. A Witness,
2. A Leader, and
3. A Commander (Isaiah 55:4).

The details of the Covenant are mainly to be found in 2 Samuel 7; 1 Chronicles 17, and Psalms 89 and 132. Most Bible expositors accept the fact that the ultimate fulfillment and realization of the Davidic Covenant is to be found in the Lord Jesus Christ, David's greater Son. He is the One who established the New Covenant. The Davidic Covenant involved Jesus Christ as the ultimate Ruler of the universe: King of Kings and Lord of Lords.

Undoubtedly there is the earthly, natural and national fulfillment of the Covenant in Israel. However, above and beyond this is the heavenly, spiritual, and eternal fulfillment of the Covenant in Christ and the Church. It is this latter aspect that comes under consideration in this study. One cannot understand or appreciate that which is spiritual and eternal unless one first sees the natural and temporal (2 Corinthians 4: 18). It is first the natural and afterward that which is spiritual (1 Corinthians 15:46).

One of the basic principles of interpretation in relation to the Old and New Testaments is to see that which is set out in the following two columns. This will be seen in the Davidic Covenant and the New Covenant.

<u>The Old Testament</u>	<u>The New Testament</u>
1. The Type	The Antitype
2. The Shadow	The Substance
3. The Earthly	The Heavenly
4. The Natural	The Spiritual
5. The Temporal	The Eternal
6. The Promise	The Reception
7. The Prophecy	The Fulfillment
8. The Anticipation	The Realization
9. The National Israel	The Spiritual Israel, The Church
10. The Davidic Covenant	The New Covenant

One should read carefully the chapters pertaining to the Davidic Covenant as well as the other Scriptures given in relation to the things in this Covenant. After David had been anointed King over

all Israel, he captured Zion and there set up the Tabernacle by which his name is known. As he was sitting in his own house one day, after the Lord had given him a victory over his enemies, David became greatly concerned about a house for God. He said to the prophet Nathan that he had a beautiful house as a King in Israel, but the Ark of God, the King of Kings was in a tent, within curtains. Nathan encouraged David to do what was in his heart. David's desire was to build God a house and put the Ark therein.

However, the Word of the Lord came to the prophet Nathan telling him to tell David that he would not build God an house, but his son, Solomon, would.

The Lord reminded David that ever since the time of Israel's exodus from Egypt, He had not asked anyone to build Him an house. The Lord plainly stated, "For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another" (1 Chronicles 17:5 with 2 Samuel 7:6). Moreover, the Lord told David that He would build him an house. God gave the contents of the Covenant to Nathan by the vision in the night and he communicated it to David. There are a number of Scriptures scattered throughout the Psalms and the Prophets pertaining to the Davidic Covenant. It is impossible to read these without seeing that they point to Jesus Christ, David's Son, in ultimate fulfillment.

It has already been noted that there is that which pertains to the natural house of David, but underlying all is that which is Messianic. This is abundantly confirmed by the New Testament writers and their use and application of the things in the Davidic Covenant to Jesus Christ, the Root and Offspring of David. The New Testament writers are the infallible interpreters of the Old Testament writings. Because of the great amount of material concerning the Davidic Covenant, we will choose 9 prominent things involved in the Covenant. We will briefly look first at the natural, then at the spiritual. We will consider that which is given to David and then that which is fulfilled in David's greater Son, Christ Jesus. Please read and correspond to the given Scriptures.

1. **The Covenant with David.**

The Natural --(Psalms 89:3, 34-37; Jeremiah 33:17-26).

God entered into Covenant with David. This Covenant was as an everlasting Covenant involving David's seed, house, kingdom and throne. It was an unbreakable Covenant. Though it did involve punishment on David's sinful seed, yet God would never break that Covenant. The Lord gave this Covenant to the prophet Nathan in vision, and he communicated it to David. The Bible reveals that God is a Covenant keeping God. God confirmed this Covenant by an oath (Psalms 89:3, 49).

The Spiritual -- (Matthew 26:26-28; Hebrews 13:20).

Jesus Christ is the fulfillment of the Davidic Covenant, as the Son of David. He established the New Covenant which is an everlasting Covenant. In reality, the New Covenant was in the Davidic Covenant, and both of these were in the Abrahamic Covenant. Each was the extension of the other. God has confirmed the New Covenant personified in Jesus Christ with an oath (Psalms 110:4; Hebrews 7:20-22, 28).

2. **The Seed of David.**

The Natural --(Psalms 89:4, 29-36; 2 Samuel 7:12-15; 1 Chronicles 17:11-13; Jeremiah 33:17-26; Psalms 89:26).

David was always to have his seed remain. Although the seed of David may be guilty of iniquity, God would punish that seed but He would always preserve it. God would treat them on the basis of a Father-Son relationship. Who can fail to see that a number of the Kings of the Davidic line came under Divine chastisement? God, however, did preserve that seed according to His Covenant.

The Spiritual --(Isaiah 7:13-14; Matthew 1: 1; Romans 1:3-4; Revelation 5:5; 22:16; Jeremiah 33:15-16).

There is no doubt about the fact that David's natural seed line continued on through the centuries. But THE seed of David finds its true expression in Jesus Christ, who is the seed of David after the flesh. Christ is David's Lord and Root as to His Deity. Christ is David's Son and Offspring, as to His

Humanity. The same truth is here as in the fact that Christ is Abraham's seed also according to the flesh (Galatians 3:16). The writer to the Hebrews applies this "Father-Son" relationship clause of the Davidic Covenant to Jesus Christ. Compare 2 Samuel 7: 14 with Hebrews 1:5.

3. The House of David.

The Natural --(1 Chronicles 17:10, 16-27; 2 Samuel 7:4-7,12-29).

David desired to build God a material house. The Lord said that He would build David a natural house. The fulfillment of this was in the continued household of David over the centuries in David's lineage.

The Spiritual --(Hebrews 3:1-6; 1 Timothy 3:15; Ephesians 2:21-22; 2 Timothy 2:20; Galatians 6:10; 1 Peter 2:4-5).

Jesus Christ, being the seed of David, must also have a house. The Scriptures listed clearly show that the Church is His house. It is not a material or natural house. It is a spiritual house. Christ is a Son over His House, whose House we are. Both Jew and Gentile are brought into the household of faith through Jesus Christ.

4. The Kingdom of David.

The Natural --(2 Samuel 7:12,17; 1 Chronicles 17:11, 14).

David was always to have a kingdom, a dominion, a people over which to rule and reign. Bible history attested to this fact. The contrast with the Kings of the House of Israel, the Northern Kingdom, which had a changing dynasty was seen in the unchanging dynasty of the Kings of the House of Judah, of the line of David. The Kingdom of David continued its dominion in Palestine from David to Zedekiah. At this time the dominion was broken. It is this apparent violation of the Davidic Covenant that the Psalmist seems to allude to in Psalm 89:38-52. The prophet Jeremiah confirms the fact that God's Covenant with David will never be broken or disannulled (Jeremiah 33:17-26). The natural Kingdom of David pointed to the unending Kingdom of Christ.

The Spiritual --(Isaiah 9:6-7; Jeremiah 23:5-6; 33:15-16; Luke 1:30-33; Revelation 5:5; Hebrews 1:8; Daniel 2:44).

The New Testament writers, as well as the Old, expressly show that the Kingdom of David continues in and through Christ. Jesus showed that His kingdom was not of this world system. His kingdom is an HEAVENLY and spiritual Kingdom (John 18: 36-37). It is entered by new birth (John 3:1-5). The Angel Gabriel announced to Mary that her Son Jesus would reign over the house of Jacob forever, and of His kingdom there would be no end. Christ certainly did not speak of a nationalistic or materialistic kingdom in His ministry. The Gospel of Matthew which is the Gospel of the King and the Kingdom reveals that this kingdom is a heavenly, spiritual, and eternal kingdom.

5. The Throne of David.

The Natural --(2 Samuel 7:13,16; 1 Chronicles 17:11-15; Psalms 89:29-36; 122:5; 132:11).

David was always to have a throne. A throne is significant of kingship and ruler-ship. It is vitally connected with the Kingdom. A kingdom needs a throne. A dominion needs a ruler, a scepter. The throne of David continued in one unbroken dynasty from David through to Zedekiah, who was the last of the Judo-Davidic kings to rule over the House of Judah in Palestine. However, the same Scriptures given concerning the kingdom of David are also applicable to the throne of David (Psalms 89:38-52; Jeremiah 33:17-26). God's Covenant is everlasting and unbreakable. He is a Covenant-keeping God. The throne of David is eternal.

The Spiritual --(Isaiah 9:6-7; Luke 1:30-33; Acts 2:22-36; Romans 1:3).

Again, the New Testament writers speak of the fact that Jesus Christ was to receive the throne of David. Not a materialistic, nationalistic throne - it was a heavenly throne of rulership. When David foresaw that God would raise up Christ to sit on his throne, he spoke of the resurrection of Christ and His exaltation to the Father's right hand. Christ is to sit in the Father's throne, at God's right hand,

now and until all His enemies become His footstool (Psalms 110:1-4; Matthew 22:44; Hebrews 1:3; 10:11-13; Revelation 3:21; Ephesians 1:20; 1 Corinthians 15:25-26). The earthly throne of David pointed to the heavenly throne of the Son of David.

6. The Sure Mercies of David.

The Natural --(2 Samuel 7: 12-17,15; 1 Chronicles 17: 13; Is. 55:3-4; Psalms 89: 1-2, 14, 28-34).

The Covenant that God made with David is a Covenant of mercy. If David's seed became iniquitous, then God would chastise them, but He would not take away His mercy utterly from them as He did from Saul. God judged King Saul and brought him into judgment down to the grave. He took away His mercy from him. No mercy meant death. However, God promised to David His sure mercies even though He would punish the sins of his seed. It was a Covenant of mercy, the sure mercies of God. No wonder many of the Psalms of David speak of the mercy of the Lord, of His mercy and truth (Psalms 85: 10).

The Spiritual --(Acts 13:27-37,34; 2 Timothy 2:8; Romans 1:3-4).

Paul, in the Book of Acts, interprets the sure mercies of David to involve the resurrection of Christ from the death. Christ, as the Son of David, was wounded for our transgressions, and bruised for our iniquities. He was brought to the grave on our account. The sure mercies, or the just and holy things (Acts 13:34) of David involved Christ's resurrection from the dead, even as it involves the resurrection of the saints. Because of Christ's death and resurrection, the sure mercies of David, via the New Covenant, are extended to all who believe in Christ. God's mercy is extended to all who believe, but the resurrection to immortality is the greatest of the sure mercies of God (Revelation 20:6; Ephesians 1:3). The sure mercies involve the resurrection, and the throne involves His exaltation to God's right hand.

7. The Key of David.

The Natural --(Isaiah 22:20-25,22).

This is the only specific Scripture which mentions the key of David in the Old Testament. The prophecy was spoken to Eliakim ("The Resurrection of God" or "God the Avenger"). To him was promised the key of the house of David. A key is simply an opener. It lets people in or locks them out. It is an instrument used to lock or unlock doors. David as king was able to give "the key" of his house, his throne, his kingdom to whomsoever he willed. The one using the key would be the true successor to David's house, and all his store of wealth, He would be the governor. The Old Testament shadowed forth the handing on of this key.

The Spiritual --(Revelation 3:7).

There is no mistaking the New Testament spiritual significance of the Key of David. Jesus Himself, in the letter to the Church in Philadelphia, states that He is the One who is holy, just and true, and He has the key of David. He shuts doors, and opens doors, and no one can reverse His decision. He is the True Eliakim, "The Resurrection" and "The Avenger."

The New Testament reveals that He holds all the keys:

- He has the Keys of the Kingdom of God (Matthew 16: 19).
- He has the Key of Knowledge (Luke 11: 52).
- He has the Keys of Death and Hades (Revelation 1: 18).
- He has the Key of the Bottomless Pit (Revelation 9: 1; 20:1).
- He has the Key of David (Revelation 3:7).

He has the key to every situation. He lets people in, and keeps them out. Unless he uses the key to open the door, then none can enter. This is the real significance of its use in Acts 15: 15-18. The key of David is that which opens the door of faith and lets both Jew and Gentile into New Covenant relationship with God through Christ.

8. The Horn of David.

The Natural --(Psalms 132:17; 92:10; 89:20,24; 18:2; 1 Kings 1:39).

The Horn in Scripture speaks of power and anointing to rule (Psalms 75: 4-5, 10). Horns speak of kings and kingdoms. For David, the horn was symbolic of anointing to office. David valued the anointing of the Spirit of God. The horn had been provided through the death of a sacrifice. Blood had been shed to provide the horn for the oil. This pointed to the atonement by blood, before the anointing with oil. When the Lord said that He would make the horn of David to bud, it implied the union in him of the dual offices of King-Priest. God had attested to Aaron's priesthood by causing Aaron's rod to bud. The budding rod testified that Aaron was God's anointed and appointed High Priest. So the budding horn would attest that David was God's anointed King Priest.

The Spiritual --(Luke 1:67-70; Revelation 5:6).

Zacharias the Priest of the Tribe of Levi, who was the father of Messiah's forerunner, John the Baptist, prophesied of the fulfillment of the horn of David. He said that the Lord God of Israel had visited and redeemed His people and had raised up a horn of salvation to the house of David. The Lamb of God, who is the Root of David, is seen to have seven horns. These are symbolic of completeness and fullness of power unto salvation. He, as the supreme sacrifice, shed His blood. Through His sacrificial death He has provided the horn of oil, the anointing of the Holy Spirit. No blood, no oil! The Holy Spirit becomes that anointing oil in the Church because of the body and blood of the Lamb of God, who was the substitute ram of sacrifice (Genesis 22: 13).

9. The Tabernacle of David.

The Natural --(Isaiah 16:5; Amos 9: 11,13; 2 Samuel 7:17,19; 1 Chronicles 17:1-3).

In the historical account we see how David pitched a tent or tabernacle for the Ark of God's presence. It was a material tent housing a material Ark. Here David set a company of priests and established a new order of worship and praise to the Lord God of Israel. It was pitched in Mt. Zion, the City of King David. Here many of the Psalms were given concerning Messiah. The purpose of this book is to explore this area more fully. It should be noticed that the Tabernacle of David and the Davidic Covenant are related even as the Tabernacle of Moses and Mosaic Covenant were related.

The Spiritual --(Acts 15:13-18; Hebrews 12:22-24).

When the New Testament writers quote the prophetic reference to the building of the Tabernacle of David, it is evident that they were not looking for the literal restoration of a material tent or tabernacle, nor were they looking for a restoration of the material Ark of the Covenant. The natural pointed to the spiritual. The New Testament writers received the revelation of the spiritual significance of David's Tabernacle and that order established therein. Again, we repeat, the purpose of this book is to set forth that significance.

The Tabernacle of David involves Christ in His Church. The Church is His Tabernacle and is related in the New Covenant. One cannot have a Covenant without a Sanctuary and Priesthood (Hebrews 8:1-13).

SUMMARY:

The glory of the Davidic Covenant becomes apparent when we realize that it finds its true fulfillment in David's Son, Messiah Jesus, and in the New Covenant. It is the New Testament writers who take these 9 things in the Davidic Covenant and apply them to Christ and His Church. Hence, that which was natural, national, and material in the Davidic Covenant is found to be everlasting only in and through the spiritual, the heavenly and eternal in the New Covenant in Christ and the Church.

In fact, the very nature of those things involved in the Davidic Covenant confirm this. For, those things were material, fleshly, earthly, and temporal, which in themselves are not and could not be everlasting. The only way these things could be everlasting is in and through the New Covenant, in that which is spiritual and eternal (2 Corinthians 4:18).

The following comparison shows Zion involved both offices of KING and PRIEST and that the expression "Tabernacle of David" involve both thoughts without any contradiction of the total Biblical revelation.

OLD TESTAMENT

Zion the City of David

THE HOUSE OF DAVID

THE ROYAL HOUSE FOR THE THRONE OF DAVID

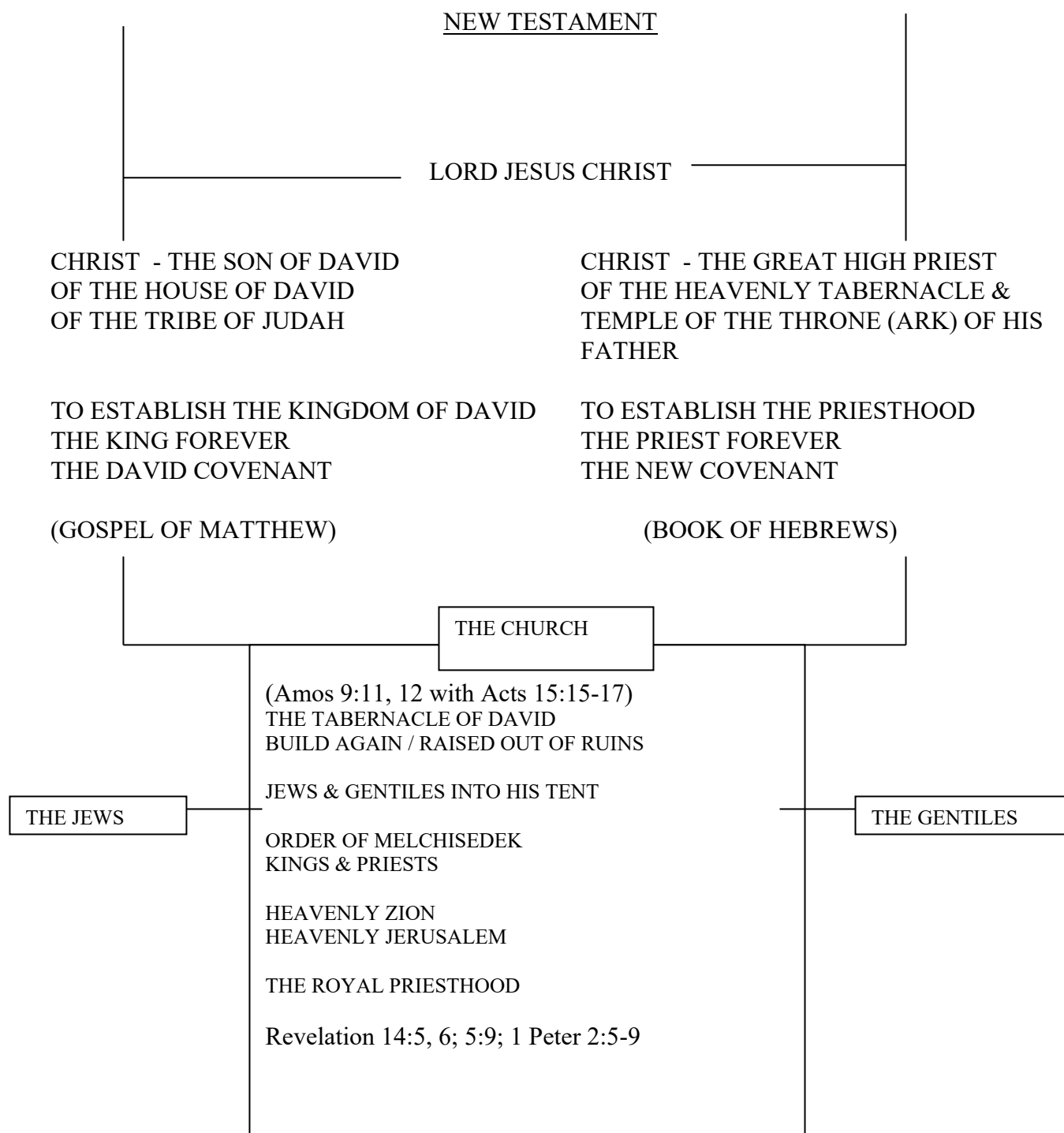
KINGLY – GOVERNMENTAL IN ZION

THE TABERNACLE OF DAVID

THE PRIESTLY MINISTRY FOR THE ARK OF GOD

PRIESTLY – ECCLESIASTIAL IN ZION

1. David built him a house and houses of cedars in the city of David (1 Chronicles 14:1; 15:1; 16:43). The Tabernacle (<i>ohel</i>) of David's house Psalm 132:3)	1. David prepared a place for the Ark of God and pitched a tent (<i>ohel</i>) for it (1 Chronicles 15: 1; 2 Chronicles 1:4)
2. The strong hold of Zion is the city of David (2 Samuel 5:7; 1 Kings 8:1)	2. The Ark of God set in the midst of the tent David had pitched for it. Ark set in his place tabernacle that David had pitched for it (2 Samuel 16:17-19; 1 Chronicles 16:1-3)
3. David ruled and reigned as king on his throne in Zion. Type of Messiah, his Son reigning in heavenly Zion (1 Chronicles 11:4-9; Psalm 2:6-7; 146:10; Acts 4:23-26; 13:33; Hebrews 12:22-24)	3. David appointed certain Priests & Levites to minister before Ark of the Lord, to record, thank and praise the Lord God of Israel. (1 Chronicles 16: 4-38)
4. David sitting in his house of cedars expresses concern for the Ark of God in curtains (1 Chron. 17:1-2; 2 Sam. 7:1-2; Ps. 132:1-18)	4. The Ark of God was under curtains in a tent or booth (<i>ohel</i> or <i>sookah</i>) (1 Chron. 17:1; 2 Sam. 7:1; 11:11)
5. The Lord forbids David to build Him a house but promised He would build him a house, and Solomon would build the Temple (1 Chron. 17:3-15; 2 Sam. 7:3-17)	5. The Lord David He had gone from tent to tent (<i>ohel-ohel</i>), and from one tabernacle (<i>mishkan -mishkan</i>) (1 Chron. 17:5; 2 Sam. 7:6)
6. Zion & Jerusalem was the city where all kings of David, of the tribe of Judah reigned until the last king, Zedekiah. BC. 606.	6. Zion has been chosen of God for His habitation. Sing praises to God who dwells in Zion, the city of the great king (Ps. 9: 11, 14; 147:2; 48: 1-3). Out of Zion, God shines (Psa. 50:1-2). Zion is loved more than all the dwellings (<i>mish-kans</i>) of Jacob (Ps. 87:2).
7. In mercy the throne of David would be established the Messiah ("He") would sit on it in truth, justice, judgment and in righteousness (Isaiah 16:5)	7. Christ would be a King-Priest in His Father's throne (Zechariah 6:12-13; Psalm 110; Hebrews 7).

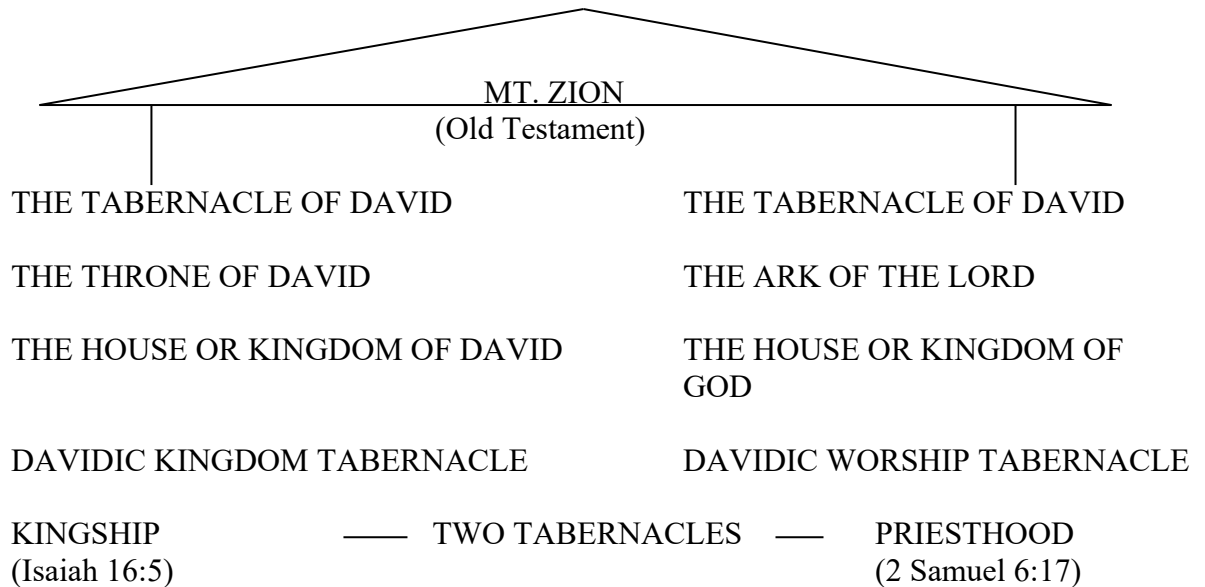


The New Testament shows that CHRIST and THE CHURCH together constitute the Royal Priesthood, Kings and Priests, after the order of Melchisedek. This brings together that which pertained to David and the revelation on the Tabernacle of David as pertaining to his Kingdom (Kingship), and to his order of Priesthood (Priest), which he established in the Tent for the Ark in Zion. Zion is a King-Priest city, and it shadowed forth the Gospel dispensation. In this era, Jews and Gentiles come together as ONE, as King-Priests, into the Tabernacle of David and worship the Lord. Even as the TWO OFFICES of king and priest were separated in the Old Testament and brought together in the one person of Christ in the New Testament so the TWO TABERNACLES of Zion

were brought together in the one Tabernacle of the New Testament. This is in Christ and His church. The throne of David's Tabernacle and the throne of God's Ark in the other Tabernacle were combined in Christ.

It is with this understanding we move now on in our study, especially as it pertains to Davidic worship, and this, without excluding the Davidic kingdom. Jews and Gentiles together come into Messiah's kingdom and Messiah's worship. Jew and Gentile become one in Christ. The two tabernacles becomes one in Christ. The two offices of king and priest become one in Christ. This is New Testament revelation.

The following diagram sets out the two Tabernacles as in the Old Testament times, with the two offices of kingly and priestly ministrations, and how both are brought together into one Tabernacle in the New Testament, in Christ, who is both king and priest upon His throne.



THE PREPARATION OF DAVID'S TABERNACLE AND LESSONS FOR THE CHURCH OF TODAY

During the three months period in which the Ark of God was in the house of Obed-edom, David saw that the blessing of God came upon that household. He gave himself to seeking the Lord and searching His Word and it is certain that God gave to him understanding and insight into His will.

David now prepares a place for the Ark of the Lord. There is no doubt that David pitched the Tabernacle in the will of God. It may be questioned as to whether David was in the will of God setting up another Tabernacle when the Tabernacle of Moses was already in existence.

A brief review over the previous events concerning those who touched the Ark of God with unsanctified hands, be they Philistines or Israelites, reveals the fact that none dare to presume concerning the Ark of God.

If David dared to presume to set up another Tabernacle in opposition to or contradiction of the Tabernacle of Moses, he also would have been struck dead, even as death and plagues have judged so many so far. From the death of Hophni and Phinehas when the Ark was taken out of the Tabernacle at Shiloh through to the first bringing up of the Ark of God by David, death and judgment have prevailed. So, if David was out of the will of God in establishing another Tabernacle, he certainly would have been judged by God. No! David was indeed in the will of God, as the following Scriptures show: God testified of David the King, by saying, "I have found David the son of Jesse, a man after Mine own heart, who shall fulfill all My will." (Acts 13:22). And again the Scripture states, "For David, after he had served his generation by the will of God fell asleep...." (Acts 13:36). And yet again, "... the days of David, who found favor before God and desired to find a Tabernacle for the God of Jacob." (Acts 7:46).

There are several spiritual lessons which may be learned from the details given concerning the preparation of David for the bringing up of the Ark into this Tabernacle. The details are given for us especially in 1 Chronicles 15: 1-24.

A. The Preparation of a Place.

Note the word "prepared" in 1 Chronicles 15:1, 3, 12. David prepared a place for the Ark of God. It was not a haphazard thing. There was a definite preparation of a place for the presence of God to dwell. Worthy of attention are the following Scriptures, for each of them show that God desired a place where He could dwell with His people and where His Name could be recorded.

- "... in all places where I record My Name I will come unto you, and I will bless you" (Exodus 20:24).
- "... I will prepare Him an Habitation" (Exodus 15:2).
- "But unto the place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His Habitation shall ye seek, and thither thou shall come" (Deuteronomy 12:5) .
- "... a place which the Lord your God shall choose to cause His Name to dwell there; thither shall you bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows..." (Deuteronomy 12:11).

Note also the use of the word "place" in these verses, Deuteronomy 12:2,3, 13, 14, 18, 21; 16:2, 6, 7, 11, 15, 16.

The Tabernacle of Moses was a place of God at first. Now the Tabernacle of David becomes that place prepared for God here. God always desired a place to dwell with His people. Thus, David prepared a place for the Ark of God.

The New Testament Local Church is that "place" now where the Lord gathers with His people gathered together in His Name. (Matthew 18:20) "Where two or three are gathered together in My Name, there I AM in the midst of them."

B. David pitched a Tent or Tabernacle.

The Scriptures show that the place prepared by David for the Lord was a Tent or a Tabernacle in Zion, Jerusalem.

- "... for he had pitched a Tent for it at Jerusalem" (2 Chronicles 1 :4).
- "... set the Ark in the midst of the Tent that David had pitched for it" (1 Chronicles 16:1).
- "And they brought in the Ark of the Lord, and set it in his place, in the midst of the Tabernacle that David had pitched for it" (2 Samuel 6:17).

There are various words used in the Old Testament relative to the words "tent" or "tabernacle":

- * The Tent (Hebrew "*Ohel*") of Moses (Exodus 18:7-12).
- * The Tent (Hebrew "*Ohel*") of the Tabernacle of the Congregation (Exodus 33:7-11).
- * The Tabernacle (Hebrew "*Mishkan*") of the Lord (Exodus 25:9, 26:1-35). Generally spoken of as the Tabernacle of Moses.
- * The Tent or Tabernacle (Hebrew "*Ohel*") of David (1 Chron. 16:1-3; 2 Sam. 6:17; Is. 16:5).

The Tabernacle was simply a Tent, pitched in Jerusalem, in Mt. Zion. It was there until the erection of the Temple of Solomon. It certainly could not be compared with the Tent or Tabernacle of Moses and its three places as far as structure was concerned. The very fact that David's Tabernacle was simply a Tent attested to the truth that its construction was temporary and transitional. It was not the ultimate as a structure. That which was established in it was incorporated in the Temple order. Both the revelation of the Tabernacle of David and the Temple of Solomon had been given to King David.

The Tent stages of God's movements in Israel are expressed clearly in 1 Chronicles 17:5, "For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and one tabernacle to another."

And again, "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day , but have walked in a tent and in a tabernacle" (2 Samuel 7 :6). It is significant that God is always on the move, leading His people on in the unfolding and progressive revelation of Himself.

The Tent also speaks of the fact that we bear the character of pilgrims and strangers, and, like Abraham, Isaac and Jacob, we look for a City whose builder and maker is God. The Christian has no continuing City in this world, but has the pilgrim character symbolized in the Tents of the Patriarchal times, and David's Tabernacle as well as Moses' Tabernacle (1 Peter 2:11; Hebrews 11:8-16; 13:14; Revelation 21-22).

C. The Gathering Together of Israel.

The preparation for the upbringing of the Ark to David's Tabernacle also involved a great national gathering together of the people of God.

On the first occasion David gathered the leaders of the nation together, as well as the congregation of Israel (1 Chronicles 13: 1-4). Then 3 months later there is another great assembling together. This time to do the thing in God's way (1 Chronicles 15:25).

This gathering of the people was for one purpose. The unifying factor was the bringing up of the Ark of the Lord and a restoration of true worship in Israel after the sad years of decline from Samuel's time and through the reign of King Saul.

The spiritual lessons are evident for the Church today. If the Church desires to see the restoration of the Presence of the Lord -our Ark- then there must be unity of purpose and a true gathering together unto Him.

- "Unto HIM shall the gathering of the people be" (Genesis 49: 10).
- "Gather My saints together unto ME, those that have made a covenant with Me by sacrifice" (Psalms 50:5).
- "Where two or three are gathered together in My Name, there I AM in the midst" (Matthew 18:20).
- It is where the brethren dwell together in unity that the Lord commands His blessing –one accord, one purpose, one people (Psalm 133; Acts 2:1-4).

The leaders must come together (cf. Exodus 4:29) "The people must gather together (cf. Acts 14:27). God generally comes to the leaders first, and then to the congregations. How the nation of Israel

would have been robbed of the truth of the Tabernacle of David if the leaders had fought and opposed the revelation that God had given King David!

The same is applicable to today. Congregations of God's people are robbed of the revelation of David's Tabernacle because their leaders resist it. How blessed and glorious that David had the captains and the leaders one with him in this event, as well as the congregation of Israel.

D. The Due Order (1 Chronicles 15:13).

As David was preparing the Levites and the people for the upbringing of the Ark of God, he exhorted them to follow God's order. He said to them, "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order."

What was this "due order"? It was important that David learn that God had a particular order to follow, even though God was revealing progressive truth to David. God is a God of order. Creation reveals order. Redemption reveals order. There is order in the Eternal Godhead. And so, when it comes to the House of the Lord, there must be Divine order in the service. Of course, much that is man's order is not necessarily God's order, and perhaps to man, God's order may seem disorder! But God has laid down in His Word the order of worship that His people are to follow.

The word "order" has the thought of "Divine decree, Law, sentence, style".

It is worthy to note the order that God commanded in things pertaining to Himself and the approach of His people to Him in worship.

1. The sacrifices on the Brazen Altar have order. The wood, the inward parts of the animals were laid upon the altar in "order"; God's order (Leviticus 1:7, 8, 12, 6:12). The word "order" here is "to set in a row, arrange, put in order"
2. The Golden Candlestick and its 7 lighted lamps had to be "ordered" evening and morning ("arranged" Exodus 27:21, 39:37).
3. The Table of Shewbread had the bread set "in order" ("arrangement") upon it (Exodus 40:4, 23). Note also 2 Chronicles 13:11 ("Bread of Order," or "Bread of Arrangement").
4. The Priests waited in their courses according to Divine order. The word "order" here means "Verdict, sentence, formal decree". Note also, Luke 1:8, "Regular arrangement." Zacharias waited before God in order after his course as Priest.
5. The revelation of Christ's Priesthood is "after the order of Melchisedek" (Hebrews 5:6, 10; 7:11, 17,21). ("Regular arrangement in time, fixed succession of rank or character, official dignity".)
6. There is order even in the resurrection of the saints. Every man will be resurrected in his own order, "Something orderly in arrangement."

Thus all that pertains to God and His service is according to God's "due order." The same truth is brought over to New Testament for the Local Churches to follow. Paul, the Apostle, established Churches according to Divine order which was given to him. He exhorts them to follow this order. He rejoices when the believers do, and warns them that he will have to adjust things if they do not follow God's due order.

7. To the Corinthian Church he writes, "Let all things be done decently and in order" (1 Corinthians 14:40). ("Regular arrangement... etc.) There must be order in the operation of spiritual gifts in the Church.

1 Corinthians 16:1, "As I have given order ("To arrange thoroughly") to the Churches." There was order relative to the offerings of the believers in the Churches.

"The rest will I set in order when I come" (1 Corinthians 11 :34). There must be order at the Lord's Table.

Luke 1:1, 3, Luke wrote his gospel "to set forth in order a declaration of those things which are most surely believed among us."

Paul writes to the Colossian believers telling them that he was with them in spirit "joying and beholding your order" (Colossians 2:5).

Thus the Scriptures, Old and New Testaments, clearly reveal that God demands order in all that which pertains to worship and Divine service. Order in the sacrifices, order at the altar, order at the lamp-stand, order in the priesthood.

The New Testament continues the same truth. The Apostle Paul established an order in the Church.

He systematically arranged things according to the pattern and revelation that was given to him. Order in the gifts of the Spirit, order at the Lord's Table, order in the worship and gathering of the believers. Even the resurrection of the saints will follow Divine order, Divine arrangement into the various glories.

Hence, the lesson that David learned in the setting up of this Tabernacle was that there is "due order" to be followed. The same lesson of "due order" in the New Testament Church must be recognized and followed in order to have God's blessing and presence. Without Divine order in the service, all will be anarchy, lawlessness, and chaos." God is not the author of confusion, but of peace, as in all the Churches" (1 Corinthians 14:33). People will "do their own thing" like the Corinthian Church without having Divine order in the Church. But there is real joy in beholding the order of the saints of God (Colossians 2:5). The saints need to know how to behave themselves in the House of God, which is the Church of the living God, the pillar and ground (stay, support) of the truth (1 Timothy 3: 15).

E. The Ark on the Shoulders of the Levites (1 Chronicles 15:2, 12, 14, 15).

The "due order" expressly referred to in David's time was that which pertained to the bearing of the Ark of God. The Lord had commanded through the mouth of Moses that the Ark was to be borne by the Levites on their shoulders. It was to have the staves of shittim wood overlaid with gold always in them, whether stationary or in transit (Exodus 25:10-15). In vs. 15, the Lord says, "The staves shall be in the rings of the Ark; they shall not be taken from it." The staves were always to be in the Ark while in its pilgrimage character. When at last the Ark was taken from the Tabernacle of David into the Temple of Solomon, then the staves were removed (2 Chronicles 5:9; 1 Kings 8:8). Here the journey was over and rest and permanency typified in the Temple, was to be revealed. Until that time, the staves remained in the Ark of the Lord. Not only was this to be so, the Ark in transit had to be borne upon the shoulders of the Priests - not a new cart! (Numbers 4:4-6, 15; 7:9 with Joshua 6:6-7). Various parts of the Tabernacle of Moses were carried on wagons with the oxen drawing the same, but not the Ark of God (Numbers 3 :36- 37; 7:7-9).

The "shoulder" in Scripture is symbolic of government, support, and strength in responsibility.

1. The shoulder and the breast were given to the Priest out of certain of the sacrifices offered to the Lord (Leviticus 7:32-34; 8:25- 26; Numbers 18: 18).
2. The shoulder was waved for a wave offering before the Lord and brought for certain of the offerings (Leviticus 9:21; 10:14- 15).
3. The shoulder was a special portion to be given to the Priests (Deuteronomy 18:3)
4. The prophet Samuel gave the special portion of the shoulder to the anointed King Saul (1 Samuel 9:24). Significant of the government and responsibility that was to fall upon his shoulders in the matter of the Kingdom in Israel as a nation.
5. The 12 names of the Children of Israel were engraven on two onyx stones as pertaining to the garments of the High Priest. These were placed upon the shoulders (Exodus 28: 12; 39:7).
6. The government of God is placed upon the shoulder of Jesus Christ, the King-Priest after the order of Melchisedek (Isaiah 9: 6). He also is the one who has the key of David laid upon His shoulder (Isaiah 22:22).

All of this is symbolic of the fact that proper government, support, and strength of responsibility is of the Lord. He designates such to whom He wills and whom He chooses.

The New Testament Church has in it the ministry of governments. The government of God, through Christ, by the Spirit is laid upon the shoulders of qualified and ordained Eldership (1 Corinthians 12:28; Hebrews 13:7, 17). Believers are not to despise government that God sets in the Church (2 Peter 2:10).

God did not permit any Israelite to run around with the Ark on their shoulders, but only those who were ordained to that responsibility. So God has placed the government of His Church on the shoulders of those whom He has called, equipped, qualified, and ordained to that responsibility under Christ (1 Chronicles 15:2).

The Glory of the Lord will settle where His order is followed in the life of the Spirit, not merely

the letter of the law.

F. The Time of Sanctification (1 Chronicles 15: 12, 14).

The preparation of David's Tabernacle also involved a great process of sanctification among the Levites in their office. David called the Priests and Levites to sanctify themselves to bring up the Ark of God. He reminded them that judgment fell on them in their first attempt because they failed to do so.

The word "sanctify" means: "to separate oneself, to set apart as holy to the Lord, or for holy use." The laws of sanctification and consecration for the Priesthood are to be found in Exodus 29 and Leviticus 8.

Their sanctification involved:

1. Cleansing by blood sprinkled on the right ear, thumb, and toe.
2. Bathing in water.
3. Anointing with holy oil, on the blood which had been sprinkled on the right ear, the right thumb and the right toe.

Blood, water, and oil were used in the sanctifying of the Priests unto the service of the Lord. They also had to be clothed in the clean and white fine linen robes (Exodus 28). Then their hands were filled with certain parts of the offerings which were then offered to the Lord in their consecration to Priesthood ministry. Only after this could they minister unto the Lord. Thus in David's time, a great process and work of sanctification of the priests took place before the Tabernacle of David was established in its order in Zion.

All of this symbolic truth points to that which is confirmed in the New Testament concerning God's people. Believers are called to be Kings and Priests unto God after the order of Melchisedek (Revelation 1:6; 5:9-10; 1 Peter 2:5-9). The believer must be cleansed by the blood of Jesus, baptized in water and then anointed with the Holy Spirit. He must be clothed with the fine linen which is the righteousness of Christ in His saints in order to move in Priestly ministration in the New Testament Tabernacle, which is the Church (Revelation 19:8).

The believer must experience the "three witnesses" in his life:

- = Witness of the Blood,
- = Witness of the Water of the Word,
- = Witness of the Holy Spirit (1 John 5:8-10).

This threefold work of God brings about the sanctification consecration of the believer to Priestly duties.

We are sanctified by:

1. The Blood (Hebrews 13:12).
2. The Word (John 17:17).
3. The Spirit (1 Peter 1:2).

Separated from all evil, consecrated unto the Lord for Priestly service in God's Tabernacle, we can stand in His Presence to worship in the beauty of holiness (Psalms 29: 1-2).

The preparation of David's Tabernacle was no mean thing. The preparation of a place, the gathering together of the people, following Divine order and the great time of sanctification -- all were involved. Each of these teach spiritual and practical lessons for any Local Church that desires to have the Presence of the Lord in their midst.

Under the Old Covenant the Priests entered the Outer Court and the Holy Place, accomplishing the daily ministrations. Only the High Priest, however, could enter the Holiest of All, and that once a year on the great Day of Atonement (Hebrews 9:1-10; Leviticus 16).

The rending of the veil in connection with the Cross of Jesus shows vividly that the Holiest of All was opened then and there for all who believe, be they Jew or Gentile. Jesus Christ is the Great High Priest, and the Cross was the whole of the sacrificial system compounded into one perfect sacrifice. All the sacrifices offered on the various Feast Days were compounded in that one sacrifice of Jesus. Passover and Day of Atonement were united in the Cross, as far as the body and blood sacrifice of Jesus was concerned. This is why He could enter "within the veil" and why we also have boldness to

enter in after our forerunner. He was both Priest and sacrifice because of the union in His person of the Divine and human natures.

CONCLUSION AND SUMMARY

In concluding this study, we again focus on the antitypical fulfillment of the two Tabernacles in existence at the same time.

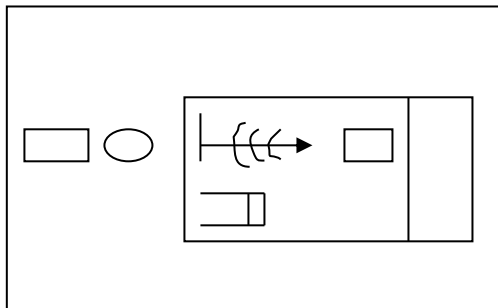
As there were two Tabernacles, two companies of Priests functioning on two different mountains in David's time for approximately 40 years, so there is that which answers to this in the New Testament times.

Many in Judaism carried on the Old Mosaic Covenant for about 40 years after the death, burial, resurrection, and ascension of Jesus Christ. They continued to offer up animal sacrifices. They must have sewed up the rent veil to continue the Aaronic Priesthood until in A.D. 70 God allowed the material Temple to be destroyed (Hebrews 10:1-4; Matthew 24:1-2).

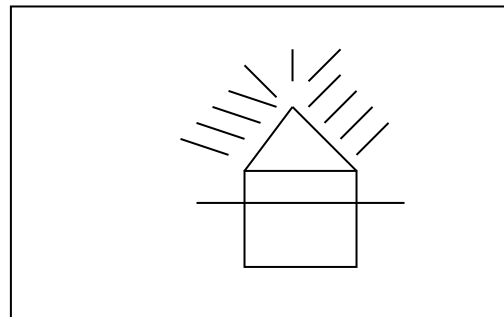
However, a remnant according to the election of grace (Romans 11 :5) believed on the Lord Jesus Christ, accepted His once-for-all offering and oblation and came in under the Melchisedek Priesthood, thus finding access "within the veil." This was in a greater and more perfect Tabernacle under the New Covenant order. Read Hebrews 7-8-9-10.

The diagram illustrates the truth and the contrasting summary confirms it.

The Old Tabernacle



The New Tabernacle



The Old Mosaic Covenant:

- Many sacrifices
- Animal sacrifices and oblations
- The Aaronic Priesthood
- No access to Holiest of All
- The rent veil
- Work never finished
- Priests carry on old order
- For Jewish nation and Gentile proselytes
- The Glory departed
- House left desolate
- Matthew 23:38; 24:1-2).
- The Cross rejected
- Typically -Mt. Sinai

The Messianic New Covenant:

- One perfect sinless sacrifice
- Divine-Human sacrifice of Jesus
- The Melchisedek Priesthood
- Access to Holiest of All
- Entrance within the veil
- A finished work
- Great company of Priests come to the faith
- For all nations, Jew and Gentile
- The Glory of the Lord (Col. 1:27; Eph. 3:21)
- His Church is His House (Hebrews 3:1-6; 1 Timothy 3:15).
- The Cross accepted
- Spiritually -Mt. Zion (Is. 28:16; Heb. 12:22-24; 1 Peter 2:6-9).

The Tabernacle of Moses was like a guardian to bring the Priests to the Tabernacle of David, even as "the law was a schoolmaster to bring us to Christ" (Galatians 3:24).

Solomon's experience shadows forth the experience of those Jews who believed in Christ. First they experienced the Tabernacle of Moses; the Old Covenant, Aaronic Priesthood, Brazen Altar, animal sacrifices, or that set out in Mt. Gibeon. Then they experience the Tabernacle of David; the Ark as

personified in Christ, the New Covenant, Melchisedek Priesthood, and spiritual sacrifices in Mt. Zion.

Thus, the Tabernacle of David is evidently replete with typical meaning, concerning which it will suffice for our present purpose to remark, that, to David, the man after God's own heart, who is himself a conspicuous type of Christ, and who is more closely associated with the Gospel than any other of the patriarchs (Matthew 1:1; Acts 13:22, 34; Romans 1:3; 2 Timothy 2:8; Revelation 22:16) it was given to know the mind of God concerning real spiritual worship; And that he, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on His throne (Acts 2:30), was permitted to give in the tabernacle pitched by him on Mt. Zion, a wonderful foreshadowing of the worship, by prayer, preaching and song that characterizes the gatherings of God's people in this Gospel dispensation.

Thus, the two Tabernacles in existence at the same time in David's time surely typify that which took place in Messiah's times, in the Gospels, the Acts and the Epistles.

"TABERNACLES" IN THE TIME OF KING DAVID

The Psalms speak of "Tabernacles" in a number of places in the plural:

- Psalm 43:3. Let them bring me to Thy holy hill and to Thy Tabernacles.
- Psalm 46:4. The holy places of the Tabernacles of the Most High
- Psalm 84:1. O Lord, how amiable are Thy Tabernacles.
- Psalm 118:15. The voice of rejoicing and salvation in the Tabernacles of the righteous.
- Psalm 132:7. We will go into His Tabernacles

DIVINE ORDER OF WORSHIP ACCORDING TO THE SCRIPTURES

Having considered the Scriptures which clearly show that worship was according to the commandment of David and the commandment of the Lord, we here consider a variety of expressions pertaining to this ministry of worship.

The word "worship" means: "to honour, revere, adore, pay homage, render devotion and respect" to someone, especially to God. It is used here in this study in its broadest sense to encompass all ministry unto the Lord. All our service should spring from a true spirit of worship and praise.

The Lord Jesus said that the Father was seeking those who would worship Him "in spirit and in truth" (John 4:24). Man was created to be a worshipper of God. Of himself, man does not know how to worship God, yet he longs to worship. It is for this reason that man designs forms of worship or some sort of program for religious services and then asks God to bless his program. Also, because man does not know how God desires to be worshipped, he develops a variety of forms. People generally congregate to the particular form that suits their tastes, their spiritual disposition and which does not offend their mentality.

It is worthy to ask ourselves what Jesus meant when He said that the Father desired us to worship in spirit and in truth. How can we worship in spirit? How can we worship in truth?

To worship "in spirit" is to allow the Holy Spirit to move upon the believer's redeemed spirit, causing love, adoration, devotion, honour and respect to ascend to God. The believer is born again in his spirit by the Holy Spirit (John 3:1-5). His spirit is to be in union with the Spirit of God (Romans 8:16; I Corinthians 6:17). And as the Holy Spirit moves upon the redeemed spirit, then worship "in spirit" ascends to God who is Spirit (John 4:20-24).

To worship "in truth" is to worship according to the Word of God. Jesus said, "Sanctify them through Thy truth: Thy Word is truth." (John 17:17). The Word of God is the Scripture of truth. God has laid down in His Word how we are to worship Him. He has shown His acceptance of a variety of expressions of praise and of worship from those who truly love Him. To worship "in truth" is to worship according to the Word of God.

Thus, "worship in spirit and in truth" involves the believer honouring and adoring God by the quickening of the Holy Spirit and according to the Word of the Lord. The Spirit and the Word are both needed in proper worship. Both must be there. If the Spirit is not there, then worship is dead, lifeless. It is according to the letter which kills. All becomes empty form. If the Word is not there, then the worship can become mere sentimentalism, emotionalism and can lead to fanaticism. There is need of the Spirit and the Word in true Biblical worship. There is nothing wrong with form or order.

In Genesis 1:2 we find the earth in a state of being without form and void and darkness on the face of the deep. The Spirit of God moved on the face of the deep and then God spoke.

By the ministry of the Spirit and the Word order was brought out of chaos, light out of darkness, form out of disorder (Genesis 1:1-5). Thus, Divine worship is dependent upon the Spirit and the Word operating in the midst of the worshipping congregation.

Expressions of Worship:

Following are a number of expressions of worship associated with the order of the Tabernacle of David, as well as in the history of Israel over the years. It should be recognized that each of these can become mechanical, lifeless forms unless the life of the Spirit is maintained by the congregation. Also it is not to say that each or all of these have to be in every service. Those responsible in leading worship will be sensitive to the Spirit of God and dependent upon the mind of the Lord for any particular service. They will follow the flow of the river of the Spirit of God for that service.

The variety of ways of ministry before the Lord listed below are briefly commented on. The contrast between that order of the Tabernacle of Moses and the Tabernacle of David will be noted also.

1. **Ministry of the Singers and Singing** (I Chronicles 15:16-27; 25:1-7).

David appointed certain Levites to be singers in the Tabernacle of David. The ministry of the singers in the song of the Lord was very prominent here. No singers ever sang in the Tabernacle of Moses.

2. **Ministry of the Musicians with Instruments** (I Chronicles 23:5; 25:1-7).

King David also ordained musicians with a variety of instruments to play and sing before the Lord in His Tabernacle. No musical instruments were ever played in the Tabernacle of Moses.

3. **Ministry of the Levites before the Ark** (I Chronicles 16: 4, 6, 37).

The Levites were appointed to minister before the Ark of the Covenant continually, day by day as every man's work required. This was indeed in great contrast to the order of the Tabernacle of Moses. Only the High Priest on the great Day of Atonement ever dared to enter into the Holiest of All and stand before the Ark of God. Then it was in great silence and solemnity. If any other had dared to presume into the Most Holy Place judgment would have fallen on them. But here in David's Tabernacle stood a group of Levites of the priestly tribe. They stood in their courses day by day to minister before the Ark of God. It will be remembered that the Tabernacle of David signified the transference of the Holiest of All from the Tabernacle of Moses to Mt. Zion. Thus these Levites had access "within the veil", so to speak (Hebrews 6:19-20; 9:7-9; 10:20-21).

4. **Ministry of Recording** (I Chronicles 16:4; 28:12,19).

King David set Levites in his Tabernacle to "record." The word "record" means: to "Set it down so that it can be remembered." It involved the ministry of the scribe. Many of the Psalms, especially those which concern Zion, must have been given by the inspiration of the Holy Spirit in connection with the Tabernacle of David. The title of Psalm 80 as well as the whole Psalm is an example of this. Asaph prayed a prophetic prayer as he stood before the Ark of the Covenant and the Shepherd of Israel who dwelt between the Cherubims (Psalm 80:1). The Psalms would be recorded by the Levitical scribes and thus set down so that they could be remembered. What a vast treasure would have been lost if the Psalms had not been recorded. Moses was the only one who wrote inspired Scripture in relation to the Tabernacle called by his name. Psalms 90-91 have been attributed to Moses. In the Tabernacle of David many Levites wrote the Psalms, as well as king David.

5. **Ministry of Thanking the Lord** (I Chronicles 16: 4, 8, 41).

David appointed the Levites to thank the Lord also. Many of the Psalms exhort God's people to thank the Lord for His mercy. Giving thanks is an expression of gratefulness and appreciation to the giver of all things. Un-thankfulness is a sign of the Last Days. Those who were set in the Tabernacle of David were to give thanks continually for all things (Psalms 116:17; 2 Chronicles 29:30-31; I Thessalonians 5:18). Under the Tabernacle of Moses, Israel could render a voluntary "thank offering" to the Lord (Leviticus 7:12-13).

6. **Ministry of Praise** (I Chronicles 16: 4, 36).

Part of the order in David's Tabernacle was to praise the Lord for His goodness and mercy. There were always Levites in their respective courses praising the Lord. One just needs to check the concordance and count the numerous references to "praise" to realize the importance of this unto the Lord.

It is Scriptural to "say" praise (Isaiah 12:1,4; Jeremiah 33:10-12). It is Scriptural to "sing" praise also (Psalms 47:6-7; 98:1-6; 100:2). The Psalms especially exhort the people of the Lord to "sing praise." There are over 70 references in the 150 Psalms to "sing praise," There was no singing of praise in the Tabernacle of Moses. All was silent order. But in the Tabernacle of David there was a continual sound of praise.

7. **Ministry of Psalms** (I Chronicles 16:9; Psalms 98:6).

On the day of the dedication, David delivered a Psalm to the singers and musicians. The Tabernacle of David was characterized by the writing and singing of Psalms. The greater majority of the Psalms are linked with David's Tabernacle. This is seen by the many references to Zion. This is in contrast with the Tabernacle of Moses where only one or possibly two Psalms were written, these being

Psalms attributed to Moses (Psalms 90-91, Title). The New Testament exhorts us to sing the Psalms (Colossians 3:16; Ephesians 5:18-19; James 5:13; I Corinthians 14:26), thus continuing the ordinance of David. The Church in general recognizes that the Psalms are an integral part of worship, either chanting or singing them in Divine service. Many centuries of history show that often the Psalms only were chanted or sung.

8. **Ministry of Rejoicing and Joy** (I Chronicles 16:10,16, 25-31).

Joy and rejoicing characterized the order of Tabernacle of David also. The Canaanite religions, as well as most religions outside of Christianity had no real joy. Even the Tabernacle of Moses was characterized by great solemnity; not the joy of David's Tabernacle. Numerous Scriptures exhort the believer to rejoice in the Lord (Philippians 3:3; 4:4).

9. **Ministry of Clapping of Hands** (Psalms 47:1; 98: 8; Isaiah 55:12).

One of the Psalms for the sons of Korah exhorts the people to clap hands. One of the most natural of all human responses to joy and appreciation is the clapping of the hands. From the baby in the cradle, to the youth, to the adult, clapping of hands is an expression of happiness, thanks, appreciation, and joy, How much more shall God's people clap unto the Lord as they did in Bible times? There was no such expression of joy in the Tabernacle of Moses.

10. **Ministry of Shouting** (I Chronicles 15:28; Psalms 47:1, 5; Isaiah 12:6).

When the Ark of God was taken into David's Tabernacle, there was much shouting unto the Lord. A number of Scriptures speak of shouting in Israel's history. When Israel shouted on the 7th day on the march around Jericho, God caused the walls to fall down flat (Joshua 6:5). There are times when a shout is just an empty noise (I Samuel 4:5-9), but when God is in it and it is an act of worship unto the Lord, then God works with the shout of His people. The Lord Jesus will return for His people at the second coming with a shout (I Thessalonians 4:16).

11. **Ministry of Dancing** (I Chronicles 15:29; 2 Samuel 6:14; Psalms 149:3; 150:4).

There was the expression of dancing before the Lord at the dedication day of the Tabernacle of David. Michal despised David dancing before the Ark of the Lord. There is a time to dance (Eccl. 3:4). Most of the Canaanite dancing was sensuous, lustful, and done amidst the orgies of idolatrous festivals. The dancing of Israel was to be in joy, praise, and as a part of worship unto the Lord. It was particularly associated with festival occasions. Miriam and the women with her danced at the deliverance from Egypt after the crossing of the Red Sea (Exodus 15:20).

12. **Ministry of Lifting up of Hands** (Psalms 134; 141:2).

The Levites in their courses in Zion also lifted up their hands as an act of worship to the Lord in David's Tabernacle. Lifting hands in Scripture has several suggested meanings. It is an act of surrender, of a person taking a vow before the Lord, of prayer and worship. It is part of Old and New Testament worship (Genesis 14:22; Leviticus 9:22; Luke 24:50; I Timothy 2:8). The Psalmist says, "Let my prayer be set forth before You as incense; and the lifting up of my hands as the evening sacrifice" (Psalms 141:2). Only Aaron would lift up hands in blessing in the Tabernacle of Moses. In the Tabernacle of David all could lift their hands to the Lord. So it is today. All believers as ministering priests may lift their hands in worship. We are to lift up our heart with our hands (Lamentations 3:41).

13. **Ministry of Worship** (I Chronicles 16:29; Psalms 29:1-2; 95:6).

Although the word "worship" is being used in this study in its broadest sense, in its strictest sense the word means: "to bow down, to stoop very low, to prostrate oneself."

The Levites in David's Tabernacle were not only to sing, praise, play instruments, clap hands, lift hands to the Lord, they were to worship. There was a bowing before the Lord, a prostration of themselves in deep adoration and devotion. This aspect of worship is the highest expression before God of all expressions of worship in spirit and in truth (John 4:20-24; Revelation 5). All believers should experience times of deep prostration of the spirit before God in the Holiest of All in this aspect

of worship (Revelation 11:1-2; Matthew 28:9,17). At Mt. Sinai the people worshipped afar off (Exodus 24:1-2). In the Tabernacle of David worship was near to God. Much nearer is it in New Testament times through the blood of Jesus.

14. **Ministry of Seeking the Lord** (I Chronicles 16:10-11; 2 Chronicles 7:14).

David exhorted the Levites to seek the face of the Lord in His Tabernacle. This is also part of worship; seeking God's face with our whole heart. Only those who seek Him with their whole being will find Him. We are to rejoice as we seek Him (Psalms 27:8; 63:1-2; 70:4). The Tabernacle of David was a place where priests and Levites sought the Lord.

15. **Ministry of Spiritual Sacrifices** (Psalms 27:6; I Peter 2:3-5; Hebrews 13:15-16).

David's Tabernacle was a place where spiritual sacrifices were offered to the Lord by priests and Levites. As already noted, animal sacrifices were offered at the dedicatory service but only spiritual sacrifices were offered after that day in the Tabernacle of David. This was in great contrast to the continual animal sacrifices in the Tabernacle of Moses.

We list several of these spiritual sacrifices as mentioned in Scripture.

- The sacrifices of joy (Psalms 27:6).
- The sacrifices of thanksgiving (Psalms 116:17; Leviticus 7:i2; Jonah 2:9).
- The sacrifices of praise (Jeremiah 17:26; 33:11, with Hebrews 13:15).

These are "spiritual sacrifices" offered up by the royal priesthood in the spiritual house, the Church. No more animal sacrifices are needed since the once-for all sacrifice of the body and blood of Jesus. The New Testament believer, as a ministering priest unto the Lord, offers his body (Romans 12:1-2), his praise (Hebrews 13:15) and his substance (Hebrews 13:16) as spiritual sacrifices to God through Christ.

16. **Ministry of Saying "Amen"** (I Chronicles 16:36).

In Hebrew the word "Amen" means: "Sure." It is translated "Amen, so be it, truth." It involves faithfulness and truth. In Greek the same word means, "Firm, trustworthy" (so be it) and is translated "Amen, verily." The saying of "Amen" from the heart is an expression of support, approval of faith, of certainty that the thing spoken is true, and it shall come to pass.

It is worthy to note that Israel only responded with "Amen" to the curses of the Lord in Deuteronomy 27:15-26 and Numbers 5:22. In the Tabernacle of David it was the "Amen" of blessing. This is an Old Testament and New Testament expression of worship also (Nehemiah 5:13; 8: 6; Psalms 89:52; 106:48; 1 Corinthians 14:16; Ephesians 3:21; Revelation 7:12).

The various expressions of worship related to, or in, David's Tabernacle have been briefly considered. Any or all of these may be in a given service. They are all Scriptural, they are all a part of God's Word. Both Old Testament and New Testament believers may enter into these expressions of worship and praise. It is vain to say that these things are only for Old Testament Israel and not for the New Testament Church because some of these things are not expressly mentioned in the New Testament. The New Testament Church arose out of the Old Testament Church. The early believers continually appealed to the Psalms as well as the rest of the Old Testament, in their teaching, preaching and worshipping. The New Testament does not write off the Old Testament. The New interprets the Old. The New Testament does show that animal sacrifices and the Mosaic economy were fulfilled and abolished at the Cross. But nowhere does it say that worship was abolished, nor these expressions of worship. It is inconsistent to accept some of these expressions and reject others, for all are Scriptural expressions unto the Lord. Worship is lifted into a greater and higher realm in the New Testament because of the cross of Jesus and the power of the Holy Spirit, and because all New Testament believers are to be kings and priests unto God through Christ, after the order of Melchisedek.

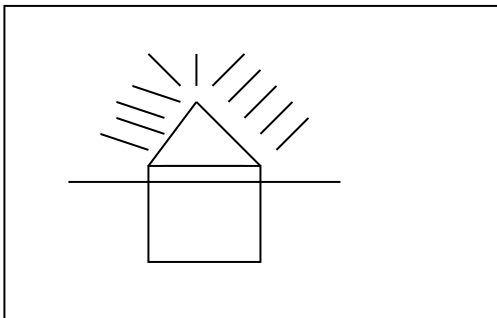
The New Testament Church worshipped the Lord as set out in the Psalms. If these things be not so, then the Church today should not accept anything of the Psalms as being applicable to our times. However, the Psalms generally are a revelation of Christ in the midst of a worshipping Church. "In the midst of the Church will I (Christ) sing praise to You (God)" (Psalms 22:22-31). "Is any merry, let him sing Psalms" (James 5:13). "Singing to yourselves in Psalms, hymns and spiritual."

(Ephesians 5:18-19; Colossians 3:16).

The following diagram and its respective columns bring into sharper focus the contrast between the Tabernacle of Moses and the Tabernacle of David and the expressions of worship briefly considered in this study. The distinction in worship between the two Tabernacles is clear. The student should read the Scriptures in the right hand column and notice how the New Testament confirms the Old Testament order of worship as in David's Tabernacle.

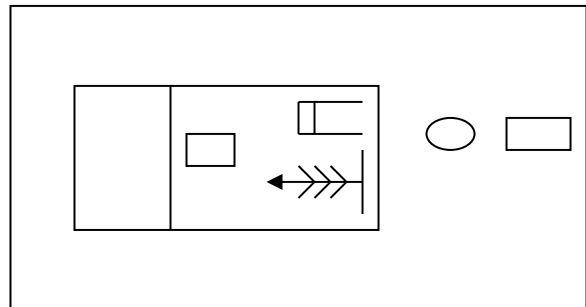
ORDER OF WORSHIP ESTABLISHED

Tabernacle of David (New Testament Church) (Mt. Zion Order)



1. Singers & Singing
(I Chronicles 15:16-27;
Colossians 3:16).
2. Instruments of Music
(I Chronicles 23:5; 25:1-7;
Ephesians 5:18-19).
3. Levites minister before Ark
(I Chronicles 16:37;
Hebrews 6:19-20;10:19-21).
4. Recording
(I Chronicles 16:4; Psalms 80:1;
Revelation 1:10-11).
5. Thanking
(I Chronicles 16: 4, 8, 41;
1 Thessalonians 5:18) .
6. Praise
(1 Chronicles 16:4,36;
Hebrews 13:15).
7. Psalm Singing
(1 Chronicles 16:7; Ephesians 5:18-19;
1 Corinthians 14:26; James 5:13).
8. Rejoicing and Joy
(I Chron. 16:10,27,31; Acts 13:52).
9. Clapping (Psalms 47:1).
10. Shouting
(I Chronicles 15:28;

Tabernacle of Moses (Old Testament Church) (Mt. Sinai Order)



1. None (Mt. Gibeon -a few. I Chronicles 16:37-43).
2. None
3. High Priest only
4. None
5. None
6. None
7. None (Psalm 90 only)
8. Commanded
9. None
10. None (Except Jericho, Joshua 6)

I Thessalonians 4:16).

- | | |
|--|---------------------------------------|
| 11. Dancing
(I Chronicles 15:29;
Psalms 149:3; Luke 15:25). | 11. None (Except Exodus 15) |
| 12. Lifting up hands
(Psalms 134; I Timothy 2:8). | 12. None |
| 13. Worship- Access -Bowing
(1 Chronicles 16:29; John 4:20-24). | 13. Worship. Afar off |
| 14. Seeking the Lord
(I Chronicles 16:10-11; Acts 15:17). | 14. Sought the Tabernacle |
| 15. Spiritual Sacrifices
(Psalms 27:6; 116:17; I Peter 2:3-5;
Hebrews 13:15-16). | 15. Animal Sacrifices |
| 16. Amen (In Blessing)
(1 Chronicles 16: 36).
1 Corinthians 14:16). | 16. Amen (To Curses) Deut. (27:15-26) |

Read the following comment on Amos 9:11-12, saying:

"In that day - quoted by James (Acts 15:16-17). 'After this' i.e., in the dispensation of Messiah (Genesis 49:10; Hosea 3:4-5; Joel 2:28; 3:1). Tabernacle of David - not "the house of David" which is used of his affairs when prospering (2 Samuel 3:1), but the tent or booth, expressing the low condition to which his kingdom and family had fallen in Amos' time, and subsequently at the Babylonian captivity before the restoration; and secondarily, in the last days preceding Israel's restoration under Messiah, the antitype to David (Psalm 102: 13-14; Isaiah 12:1; Jeremiah 30:9; Ezekiel 23:24; 37:24)...

'Tabernacle is appropriate to Him, as His human nature is the tabernacle which He assumed in becoming Immanuel, 'God with us' (John 1:14). 'Dwelt,' lit., tabernacled 'among us' (cf., Revelation 21:3). Some understand 'the tabernacle of David' as that which David pitched for the ark in Zion, after bringing it from Obed-edom's house. It remained there all his reign for thirty years, till the temple of Solomon was built; whereas the 'tabernacle of the congregation' remained at Gibeon (2 Chronicles 1:3), where the priests ministered in sacrifices (I Chronicles 16:39).

Song and praise was the service of David's attendants before the ark (Asaph, etc.); a type of the Gospel separation between the sacrificial service (Messiah's priesthood now in heaven) and the access of believers on earth to the presence of God, apart from the former (cf., 2 Samuel 6:12-17; I Chronicles 16:37-39; 2 Chronicles 1:3)."

It is no wonder that the writer to the Hebrews tells the believers that we are not come to Mt. Sinai but to Mt. Zion; not to the Tabernacle of Moses with its silent order of worship, with its form and solemnity, after the letter of the Law that kills, but we are come to the Tabernacle of David, to the ministration of the Spirit which gives life.

For those who have responsibility in leadership it is a good thing to remember the principle set out in Ecclesiastes 3:1-8 which says, "To everything there is a time..." (vs. 1). There is a time to sing, a time to clap, a time to lift up the hands, a time to rejoice and dance before the Lord, a time to praise, and a time to worship. There is a time for everything. Sensitivity to the Holy Spirit will be the guideline in all expressions of worship.

As has been seen earlier, a principle of Biblical interpretation is to bring all things in the Old Testament to the cross. The cross becomes what may be called, "the hermeneutical filter" through which everything must pass. Some things from the Old Testament pass to the cross and are abolished there. Some things pass to the cross and through the cross and are validated and elevated there.

Worship in its purest sense, and expressions of worship, pass to and through the cross. Worship was

not abolished at the cross. Worship will never be abolished. Worship is for time and eternity, that worship which must be in spirit and in truth (John 4: 20-24).

We columnize the various expressions of praise and worship as seen in the Old Testament and are validated in the New Testament as a whole. Such show that these expressions should not be relegated or limited to Old Testament Israel, but are valid expressions in the New Testament church, which is the continuation of the people of God.

1. <u>OLD TESTAMENT ORDER:</u> <u>(Kingdom Tabernacle)</u> Davidic Covenant Mt. Zion Tabernacle of David Kingdom, Kingship Seed of David House of David Throne of David Subdue enemies Conquers Gentile nations King David	<u>NEW TESTAMENT ORDER:</u> New Covenant Heavenly Mt. Zion The Church, N.T. Dwelling place of God Messiah's Kingdom, Kingship Messiah, David's Son Messiah's House Messiah sits on David's throne Subdues His enemies under feet Gentiles come into His Kingdom King-Priest Jesus, Son of David
2. <u>OLD TESTAMENT WORSHIP</u> <u>EXPRESSIONS</u> <u>(Worship Tabernacle)</u> Order of Praise and Worship The Ark of God David, sweet Singer and Psalmist Singing Clapping Praising Uplifting of hands Bowing down Rejoicing Worshipping Kneeling Standing Psalms singing Shouting Dancing Musical Instruments	<u>NEW TESTAMENT WORSHIP</u> <u>EXPRESSIONS</u> Praise and Worship. Revelation 4-5 The Throne of God and the Lamb Jesus - Worship Leaders; Hebrews 2: 12 Hebrews 2:12; Colossians 3:16 Not mentioned in New Testament Hebrews 13: 15. Sacrifice of praise 1 Timothy 2: 8. Lift holy hands Falling down before the Lord. Revelation 4 Luke 1:47; Acts 13:51. Leaping In spirit and truth. John 4:20-24 Kneeling. Luke 22:41 Standing. Revelation 20:12 Psalms, Hymns, Spiritual Songs. Ephesians 5:18-19 The great shout. 1 Thessalonians 4:16 Dancing. Luke 15:25 Harps of God. Revelation 5:8

The ultimate of all expressions of praise and worship is edification! Does it edify the saint? Does it glorify the Lord? Does it draw the unregenerate to Christ or drive them away? Let all things be done unto edifying (1 Corinthians 14: 3- 5, 12, 26).

A BRIEF HISTORY OF MUSIC

Because the ministry of music plays such an important part in the order of David, a few selective sketches from the development of the history of music become necessary. This is particularly so in the light of the fact that Church history reveals the varying degrees of conflict and controversy over

the place of music in the Church.

The place of vocal and instrumental music as part of the Church order of worship has been much contended over the centuries. Most present-day denominations accept at least vocal singing of the congregation as well as some instrument to accompany the same, either the piano or the organ. The struggle, however, has been long and hard, even to come thus far. There are denominations who deny the right of the Church to use musical instruments in Christian worship but will allow a limited amount of vocal singing.

The winds of change are blowing across the Church in our day. This brief history of music should be helpful to see the Biblical importance of this ministry before the Lord. More competent authors have dealt exhaustively with the history of music, hence this present chapter will only touch briefly on the main points as they relate to this present text.

A. The Heavenly Origin of Music

1. The Harmony of the Universe.

There should be no doubt as to the origin of music. Music either originated with God or the Devil or man. Scripture revelation of music suggests that music originated in the very heart of God. Before mankind was created, and even before the angelic hosts were created, music was in the very being of God.

Webster's Dictionary defines music as being: "the art and science of combining vocal or instrumental sounds or tones in varying melody, harmony, rhythm, and timbre, especially so as to form structurally complete and emotionally expressive compositions."

Creation itself is really God's "Musical." The universe of galaxies of worlds presents a melody and a harmony that reveals the musical heart of God. When God created the worlds, He set them all in their orbits, moving in one grand and glorious harmonious musical. There was no discordant sound to be heard. All creation moved in triumphant major mode of music. The universe was God's orchestral arrangement!

2. The Angelic Choir.

The Scriptures teach that God created the angelic hosts and they also imply that the angelic hosts were the "heavenly choir" at the dawn of creation. This heavenly choir was led by Lucifer, the Day-Star, the Son of the Morning.

Most Bible expositors believe that Lucifer (Ezekiel 28:11-19; Isaiah 14:12-17) was Satan before his fall. Assuming this to be so, the description of Lucifer suggests that he was heaven's Song-leader, Heaven's choir-director and Worship-leader. Note the major points as set forth in the verses here.

- a. His name was Lucifer, which means "Day-Star", Son of the Morning.
- b. He was an Anointed Cherub, given a distinctive anointing for ministry.
- c. He was the "covering Cherub," covering the Throne of God in the Mountain of God.
- d. He was created perfect in beauty, full of wisdom.
- e. He was the heavenly Archangel, in the Eden (Paradise) of God.
- f. He was clothed as a priest with precious stones in his garments.
- g. He had the workmanship of tabrets and pipes in him in the day that he was created.

Thus, it is implied that Lucifer had the ministry of music in him and that he was anointed to this ministry before God, to lead the angelic hosts - the heavenly choir - as the celestial choir leader. What heavenly music, what celestial symphonies must have been heard in that original creation throughout the universe. The angels were created to worship God as well as to be ministering spirits (Hebrews 1:13-14; 12:22; Daniel 7:10; Luke 2:13; Revelation 5:1,11).

The Book of Job tells us that "the Morning Stars SANG together, and all the Sons of God SHOUTED for joy" at creation (Job 38:4-7). Again, most expositors accept the Morning Stars or the Sons of God here as being the angelic hosts. The angels sing the "Song of creation" but not the "Song of redemption" (1 Peter 1:12; Revelation 5:1-12).

Singing and shouting took place at the time of creation, for all creation and creatures were in perfect harmony with Divinity. There were no minors or discords known then!

3. The Discord of Sin.

Only eternity will reveal clearly the full details of the entrance of sin into the universe. Suddenly, in the midst of the Divine music and harmony of creation and creatures, Lucifer, the Anointed Cherub, rises to assert his will against the Divine will. Heaven's music and song director beholds his own beauty, wisdom, anointing, and ministry and thus becomes lifted up in pride, arrogancy, and self-will. Rebellion manifests itself. Discord, which is simply the lack of harmony, a conflict of musical notes, is heard in the universe. Self-will is manifested against God's will. The angelic hosts are put to the test in their will. Some choose to follow Lucifer and are cast out of the Paradise of God. Sin breaks the harmony of God's universe. Sin brings in discord. The majestic music major is now turned to depressing music minor. Another note is heard in the universe. The Divine harmony has been broken.

God casts Satan out of the third heaven, but now in the universe the sound of music is heard in two conflicting keys; the minor and the major; discordant and harmonious. It is worthy to note that God did not strip Lucifer (Satan) of his wisdom nor his ministry of music. He still has it and all through the history of mankind Satanically inspired music has had the power to debase, degrade, and eventually destroy mankind.

Music in itself is neither moral nor immoral. It is amoral! It is the use of music which makes it evil or good, destroying or edifying.

Hence, Lucifer did not forfeit his ministry of music; he corrupted it. Today it is one of the master - weapons which he is using to draw people away from God and the Lord Jesus Christ. He knows the power of it.

B. The Music of the Gentile Nations

It seems that nearly all primitive peoples of the earth believe that music was of divine origin. Every civilization has some kind of legend concerning the origin and creation of music. In practically every case a god discovers it and passes it on to mankind.

History reveals that, from earliest times, music was used exclusively for worship. Whether men worshipped the true God, or idols, or demon spirits, music was used originally in worship. All tribes, no matter how primitive, had musical instruments of some kind or another. God planted in the heart of man a desire to worship. God gave man the ability to express this urge for worship and man does this by music, vocal or instrumental. We note briefly some of the nations and references to music.

1. The first specific mention of musical instruments in the Bible is in the ungodly line of Cain. There were those who handled the harp and the organ. Jubal was the father (first teacher) of all these musicians (Genesis 4:21).

2. Genesis 31: 27, Laban, the Syrian, rebuked Jacob for fleeing with his wife and possessions before the whole family could have a musical farewell of festivity "with mirth, and with songs, with tabret and with harp."

3. Job 21:12, Job, possibly the oldest Book of the Bible, refers to the wicked dancing with timbrel (tambourine) and harp (pipe) and rejoicing at the sound of the organ. Vocal and instrumental music were generally linked together.

4. The Egyptians were especially fond of stringed instruments. They gave percussion instruments a minor place. Archeologists inform us of a great variety of harps, guitars, lyres and flutes which were used for temple worship, and at times for leading people to battle, being found in Egypt.

5. It seems that the worship of the Canaanites was of the grossest kind. Festivity, idolatry, and immorality were carried on amidst the most debasing kind of music. Israel was totally forbidden to have anything to do with the Canaanite religions and sensuous worship.

Exodus 32:17-18 is an example showing how Israel acted in the worship of the golden calf. The people were singing, dancing and fell into sensuous acts. It reveals the influence of Egypt as well as other corrupt religions that Israel needed cleansing from.

6. The Assyrian, Babylonian, and Persian empires had musical instruments, predominately harp-like instruments. One of the harps was of triangular shade. The dulcimer was composed of a square

wooden box, with metal strings intended to be struck by a hammer. Actually this was the great-great-great grandfather of the modern piano. Daniel 3 is an example of music associated with the worship of the Babylonian king in the role of divinity. Cornet, flute, harp, sackbut, psaltery, dulcimer are mentioned as instruments used in the festival of worship of King Nebuchadnezzar in vs. 5, and 15. The power of music was used to cause all to surrender to the influence of worshipping this earthly king.

7. The Greeks, as a nation, were fond of pipe organs particularly. The "pipes of Pan" are spoken of in Greek history.

8. The Chinese, especially, were fond of percussion instruments, such as drums, bells, stones beaten with wooden mallets, cymbals, and wooden tubs beaten on the inside and outside. They also had instruments of bamboo tubes. Stringed instruments were rare. Musical instruments in Chinese history date as far back as B.C. 3000. A Chinese legend states that the Emperor sent his Master of Music to the Promised Land. In this land he saw bamboo trees from which he fashioned twelve tubes, each one to match the twelve notes sung by the Phoenix bird.

9. The Japanese had instruments very similar to the Chinese; drums, bell rattles, wooden clappers, and sometimes flutes. One instrument was made of a certain sea-shell with a tube inserted into it and it was used like a trumpet.

10. India and Africa, as well as other nations, developed various primitive types of instruments.

11. The Sumerians said that the goddess Nina was the creator and originator of the art of music.

12. The Greek god, Hermes, was the god of eloquence, interpretation and the arts. He is said to have tripped over a tortoise shell and made the first lyre. He gave it to Apollo whose beautiful playing gave him the title of "The god of music."

These things show that many of the legends of civilization accredit the origin of music to the gods, which they passed on to mankind. It does indeed help to confirm the thought that music did originate with the true God.

All music is a combination of sound, rhythm, and pitch whether primitive or modern. No doubt, many instruments arose out of incidental tappings or sounds on sticks and stones, metals, etc., which were pleasing to the ear of man. Thus from the most primitive tribe to the most advanced nation, mankind has sought to express his emotions in vocal or instrumental music, especially as part of worship. From the worship of idols, demon spirits, to hero-worship of kings or warriors, music has played an integral part of devotion.

C. The Music of the Hebrew Nation

The great majority of references to music in the Old Testament have to do with the chosen nation, Israel. These references are generally in relation to their worship of Jehovah, the true God. It will be seen that God commanded music, whether vocal or instrumental, to be used in worship.

If the Lord God was against music, or if music originated with Satan or the godless nations, then the Lord would certainly have forbidden and warned Israel against such. However, the very opposite is true. The Lord commanded Israel to worship Him with singing, praising, shouting, and all kinds of musical instruments. The Hebrew nation, in its highest spiritual moments, was a singing nation, a musical people. Songs of worship were born in this nation concerning the true God that were and still are incomparable with the corrupt and sensuous songs of the heathen. The worship of the gods of the Canaanites was vile, lustful and sensuous. The music which accompanied these filthy orgies was certainly Satanically inspired and totally unfit for the redeemed people of God.

Israel's music, on the other hand, was of the highest, richest, purest, and noblest type and it pleased God, the originator of holy music.

We consider a number of references to music, vocally and instrumentally, in the Hebrew nation.

1. Music -Vocally.

There are numerous references to vocal music -- singing to God with the voice.

- a. Exodus 15:1-19, the song of Moses and the children of Israel is recorded here after the great deliverance from the bondage of Egypt. Note also the "Song of Moses and the Lamb" in Revelation 15:3-4.
- b. The song of Moses in Exodus is the first recorded song from the time of Adam.
- c. Exodus 15:20-21, Miriam the prophetess took a timbrel in her hand and all the women went after her, singing and praising the Lord in the dance for the victory at the Red Sea.
- d. Numbers 21:16-18, Israel sang a song to the well in the desert. As the princes and nobles dug the well with their staves, the people sang to the well and the Lord caused the waters to flow.
- e. Joshua 6, at the collapse of the walls of Jericho, the priests blew the ram's horn trumpets and the people shouted to God. God worked with this vocal expression of faith and obedience to His Word.
- f. Judges 5, the song of Deborah and Barak is recorded for us in this chapter. It was a song of praise to the God of Israel. Read especially vs. 1-3.
- g. 1 Chronicles 15-16, David especially established the ministry of the singers in his Tabernacle. There were twenty-four courses of singers in David's Tabernacle and then later on in the Temple of Solomon (1 Chronicles 23:1-7; 1 Chronicles 25).
- h. 2 Chronicles 5:11-14, at the dedication of the Temple of Solomon the singers played an integral part.
- i. 2 Chronicles 20, godly King Jehoshaphat used the ministry of the singers to lead the battle against the Moabites and Ammonites. God worked with the singers, and brought a great victory over the enemy.
- j. 2 Chronicles 29:25-28, godly King Hezekiah knew what the song of the Lord was in the great awakening that he led in the nation of Israel.
- k. 2 Chronicles 35:1-19, King Josiah, another godly king, also revived the ministry of the singers in his reign.
- l. Ezra 3:1-13, the priestly scribe, Ezra, had the singers minister at the laying again of the foundation of the Temple after the remnant had come out of Babylon. The Levites wore their robes, and sang and played with instruments. The singing men and the singing women were there (Ezra 2:65).
- m. Nehemiah 12:27-47, Nehemiah also, the governor of Judah, used the ministry of the singers in the day of dedication of the rebuilt walls of Jerusalem.
- n. 1 Kings 4:29-32, Solomon, the son of David the sweet Psalmist and singer in Israel, was also musically talented. He wrote 1005 songs. The "Song of Songs" is recorded for us (Song of Songs 1:1).
- o. 2 Samuel 19:35; Eccl. 2:8, there were "singing men and singing women" in the courts of King David and King Solomon. The age of Samuel, David, and Solomon was Israel's golden age of poetry and music (Also read Ezra 2:65; 1 Chronicles 13:8; 25:5-6).
- p. Isaiah 16:10, in harvest time, Israel would sing as they trod out the grapes, producing the "new wine."
- q. Psalms 136; Psalms 24, much of the singing of the Hebrew nation was antiphonal (i.e., one group responding to another group), and these Psalms illustrate the responsive chorus or parts that would be sung. However, most of the singing was in unison.

2. Music -Instrumentally.

Although there are many references to vocal music, there are many more which include both vocal and instrumental. Both were generally combined and they played an important part in divine worship. God's blessing and approval was on it. There is not one commandment of God either in Old or New Testament against the use of music in divine worship. For those believers today who would deny the right of the Church to use musical instruments in Christian worship and only allow singing, it would be profitable to consider the Scriptures listed below.

- a. Exodus 15:20-21, percussion instruments (tambourines) were used, along with responsive singing under Moses, Miriam, and the children of Israel at the Red Sea.

- b. Joshua 6, wind instruments (trumpets made of ram's horns) were used as well as shouting at the fall of Jericho.
 - c. 1 Chronicles 15-16, David particularly set the order of twenty-four courses of singers and priestly musicians in the Tabernacle of David. Of the 4800 in the tribe of Levi, 4000 praised the Lord with the instruments David had made. Of these were 288 skilled musicians divided into twenty-four courses, twelve in each, headed by the twenty-four sons of Heman, Asaph and Jeduthan. The rest of the 4000 were "scholars" (1 Chronicles 23-25). This was the Temple orchestra.
 - d. 2 Chronicles 5:11-14, singers and instrumentalists were combined in the dedication of Solomon's Temple, when the glory of God filled the place.
 - e. 2 Chronicles 29:25-29; 30:21, vocal and instrumental music were combined at the cleansing of the Temple under the reign of godly King Hezekiah.
 - f. 2 Chronicles 35:1-19, both vocal and instrumental music were heard again under godly King Josiah.
 - g. Ezra 3:1-13, in the restoration of Judah from Babylon under Ezra, singers and musicians combined to worship the Lord.
 - h. Nehemiah 12:27-47, under the return from Babylon with governor Nehemiah, singers and musicians were used in the dedication of the walls.
 - i. 1 Samuel 10:5-6, the prophet Samuel had schools of the prophets in different places. Music played a great part in the spiritual influences upon those coming into the prophetic office. Undoubtedly David came under this influence also (1 Samuel 19:19-20; 2 Kings 2:5-7).
 - j. 2 Samuel 6:5, 12-16, David and all Israel played much music at the bringing up of the Ark into his Tabernacle.
 - k. 2 Kings 3:15-16, Elisha had the ministry of a minstrel release the prophetic word to the kings of Israel and Judah here.
 - l. 1 Samuel 16:16-23, David played before Saul when the evil spirit was troubling him. The evil spirit would depart for a season. It showed the power of anointed music over the troubling power of an evil spirit.
 - m. Numbers 10:1-10 (2 Chronicles 13:12), the two silver trumpets were used in Israel for a number of occasions, especially festival times, as well as for battle and the journeyings of the camps.
 - n. Isaiah 5:12, instruments were used much in banquets in Israel.
 - o. Psalms 87:7; 68:25, the order generally recognized is set out in these verses. The singers first, then the players on instruments following, with the damsels playing timbrels.
 - p. 1 Kings 10:12, Solomon also made harps and psalteries for the singers in his time.
- It should be noted clearly that these instruments were used by the commandment of God, as well as the commandment of David and Solomon (2 Chronicles 29:25-28). They were expressly called "the instruments of God."

"...and with the musical instrument; of God" (1 Chronicles 16:4, 5, [42]).

"...and 4000 praised the Lord with the instruments which I made, said David, to praise therewith" (1 Chronicles 23:5).

"...who prophesied with a harp, to give thanks and to praise the Lord" (1 Chronicles 25:3).

"And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because His mercy endures for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood." (2 Chronicles 7:6).

The most information given to us in the Bible concerning music, vocal and/or instrumental, is that of the Hebrew nation, the people of God. Never ever did God condemn singing or instrumental music, unless it was done in hypocritical worship. In Amos 8:3 He threatened to turn "the songs of the temple" into howlings because of Israel's sins.

References to songs in Biblical Hebrew history are plentiful. We list a number of these:

1. The Song of Moses, Exodus 15, is the first recorded song.
2. The Song of Miriam, the prophetess (Exodus 15:20).
3. The second Song of Moses (Deuteronomy 31:19-20; Deuteronomy 32).

4. The Song of Israel at the well (Numbers 21:16-18).
5. The Song of Deborah and Barak (Judges 5).
6. The Songs of David (2 Samuel 23:1-2; 1 Chronicles 16:7).
7. The 1005 and Songs of Solomon (1 Kings 4: 29-34).
8. The Song of Solomon (1: 1)
9. The Song of the Morning Stars (Job 38:4-7).
10. The Songs of Isaiah. The prophet mentions songs and singing quite a number of times.
 Isaiah 5:1, The Song of the Beloved and His Vineyard.
 Isaiah 12, The Song of Praise.
 Isaiah 26:1-4, The Song of the Strong City.
 Isaiah 35, The Songs of the Redeemed.
 Isaiah 42:10, The New Song.
 Isaiah 44:23, The Song of Creation.
 Isaiah 54: 1, The Song of the Barren Woman .
11. The Songs of King Hezekiah (Isaiah 38:20; Songs of Degrees, Psalms 120-134).
12. The Songs of Jeremiah (Jeremiah 31:12- 13).
13. The rejected Song of Ezekiel (Ezekiel 33:32).
14. The Song (Psalm) of Jonah (Jonah 2:9).
15. The Song of the Lord in Zephaniah (Zephaniah 3:14-17).
16. The Song of Messiah in the Church (Psalms 22:22, 25; Hebrews 2:12).
17. The Songs of Moses and the Lamb (Revelation 15:3, 4).
18. The Songs of the Redeemed (Revelation 5:8- 9; 14:2- 3).
19. The Singing Men and Singing Women (Exodus 15:20; 1 Chronicles 25:5- 6; Eccles 2:8; Ezra 2:65; Nehemiah 7:67; 2 Samuel 19:35; 2 Chronicles 35:25).

Women in Israel were involved in leading the dances with timbrels, singing antiphonally, playing instruments and prophecy, singing with men in the Temple choir as well as the women's choirs. No music in Israel was actually a sign of judgement and the curse in the land (Isaiah 24:8- 9; Jeremiah 7:34; Ezekiel 26:13).

In the close of the Old Testament period of Jewish history, it was a time of idolatry, apostasy, and unbelief. The Jews had allowed the worship of Jehovah to degenerate into great formalism. The Synagogues were bound by the letter of the law. This apostasy was reflected in their singing. The joyful songs of the nation's earlier history had gone. The songs of Moses, Miriam, David, Cheneniah, Asaph and Solomon were no longer heard. Musical instruments were used with less frequency in Synagogue worship. The religious music of the nation became more formal and mournful. Musical singing was abandoned by the laity, and Synagogue singing was confined to the ritualistic chanting of the priests.

The Pharisees especially held the strictest views concerning music in Temple and Synagogue worship. After the destruction of the Temple in A.D. 70, the Pharisees forbade the use of instruments, their reason being that the clarinet, cymbal, gongs and drums were used by the pagan mystery cults of Asia Minor in demon worship. Hence Paul's probable allusion to such when he mentions trumpets giving an uncertain sound, "sounding brass and tinkling cymbals" in 1 Corinthians 13 as an expression of lovelessness. However, Paul never condemned music; he encouraged Psalms (Greek: "*Psalmos*", "song with instrumental accompaniment"), hymns and spiritual songs (Ephesians 5:18-19 and Colossians 3:16). The spirituality of the Hebrew nation can be ascertained by the rise and/or decline of the ministry to the Lord in music and song.

D. The Music in the New Testament (Apostolic Period A.D. 26 - 95).

Music, both vocally and instrumentally is carried over into the New Testament period also. Church history records the conflict over whether there should be singing in the Church worship, whether there should be instruments used or not. It has been a centuries-long struggle for various denominations to allow singing and instruments to be used in Christian worship.

One of the prominent arguments put forth was that musical instruments were for Old Testament

worship in Israel only. Because they lived under the Law, the age of the ceremonial, then all of this was fulfilled and abolished by Jesus at the cross. They contended that the only "instrument" that the New Testament allowed in worship was the heart in tune with God. There are still those in Christianity today who hold forth the same argument.

It is true that God wants the heart in tune with Himself; otherwise all is hypocrisy and unacceptable to Him. But, we will find, that the New Testament interprets the Old Testament. Though ceremonialism was abolished at the cross, WORSHIP and all its related expressions was never abolished. It never will be! Worship began in eternity; it was continued in the history of the redeemed and it will continue into the eternities. Worship cannot be confined to periods or dispensations! It is for all times!

Jesus condemned the formalism and the hypocrisy of His times. Jesus abolished animal sacrifices and all other forms of ceremonialism of the Law, but He never repudiated Old Testament vocal or instrument music.

Let us consider the New Testament references to music ministry:

1. Luke 15:25, Jesus spoke of "music and dancing" at the return of the prodigal son to the Father's house. He spoke of the attitude of the elder brother also. Most Christians admit that the story is a picture of the heart of the Father God over a returning child. One cannot accept the rest of the parable and discount the "music and dancing" which was part of the joyous occasion.
2. Matthew 26:30; Mark 14:26, Jesus sung a hymn (Greek "*Humneo*", i.e., "To hymn, sing a religious ode; by implication, to celebrate (God) in song; one of the Psalms), at the establishing of the Lord's Table.
It is generally accepted that it was the Great Hallel or Paschal Hymn which was usually sung after Passover by the Jews (Psalms 113-118).
3. 1 Corinthians 14:26, the Apostle Paul, in writing to the Gentile Corinthian believers concerning Church order encouraged them to have a psalm, as well as other functions of edification. The Greek word for psalm is "*Psalmos*" and means "a set piece of music, i.e., a sacred ode (accompanied with the voice, harp or other instrument)."
4. Ephesians 5: 18- 19, Paul exhorts the Ephesian believers to sing psalms, hymns, and spiritual songs and make melody in their heart unto the Lord. It is part of the Spirit-filled life to do so. That is, to sing a set piece of music, a sacred ode, accompanied by the voice, harp or other instrument (Greek "*Psalmos*"). "Making melody" is the Greek word "*Psallo*" as used also in James 5:13.
5. Colossians 3:16, the same exhortation to sing psalms, hymns, and spiritual songs with grace in the heart to the Lord is given by Paul to the Colossian believers. It is the same Greek word as mentioned in Ephesians 5:19.
6. James 5:13, James also exhorts the believer, "Is any merry? Let him sing Psalms." The Greek word is "*Psallo*" and means: "to rub or touch the surface; to twitch or twang, i.e., to play on a stringed instrument (celebrate the divine worship with music and accompanying odes)."
7. Acts 16:25, Paul and Silas sang praise (Greek "*Humneo*," or Hymn) to God at the midnight hour and God worked with their praise. The jailor and his household were saved that night.
8. Hebrews 2:12, this verse is a prophecy of Christ quoted from Psalms 22:22. It states "In the midst of the Church (the worshipping congregation) will I sing praise (Greek "*Humneo*" or Hymn) to You." Thus Christ sings praise to the Father in the midst of His worshipping people.
9. Romans 15:9 with Psalms 18:49, the Lord Jesus said, "For this cause I will confess to You among the Gentiles, and sing (Greek "*Psallo*", to rub or touch the surface; to twitch or twang), i.e., to play on an stringed instrument (celebrate the divine worship with music and accompanying odes, as James 5:13) unto Thy Name."
10. 1 Corinthians 14:5, Paul said that he would sing (Greek "*Psallo*" as in James 5:13) with the spirit and he would also sing with the understanding.

11. Revelation 5:8-10, the four living creatures and the twenty-four elders "sang a new song" before the Lord God and the Lamb on the throne. They also had harps, musical instruments to accompany them. Thus, music, vocal and instrumental is seen before the very throne of God. Who can fail to see here an allusion to the twenty-four courses of singers and musicians in the Tabernacle of David? The Greek word for song is "*Odee*", the same as in Ephesians 5:19 and Colossians 3:16.

12. Revelation 14:1-5, the 144,000 sang "a new song" (Greek: '*Odee*' or *Ode*) before God and the Lamb, and accompanied themselves with harps, stringed instruments. Vocal and instrumental music are blended together in worship here. Once again we have an allusion to that twenty-four courses of the singers and musicians in the Tabernacle of David.

13. Revelation 15:2-3, those who overcome the mark of the beast take their positions on the Sea of Glass before the throne. They have musical instrument of God, harps, and they sing the song of Moses and of the Lamb. This reminds us of Israel gaining the victory over Pharaoh (The Beast) at the Red Sea and the Song of Moses and Miriam and the power of the deliverance of the Passover Lamb (Exodus 12, 13, 14, 15).

In the light of these Scriptures from the New Testament, it is impossible to discount the ministry of music unto the Lord, both vocally and instrumentally. Neither the Lord Jesus, nor the Apostles ever condemned the use of music in Church worship. They endorsed it and encouraged it. The eternal order of worship in the Book of Revelation confirms it. The New Testament believers continually appealed to the Psalms in preaching and teaching as well as things pertaining to worship.

The singing of Psalms in Christian worship was undoubtedly carried over from the Synagogue worship, from the Jewish tradition into the Church. There is not a word against the use of music in Christian service in the New Testament. The heart, the hand, and the mouth should be used in worship to God and the Lamb. Praying, singing, praising, worshipping are all expressions of worship; so also is the playing of musical instruments.

The use of music in worship never seemed to be a serious problem before the 4th Century. Psalms singing in the early Christian Churches was of various types.

a. Direct psalmody, the singing of a complete Psalm, or a number of verses, without textual addition or modification.

b. Responsorial psalmody, taken directly from the Jewish Synagogue, in which the entire Psalm was sung by a soloist, while a choir or congregation responded with a short affirmative exclamation such as "Amen" or "Alleluia."

THE ORDER OF SINGERS AND MUSICIANS IN WORSHIP

The ministry of the singers and musicians was given prominence in David's time. It was undoubtedly the peak of Israel's national history in many ways, especially in the area of worship.

In outline form we will consider the order of David and the privilege, ministry, and responsibility of the singers and musicians in the Tabernacle of David.

1. The Singers and Musicians were appointed (1 Chronicles 16:9, 23; 15: 16-28).

II Chronicles 20:21, the word "appointed" means: "to cause to stand." They were assigned an office,

ordained, equipped for this function. It was not merely the use of a talent but it was a ministry to the Lord in Israel.

2. The Singers and Musicians were separated (1 Chronicles 25:1).

The word "separated" means: that they were selected and set apart to this function. Separated to the ministry of song.

3. The Singers and musicians were instructed (1 Chronicles 25:1-7; 2 Chronicles 23:13).

The singers and musicians were instructed in the songs of the Lord. There were those who taught them to sing praise to God. The 288 singers needed instruction in order to release that which God had placed in their hearts.

4. The Singers and Musicians had a Director (1 Chronicles 15:22, 27).

Chenaniah, which interpreted means: "preparation, made by God, favour of God", was chosen to be the Master of the Song. He was actually the choir or worship leader and director. The singers and musicians were taught under his hands.

5. The Singers and Musicians were in various ranks (1 Chronicles 15:16-18).

There were three chief singers and musicians. Then there were others of the "second degree," that is, the second order and rank. So there are those in the house of the Lord who have their various skills in the ministry of music.

6. The Singers and Musicians were chosen by name (1 Chronicles 16:37-41).

David chose these Levites and they were expressed by name. Those who had a ministry in song were recognized. Their gift made room for them and their character kept them.

7. The Singers and Musicians were skillful (1 Chronicles 15:22; 2 Chronicles 34: 12; Ps. 33:3).

The word skillful speaks of those who were practiced, those who were expert and had the ability to understand, perceive and perform in the service of the Lord. Ignorance and lack of skill find no virtue in the things of God. David could play well, and skillfully when he ministered before King Saul (1 Samuel 16:16, 17,23). So those who have this ministry should seek to be skillful before the Lord.

8. The Singers and Musicians were employed in that work (1 Chron. 9:22, 26-33; Ezekiel 40:44).

Various priests had their particular services in the Temple. Some of these were employed in the service of praise in the temple day and night. Many nations in Bible times had the highest talented musicians to minister in their palaces, and employed them to do so.

9. The Singers and Musicians had charge of the service of song (1 Chronicles 6:31-32).

The service of song (or worship service) was the distinct charge given to the Levites in the Tabernacle of David, then later on incorporated in the Temple of Solomon. There are those whom the Lord gives a distinct ministry for leading the song service in His house.

10. The Singers and Musicians waited on their office (1 Chron. 6:31-32; 2 Chronicles 7:6; 35:15).

Those who had this ministry had to wait on their office according to their order. It was not a haphazard thing but a sense of responsibility before the Lord. As others in the Body of Christ today have to wait on their ministry, attending to it as a priest, so does the singer and musician need to wait on their ministry (Romans 12:7).

11. The Singers and Musicians received their portions (Nehemiah 7:1, 44, 73; 10:28,39; 11:22-23; 12:28-47; 13:5,10).

In the restoration from Babylon, the singers and musicians were to be given their portion out of the Lord's house. Nehemiah lamented the fact that they had not been given their portion so that they could function in the ministry of song. So in the Church today. Those who minister in song and music should receive their portion from the Lord's storehouse. Without this spiritual portion, their function will cease.

12. The Singers and Musicians functioned in their courses (1 Chronicles 25:1-31).

The singers were numbered by David into twenty-four courses. There was someone on duty in their course throughout the twenty-four hours of the day and night praising the Lord (Psalms 134). There

was a continual service of praise ascending to the Lord as the Levites waited in their particular course. What a glorious atmosphere to live in. God inhabits the praises of His people (Psalms 22:3).

Thus in the Church today, God has talented those who are singers and musicians. It is their ministry to the Lord and to the people of God. It is not just to display talent or skill but it is a service for which God had anointed and ordained them. Those who have this ministry have a responsibility to seek the Lord and wait on their office, so that in the service of song they will be able to lead God's people into the realms of worship which God desires.

The Church is the New Testament fulfillment of this order in David's Tabernacle. The ultimate vision of this order is found in the Book of Revelation. There we see the order of David represented in the twenty-four Elders who have harps and bowls of incense which are the praises and prayers of the saints. These twenty-four Elders lead the hosts of the redeemed in the "new song" of worship and redemption to God and the Lamb, even as the twenty-four courses were the representative leaders of worship in Old Testament Israel (Revelation 4:4; 5:1-14). An understanding of the twenty-four courses of priests and its multiples of 144,000 in David's Tabernacle, which was incorporated into the Temple order, helps the believer to understand the order of worship in Revelation. There we see the twenty-four Elders with instruments of worship, singing a new song, as well as the 144,000 sealed ones out of the true Israel of God (Revelation 5:9-10; 14:1-3).

THE POWER AND EVALUATION OF MUSIC

There should be no doubt about the fact that music is a power and can be a ministry either for good or evil over mankind. Music may have beneficial or harmful results. Under the influence of wholesome music a person can be lifted to lofty heights and energized to spiritual activities. Under the influence of corrupt music a person can be brought down to Satanically inspired, vicious, and demoralizing activities. Both of these influences can be seen in the history of Israel as well as the history of mankind in general. It also is evident in today's world of music. The power, evaluation, and ministry of music will therefore be considered here.

A. The Power of Music

1. The Positive Effect of Music.

- a. Doctors find that good music in hospitals has a positive effect. Nervous tensions are eased. Experts say that music has been known to soothe violently insane persons and even some cases of epilepsy have been prevented by good music. Both doctors and dentists use music to enable patients to withstand pain. King Saul was eased of the trouble of an evil spirit by the good music that David played (I Samuel 16:15-17, 23).
- b. Industrialists have found that music in factories or large stores helps business, both to relax nerves and speed up production.
- c. Scientists also have discovered that music helps cows to give more milk and hens to lay more eggs. Even plant life growth and development is affected by good or bad music.
- d. Music is used constantly to stir patriotism in every nation on earth. National anthems are used to stir the emotions and the will to sacrifice and loyalty.

2. The Negative Effect of Music.

- a. Repetitive hypnotic music was a Tribal inducement to stir the mind, emotions, and body to war, lust or engage in cannibalistic orgies. Abnormal reactions and unnatural behaviour are the result of evil music.
- b. Certain types of jazz and more especially "Rock Music" have brought about demoralizing results in recent generations of Western culture. The suggestive and sensuous movements enflamed by this kind of music have brought about a moral breakdown in society. Thus music carries its own power. It can be soothing or reviling, invigorating or demoralizing. It can be used for evil or good purposes.

3. Music and Emotion.

Music is vitally connected in its power to the emotions. One scholar in speaking of the power of music says that music is an expression of human emotions. The basic law of human nature is that emotions seek expression. God has provided two normal channels for this, rhythmic physical movement, and vocal sound.

- a. All emotions include either pleasure or pain. The infant expresses joy by clapping or beating hands. Most people express impatience by tapping the foot sorrow may be expressed. People bending over in pain, or groaning. Anger or temper often expresses itself in shouting wildly at someone or something. Joy and pleasure find expression in laughter, or sometimes in tears.

- b. All human emotions seek a vocal or physical expression. Thus, physical expression of emotion is the foundation of rhythm. Dancing is such an expression. Also, it says that vocal expression of emotion is the foundation for music. Therefore, these two, rhythm and music are vitally related, each of them being channels for the expression of emotion.

Scholars suggest that a person's individual capacity for emotion often determines their ability to produce music. The great composers and musicians have been, practically without exception, highly temperamental and intensely emotional. There is nothing wrong with having emotion: it is when emotions control us instead of being controlled by us that problems arise. Emotions directed into proper channels and under proper control are part of the human make-up that God intended for man in the beginning.

- c. Music and emotional responses are vitally connected. All music whether vocal or instrumental can be classified into three groups:

- 1) Music which expresses emotion.

Any emotion can be expressed or incited by music. Emotions of love or hate, anger, fear or courage, faith or despair, laughter or tears, shouting and every other emotion in the depths of the human heart can be expressed through the power of music.

- 2) Music which incites emotion.

People react to music through their emotions, either in a good way or bad way. Music affects and incites people emotionally, psychologically, and physically for good or evil.

3) Music which is descriptive.

Any picture may be painted by the sound of music. Pictures of storm, war and danger, turmoil, or trust and peace. Music may be used to describe beauty and harmony, or used to debase. Thus one of the things by which to judge music is the fruit that it produces in the realm of the emotions. Is it the fruit of the Spirit of God, expressing and inciting holy emotion, or is it the works of the flesh, expressing and inciting sensuality and all manner of works of the flesh which pertain to the kingdom of darkness.

B. The Evaluation of Music

In attempting to evaluate music it will be profitable to ask some specific questions regarding it. Just what is music? What kind of music does God enjoy? What kind of music should believers enjoy? Are there any definite guidelines by which music may be evaluated?

These questions may be answered if there is a general understanding of what music really is and what its components are. There are certain integral parts to music which can determine whether music is good or bad. These parts play an important role in evaluating music as to whether it should be in the house of the Lord or in a believer's life. There are three basic parts to music which we will consider here, these being: melody, harmony and rhythm.

1. Melody.

The fundamental part of music is its melody. This is the most creative part of music, therefore it should be the strongest. Melody appeals to the spiritual or to the spirit of man. Good and proper melody should be able to be sung by itself and not necessarily have to have an instrument to accompany it.

The first basic test and primary evaluation of music is whether it has good melody or not. The Scripture speaks of melody in these references:

- Isaiah 23 :16. "Take an harp. ..make sweet melody, sing many songs. .."
- Isaiah 51:3. ". ..joy and gladness shall be found therein, thanksgiving, and the voice of melody" (i.e., a musical piece or song to be accompanied by an instrument).
- Amos 5:23. " ...I will not hear the melody of thy viols. .."
- Ephesians 5:18. "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord."

All melody should be balanced in tension and relaxation, or rise and fall. Rise in music is its tension (melody up), and fall in music is its relaxation (melody down). If the melody does not have proper rise and fall then the effects of imbalance are seen. Too much tension brings the effect of frustration, lack of fulfillment, or creates passion. Too much fall creates depression and despair. Rise and fall in melodious music is significant of the various experiences of mankind in his earthly pilgrimage.

Rise and fall in music may be likened to mountains and hills, valleys and plains. All are necessary to give good melody. If all were on one repetitious note, then all would become dull and monotonous as a plain or lowland. If all were on the rise or tension then all would be mountainous. If all were on the fall, then there would be valley experience. But melody, good melody, will include in itself rise and fall, or mountains and valleys, hills and plains which give variety and actually constitute melody.

2. Harmony.

The next important part of music is its harmony. What is harmony? Harmony is simply the arrangement of chords which are meant to support the melody. Webster's English Dictionary defines harmony in relation to music to be: "agreeable sounds; the pleasing combination of tones in a chord, structure in terms of the arrangement, progression of chords." To harmonize is "to add chords to a melody so as to form a harmony."

A Scripture which illustrates the "chord principle" is found in Matthew 18:19-20, "Again I tell you, if two of you on earth agree (harmonize together, together make a symphony) about - anything and everything - whatever they shall ask, it will come to pass and be done for them by My Father in heaven. For wherever two or three are gathered (drawn together as My followers in (into) My name,

there I AM in the midst of them."

Harmony appeals to the psychological or to the mind and soul of man even as melody appeals to the spirit of man. Harmony should follow the melody. It should never dominate or subordinate the melodic line. Often times musicians have so great a mass of harmonic sound that no one can hear or recognize the melody. The melody should dominate the harmony and not the reverse. One should not get lost in the arrangements and miss the message of the melody.

No harmony of earth is perfect; hence, in adding chords to a melody there is both consonance and dissonance in music. Webster's Dictionary defines consonance in music to mean: accord or agreement of sounds; a pleasing combination of sounds simultaneously produced. Agreement, congruity, harmony are synonyms of the same word. Webster's Dictionary defines dissonance in music to mean: disagreeable in sound; a chord which sounds harsh and incomplete until resolved to a harmonious chord. Discordant or inharmonious sound or combination of sounds describes dissonance.

Again, there must be that delicate balance in harmony. Too much consonance tends to showmanship or sentimentalism. Too much dissonance creates confusion and rebellion in the emotions. In harmony one should be careful to avoid prolonged minors (dissonance) with no major (consonance) variations. Excessive use of altered chords should also be avoided.

Harmony will carry its minors and majors. The minor chord is generally significant of sadness, loneliness, melancholy, and tragedy. It is used to express the depths of the human spirit. War, solemnity, sorrow, plague, famine, tears, despondency, and death are the characteristics of the minor key. Funeral music is often in the minor key. Heathen music and wailing is often in the minor. It was sin that introduced into creation the minor note. One note can transform a major chord into a minor (e.g., C, E and G equal a major chord. By changing one note, E to Eb the result is a minor key). When sin entered the glorious harmonious universe, the major symphonies of God felt the shock of discord. The minor key was also introduced. All nature was thrown off key when Adam sinned. Birds, animals, creation, and man himself heard and experienced the minor note. The major chord generally is used to express joy and gladness, praise, exaltation and victory. It is the mode of the triumphant march. Christianity generally majors in the music that is major. It is significant of the resurrection. This is not to say however, that music in its present state will not have touches of the minor key. The trials, sufferings, tribulations, pressure and sorrows of the saints are expressed in the minor. The sorrows of Calvary and the events surrounding the death of Christ were significant of the minor. But, it was the resurrection that transformed the minor into the major. That which began in minor ended in the major. Therefore, the victorious believer majors in the major, even though at times the minor is experienced. Minor becomes victorious when merged into the major.

There are twenty four keys -- twelve major, twelve minor. All music is conveyed to us through twenty four keys. When an end is made of sin all shall return to full harmony. Discords will disappear because God's kingdom will be filled with melody, harmony, and rhythm after God's eternal order.

3. Rhythm.

The third part of music is rhythm. It appeals to the physical, the body. Again, this part should be dominated by the melody. Melody naturally produces rhythm but rhythm should always be subservient to both melody and harmony.

In music, rhythm is the regular (or, occasionally somewhat irregular) recurrence of grouped strong and weak beats, or heavily and lightly accented tones, in alternation. It is the particular beat of music. There must also be that balance as in melody and harmony. If there is no beat or rhythm, then the music is lifeless and dead. It is like having no pulse. If the beat is throbbing or pulsating then the music is sick. If the beat is concealed in the harmony with the melody dominating then the music is healthy. The so-called "rock music" majors on the beat, tension and repetition, or dissonance and totally distorts the melody. It actually reverses the proper order of music because of that which it is appealing to: the physical passions and appetites of the fallen nature.

With rhythm there will be repetition and variation. However, if there is too much repetitious beat it tends to sensuality; if too much variation there is too much distraction. Again there must be proper balance.

Music evaluation can be guided by these basic principles of melody, harmony and rhythm. Pulsating

beat, clashing discords, psychedelic sounds which produce physical and sensuous responses are certainly not the style of music to be found amongst God's people. To reverse melody (spirit), harmony (soul), and rhythm (body) is to reverse God's intended order for man's being and music as a proper healthy expression of the emotions (I Thessalonians 5: 23).

The following diagram summarizes the content of this study on the evaluation of music.

BASIC PRINCIPLES OF MUSIC EVALUATION

1 Thes. 5:23	Basic Parts of Music	Basic Drives in Music	Tension / Relaxation	Basic Effects of Imbalance
SPIRIT	MELODY To dominate	Spiritual Drive 	Rise / Fall	Tension, Unfulfillment, Frustration, Passion, Depression, Despair
SOUL	HARMONY To support the melody	Psychological Drive 	Dissonance/ Consonance	Confusion, Rebellion, Pride, Sentimentalism
BODY	RHYTHM To be concealed in the harmony and subordinate to the melody	Physical Drive 	Repetition/ Variation	Sensuality, Distraction

C. Other Guidelines For Evaluation.

Several other guidelines for evaluating music should be helpful here. These have to do with origination, identification, and communication. This will conclude with a brief consideration of the positive ministration of music.

1. Origination.

It is helpful to ask, "Where did the music originate; who wrote it?" "Did it originate in the heart of a genuine believer out of Christian principles or out of the principles of the flesh?"

The Scripture in John 3: 6 is applicable for, "that which is born of the flesh is flesh." All that the flesh can produce is flesh. All that the world can produce is that which belongs to the spirit of the world, and the world systems. Music which has its origin in the flesh will have the characteristics of the flesh. It will appeal to the fallen nature of the unregenerate man. It will appeal to the unfruitful works of darkness (Ephesians 5:11). If one sows to the flesh, then of the flesh one can only reap corruption. One can only reap what is sown. Music which finds its origination in the flesh will produce responses in the flesh (Romans 8:5-8). The believer should keep himself unspotted from the spirit of the world

(James 1:27; 4:4; Ephesians 2:2; Galatians 6:7-9).

On the positive side we find that God is the great originator of all things. He can inspire in the heart of the saints the music of heaven. Surely in God there is a realm of divine music that man has never dreamed or heard of but is available to the Church in these last days as well as in the eternities to come. Thus, music should be checked as to its origination.

2. Identification.

Not only should music be checked as to its origin but also its identification should be discerned. With what will the listener identify the particular style of music that is being played?

Music is generally identified with something or someone; either God, the world, the flesh, or the Devil. Certain styles of music are identified with sensuality and other works of darkness.

Therefore another guideline is to endeavour to have music that identifies with the things of God.

3. Communication.

Finally, music is primarily a means to an end. All music is meant to convey a message and bring a response to the same. One should ask, "What does this music communicate? What response does it bring? What is the fruit of it?" Music should convey a message that is founded in the Word of God.

Music is a blessed means to an end, and that end is to glorify God.

The test of all hymns, gospel songs, and lyrics is the "Word content" (Colossians 3:16). Is it Scriptural? Is it theological? Does it teach, admonish and edify according to the standards of the Word of God? If not, then it should be rejected as being unworthy of God and His people. If music fails to communicate a message then it has missed the very purpose of its existence as an instrument of communication. Therefore, what message is being communicated becomes a definite guideline in evaluating music.

D. Ministration.

In concluding our remarks concerning guidelines for the evaluation of music, looking at such from negative and positive aspects, we consider music as a positive ministration.

Music which originates with God, with which the believer can identify, and which communicates a message, is a definite ministry. As such, it falls into three areas or levels: ministry to the Lord, ministry to the saints / believers, ministry to the sinner.

1. Ministry to the Lord.

The highest ministry in music is to the Lord in worship, prayer, and praise. This sets the believer as a ministering priest unto God in the Church (I Peter 2:5, 9; Matthew 18:20; Hebrews 13:15; Ephesians 5:19-20; Acts 2:46-47; 2 Chronicles 29:11; I Samuel 3:1; Acts 13:1-3). There are psalms, hymns, and spiritual songs, which are wholly given over to ministry to the Lord.

2. Ministry to the Saints / Believers.

Saints should also minister to one another, teaching, admonishing, and edifying one another in psalms, hymns, and spiritual songs. This also is part of priestly ministry in the Sanctuary, the Church (Acts 2:42-46; John 13:34-35; Galatians 6:2; Ephesians 5:19). Songs of joy, victory, trust, assurance, and encouragement are all part of this ministry to the believers (Isaiah 51:11). How much spiritual ministry the saints have received from one another in, the realm of music will only be revealed in eternity.

3. Ministry to the Sinner.

God also uses the ministry of music to reach the sinner. Untold numbers of sinners have been converted to Christ through the Gospel in song. Sometimes when a sermon would never reach them, a sermon in song has brought them to the Lord. This also is a ministry and a way of communicating the good news to the unsaved (Matthew 5:14-16; Mark 16:16-20; Luke 10:17-20; Acts 2:43, 47; Matthew 24:14). This is a part of priestly ministry for the Lord has given to the believer the Word of reconciliation.

It is good to test all music as to its ministry. Will it minister to the Lord? Does it minister to the saints or the sinner? What does it minister? Therefore, music can as a whole be evaluated with these guidelines. Music is a glorious ministry. It carries its own power and when quickened by the power of the Holy Spirit it becomes a source of great blessing. A proper understanding of these things will help us to sing praise with understanding (Psalm 47:7).

DANCING AND THE BIBLE

One of the more expressive forms of worship is the dance. As with other expressions of man's being, dancing may be associated with good or evil. Dancing was originally used only in religious worship. Dancing is an expression of emotion, just as music is, and mankind employed both dancing and music in expressing the natural desire for worship. Both in Bible days and throughout history to our modern times, dancing has been associated with either good or evil in various cultures.

A. Dancing associated with good

1. Exodus 15:20, Miriam and the women in Israel danced and sang before the Lord with timbrels after the victory of the Red sea. It was unto the Lord, not to man or mere display. This is the first recorded dancing in the Bible. After being in bondage for several hundred years, God delivered them. They danced out of great joy before the Lord for such deliverance. The Hebrew word "*mekholaw*" means: "a round dance, a company of dancers." The believer has been delivered from bondage also by the blood of the true Passover Lamb, Jesus Christ. Therefore he can dance before the Lord.

2. Judges 11:34, Jephthah's daughter came out to meet her father with timbrels and dances after the victory the Lord had given in the battle against the Ammonites. The same Hebrew word is used here as in Exodus 15:20.
 3. 1 Samuel 18:6-7; 21:11; 29:5, the women of Israel sang and danced with tabrets of joy and instruments of music after David had killed the giant Philistine, Goliath of Gath. The Lord had given David a great victory. The Hebrew word is the same as the previous two Scriptures, and signifies "a round dance, a company of dancers."
 4. 2 Samuel 6:14-16, David danced before the Lord at the coming up of the Ark on the day of dedication of the Tabernacle of David. The Hebrew word "*karar*" means: "to dance, to whirl about." Thus, David danced or whirled about vigorously before the Lord as an act of worship. Michel despised this manifestation of joy, but David said that it was done before the Lord.
 5. 1 Chronicles 15:29, the account here is the same as above, and records how David danced before the Ark of the Lord. The writer here used the Hebrew word "*raqad*" which means: "to stamp, to spring about wildly or for joy" and it is translated by the words dance, jump, leap and skip. Other Scripture references to this same word may be found in Psalms 114: 4, 6; Psalms 29:6.
 6. Jeremiah 31: (4), 12- 13, Jeremiah prophesied of the time coming in Zion when the Lord would restore the dance to young and old alike. They would rejoice before the Lord with dancing and singing. The virgin, the young and the old would have their mourning turned to joy and would dance before the Lord in praise. The Hebrew word used here is a derivative of "*chuwל*" and means: "to twist or whirl in a spiral or circular manner." This Hebrew word has a vast majority of usage and has to do with extreme grief, pain, fear, shakings, and even the pangs of childbirth. The word is used to describe expressions of grief or joy. In this prophecy of Jeremiah it is indicative of great joy in the dance. Read also Deuteronomy 2:25; Micah 4:10; Psalms 10:5; 29: 8- 9; Job 15:20.
 7. Lamentations 5:15, no dancing in Israel was a sign of mourning. When Judah was taken to Babylonian bondage, the dance was lost. "The joy of our heart is ceased, our dance is turned into mourning." When a person is in spiritual bondage, joy and dancing are lost.
 8. Psalms 30:11, David rejoiced that God had turned his mourning into dancing. The Hebrew word "*chuwל*" again tells us that David danced before the Lord in a twisting or whirling manner.
 9. Psalms 149:3, we are to praise the name of the Lord in the dance.
 10. Psalms 150:4, we are to praise Him with the timbrel and the dance.
 11. Luke 15:25, at the return of the prodigal son to the Father's house, there was music and dancing. The elder brother refused to go in. His wrong attitude to his father and his brother robbed him of entering into the joy of the feast. The Greek word "*choros*" means: "a ring, or round dance ("choir"), dancing." As God the Father is restoring the prodigal sons to His house today, music and dancing are part of the festival joy. Believers must not have the spirit or attitude of the elder brother and rob themselves of that which already belongs to them.
 12. Matthew 11:17; Luke 7:32, the children used to pipe and dance in the market place. The Greek word "*orcheomai*" means: to "dance, in a row or ring, from the rank like or regular motion."
- Thus, dancing was an expressive form of joy or praise or worship in the history of the nation of Israel, God's people.

B. Dancing associated with evil

1. Exodus 32:19, Israel danced before the golden calf in idolatrous feasting and riotous music. The very nation which had danced in joy before the Lord at the Red Sea now dances before a golden calf. The dance was corrupt because of the god they worshipped and the music that was associated with

it. The Hebrew word is the same as in Exodus 15:20.

2. Judges 21:21-23, the men of Benjamin used the dances of Shiloh to take a wife for themselves because of the previous judgment which had fallen on the tribe for its sin.

3. Job 21:7-12, the wicked use the timbrel, harp, and organ in their dancing also. The same word as used in 1 Chronicles 15:29.

4. I Samuel 30:16, the Amalekites were eating and drinking and dancing over the spoils of battle. The Hebrew word "*chagag*" means: "to move in a circle, to march in sacred procession, to observe a festival" and by implication "to be giddy." Thus, the Amalekites were having a festival, reeling to and fro in the dance and march because of their victory over David and his army.

5. Matthew 14:6; Mark 6:22, Herod's daughter danced before him. He became so infatuated with her dancing that he had the prophet John the Baptist beheaded because of his vain promise. The Greek word used is "*orchemai*" and is the same word as used in Matthew 11:17 and Luke 7:32.

C. Other related expressive words

There are other Hebrew and Greek words used in Scripture which also show an emotional or physical expression, used either for good or evil. These words are noted here.

1. Old Testament words.

a. Rejoice, Hebrew "*geel*" or "*gool*".

This word means: "a revolution," from "to spin around" (under the influence of any violent emotion), and it is translated "rejoice," and "be joyful." Refer to Psalms 2:11; 32:11; 9:14; 13:4,5; 14:7; 51:8; 53:6; 118: 24; Isaiah 35:1-2; 65:18; Joel 2:21.

b. Leap, Hebrew "*dah-Iag*".

This word means: "to spring or leap." Several examples of this are found in the following references: Zephaniah 1: 9; 2 Samuel 22:30; Psalms 18:29; Isaiah 35:6; Song of Solomon 2:8.

2. New Testament words.

a. Rejoice, Greek "*agalliao*". From "*agan*" (much) and "*hallomai*" (to jump, leap, spring up).

It means: "to jump for joy ," and is translated "exult," "be exceeding glad," "with exceeding joy," "rejoice greatly" (Luke 1:14, 44, 47; 10:21; Matthew 5:12; John 5:35; 8:56; Acts 2:26, 46; 16:34; 1 Peter 1:6, 8; Revelation 19:7).

b. Leap, Greek "*skirtao*".

This word means "to jump, move, leap (for joy)," or "to skip." It is used in Luke 1:41, 44; 6:23.

c. Leaping, Greek "*hallomai*".

The word means "to jump, leap, spring up." (John 4:14; Acts 3:8; 14:10) The lame man went walking, and leaping and praising God, into the Temple with Peter and John.

In concluding our remarks upon the dancing in Scripture we see how this expression was related to either good or evil. All nations on earth have some form or type of dancing. Heathen dancing, as seen in many African nations on their festival occasions, as well as other nations, cause the body to make various gyrations. These gyrations stimulate sensual drives. The tribal dances are accompanied with jungle music and associated with the worship of false gods. Together the music and dancing opens the way for the evil spirit to enter and take control. These dances generally end up with the most vile orgies. These heathen voodoo rites, these vulgar sensuous body movements, find their modern counterpart in the "rock festivals" of recent years.

Over the centuries, various forms of dancing have come and gone. The dance has been taken by Satan and corrupted. He has used the power of this expression to speak a body language that is earthly, sensual and devilish.

The type of music affects dancing also. It is because music and dancing have become associated with sensuality and immorality that the Church, as a whole, shrinks from the very mention of the word.

Especially if this is associated with worship unto the Lord.

True joy and rejoicing belongs to the redeemed people of the Lord. When these things can be done to the glory and praise of God, they are expressions of worship. If the motivation is self display, or associated with sensuous movements of the body, then dancing is carnal and glorifies Satan.

"Dancing in the Spirit" is not used in the Scripture, but "dancing before the Lord" is a Scriptural expression. Music and dancing were generally associated with WORSHIP! If the heathen can worship false gods in the dance, and the unregenerate worship their "hero" in the dance, the believer should be able to worship the true God in the dance, whether individually or collectively. It is interesting to note that Elisha, the prophet with the double portion of the Spirit, was born in "Abelmeholah," which some Bible Dictionaries suggest means: "the meadow of the dance." Apparently it was a place set aside for dancing, whether in mourning or rejoicing.

The believer may truly worship the Lord, either privately or along with other believers, in the dance. There will be times when the Spirit of the Lord will quicken and energize the believer to rejoice, to exalt, to leap, spring about, skip and jump before the Lord. There will be times when groups of believers will join together in worship and joy, as a company of dancers. It will not be by reason of evil or sensuous motivation but a desire to glorify the Lord with the whole being.

However, it is good to remember the injunction, "To every thing there is a season and a time ...there is time to dance. .." (Ecclesiastes 3:4). The one responsible, especially in leadership of corporate worship, will not stereotype services but will allow the Holy Spirit to direct when such an expression of worship may be permitted. The test of all things is whether life and edification is the result in believer's lives, and whether God is glorified or not.

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