

WORDS OF WELCOME

Veldhoven, 09 August 2018

Welcome to this Leadership Conclave! Make it a time to transform your life, your ministry and generations to come!

Your servant,
Overseer, DLBC The Netherlands

LEARNING GOALS

Write down your specific learning objectives for this conference here:

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DAILY PROGRAMME

07:30-08:10: Morning Prayer; 09:30-10:15: Breakfast; 12:40-14:00: Lunch Break; 14:00-14:40: Warfare;
16:45-17:05: Refreshment18:15-19:15: Dinner

	08:20-09:20	10:30-11:30	11:40-12:40	14:40-15:40	15:45-16:45	17:15-18:15	19:30-21:15
	GRACIOUS STEWARDSHIP	GOSPEL OUTREACH	CASE STUDY ON PIONEERS	PASTORAL EXCELLENCE	HOMILETICS PRACTICUM	SERVANT LEADERSHIP	MODEL SERVICE
THU 09-08-18	"What will this babblers say?"	Enlargement beyond human comprehension	Biblical pattern of personal and mass evangelism	Renewed focus on the ministry of the word	How to prepare a meaty sermon outline	Humility without hypocrisy	Restoring the departed glory
FRI 10-08-18	The consecration that produces excellent results	Exercising kingdom power for effective gospel outreach	Lessons from today's successful fishing churches	Solution-centred, heaven-focused counselling	Preaching for instruction and a lasting impact	Fervent service in the garment of purity and love	"Let God arise!"
SAT 11-08-18	How to lift members up the social ladder	Preserving the ancient landmarks in gospel outreach	Resolving sensitive doctrinal issues on the mission field	Guidelines for effective Church administration	"So send I you"	DEPARTURE	

LIFE AT THE CONCLAVE

“... The Lord thy God walketh in the midst of thy CAMP, to *deliver thee*... *THEREFORE SHALL THY CAMP BE HOLY*: that He see no unclean thing in thee...” (Deuteronomy 23:14).

Family Life:

1. Endeavour to keep the unity of the Spirit in the bond of peace, with all lowliness and meekness, with longsuffering, forbearing one another in LOVE (Ephesians 4:3,2).
2. Let us walk by the same rule, let us mind the same thing (Philippians 3:16).
3. He that saith he abideth in Christ ought himself also so to walk, even as Christ walked. Whosoever *transgresseth*, and abideth not in the doctrine of Christ, hath not God. Christ also ... leaving us an example, that ye should follow His steps (I John 2:6; II John 9; I Peter 2:21).
4. Be thou an example of believers, in words, in conversation, in charity, in spirit, in faith, in PURITY.
Walk *worthy* unto all pleasing. Walk worthy of the vocation wherewith ye are called. Walk worthy of God (I Timothy 4:12; Colossians 1:10; Ephesians 4:1; I Thessalonians 2:21).
5. Let no filthiness, foolish talking nor jesting be once named among you, as becometh saints. *Walk worthy* (Eph. 5:2,3).
6. Men ought always to PRAY, and not to faint. Follow HIS STEPS (Luke 18:1; I Peter 2:21).
7. Let not thy nakedness be discovered. Thou shalt make them ... to *cover* their *nakedness*. The woman ought to cover her head because of the angels. Let the women adorn themselves in MODEST APPAREL with shamefacedness and sobriety, NOT with *broided hair, or gold, or pearls, or costly array*. He that saith he abideth in Christ ought to walk EVEN as Christ walked (Exodus 20:26; 28:42; I Corinthians 11:4-10; I Timothy 2:9; I John 2:6).
8. Not forsaking the assembling of ourselves together (Hebrews 10:25).
9. Is any sick among you? Let him call for the elders ... and let them pray over him ... in the name of the Lord. The prayer of faith shall save the sick (James 5:14,15).
10. Every word of God is pure: thou shalt not add thereunto, nor diminish from it. If there come any unto you, and bring not this doctrine, receive him not. Mark them which cause divisions and offences contrary to the doctrine which ye learn, AND AVOID THEM. He that biddeth such God speed is partaker of evil (Proverbs 30:5; Deuteronomy 12:32; II John 10; Romans 16:17; II John 11).

“IF YE KNOW THESE THINGS, HAPPY (BLESSED) ARE YE IF YE DO THEM.”

— John 13:17

CONCLAVE SONGS

JESUS ONLY IS OUR MESSAGE

1. Jesus only is our Message,
Jesus all our theme shall be;
We will lift up Jesus ever
Jesus Only will we see.

*Jesus only, Jesus ever,
Jesus all in all we sing;
Saviour, Sanctifier, Healer,
Baptizer and coming King.*

2. Jesus only is our Saviour,
All our guilt He bore away;
All our righteousness He gives us,
All our strength from day to day.
3. Jesus is our Sanctifier,
Cleansing us from self and sin;
And with all His Spirit's fulness,
Filling all our hearts within.
4. Jesus only is our Healer,
All our sicknesses He bare;
And His risen life and fulness,
All His members still may share.
5. Jesus only is our Power,
His the gift of Pentecost;
Jesus, breathe Thy power upon us,
Fill us with the Holy Ghost.
6. And for Jesus we are waiting,
Listening for the trumpet's sound;
Then it will be us and Jesus,
Living ever with our God.

REVIVE US AGAIN

1. We praise Thee, O God!
For the Son of Thy love,
For Jesus Who died,
And is now gone above.

Hallelujah! Thine the glory.
Hallelujah! Amen.
Hallelujah! Thine the glory.
Revive us again.
2. We praise Thee, O God!
For Thy Spirit of light,
Who hath shown us our Saviour,
And scattered our night.
3. All glory and praise
To the Lamb that was slain,
Who hath borne all our sins,
And hath cleansed every stain.
4. All glory and praise
To the God of all grace,
Who hast brought us, and sought us,
And guided our ways.
5. Revive us again;
Fill each heart with Thy love;
May each soul be rekindled
With fire from above.

O TO BE LIKE THEE!

1. O! to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.

*O! to be like Thee, O! to be like Thee,
Blessed Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fulness;
Stamp Thine own image deep on my heart.*

2. O! to be like Thee, full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wand'ring sinner to find.
3. O! to be like Thee, lowly in spirit,
Holy and harmless, patient and brave;
Meekly enduring cruel reproaches,
Willing to suffer, others to save.
4. O! to be like Thee, Lord, I am coming,
Now to receive th' anointing divine,
All that I am and have I am bringing,
Lord, from this moment all shall be Thine.
5. O! to be like Thee, while I am pleading,
Pour out Thy Spirit, fill with Thy love,
Make me a temple meet for Thy dwelling,
Fit me for life and heaven above.

THE BIBLE STANDS

1. The Bible stands like a rock undaunted
'Mid the raging storms of time;
Its pages burn with the truth eternal,
And they glow with a light sublime.

*The Bible stands tho' the hills may tumble,
It will firmly stand when the earth shall crumble;
I will plant my feet on its firm foundation,
For the Bible stands.*

2. The Bible stands like a mountain tow'ring
Far above the works of men;
Its truth by none ever was refuted,
And destroy it they never can.
3. The Bible stands and it will for ever,
When the world has passed away;
By inspiration it has been given,
All its precepts I will obey.
4. The Bible stands ev'ry test we give it,
For its Author is divine;
By grace alone I expect to live it,
And to prove it and make it mine.

IS YOUR ALL ON THE ALTAR OF SACRIFICE LAID?

1. You have longed for sweet peace, and for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest, or be perfectly blest,
Until all on the altar is laid.

*Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?
You can only be blest and have peace and sweet rest,
As you yield Him your body and soul.*

2. Would you walk with the Lord in the light of His Word,
And have peace and contentment alway;
You must do His sweet will to be free from all ill;
On the altar your all you must lay.
3. Oh, we never can know what the Lord will bestow
Of the blessings for which we have prayed,
Till our body and soul He doth fully control,
And our all on the altar is laid.
4. Who can tell all the love He will send from above!
Oh, how happy our heart will be made!
Oh, what fellowship sweet we shall share at His feet,
When our all on the altar is laid!

I GAVE MY LIFE FOR THEE

1. I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave My life for thee;
What hast thou given for Me?
2. My Father's home of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left it all for thee;
Hast thou left aught for Me?
3. I suffered much for thee,
More than My tongue may tell,
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee;
What canst thou bear for Me?
4. And I have brought to thee
Down from My home above
Salvation full and free,
My pardon and My love.
Great gifts I brought to thee;
What hast thou brought to Me?
5. Lord, let my life be given,
And every moment spent,
For God, for souls, for heaven,
And all earth's ties be rent!
Thou gav'st, Thou gav'st Thyself for me:
Now I give all for Thee.

FAITH OF OUR FATHERS

1. Faith of our fathers living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word.

*Faith of our fathers, holy faith!
We will be true to Thee till death.*
2. Faith of our fathers, we will strive
To win all nations unto Thee,
And through the truth that comes from God
Mankind shall then be truly free.
3. Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach Thee, too, as love knows how
By kindly words and virtuous life.

GRACIOUS STEWARDSHIP

“WHAT WILL THIS BABBLER SAY?”

NOTES

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HOW TO LIFT MEMBERS UP THE SOCIAL LADDER

The gospel is God's Power unto Salvation for the whole man. Romans 1:16. Salvation of the soul, spirit and body. The gospel liberates the mind, helps new believers to focus on God and his Plan and Purpose for their lives. In the gospel, every seeking soul can find joy and fulfilment in life and in eternity.

As we come to know the Lord Jesus Christ as Lord and Saviour, we follow Him and encourage others to do same. This affects every area of their lives, including their social lives.

However, what we have seen, is that some people think that the gospel puts a limit on them and their ability to rise or climb up the social ladder. This is not true. Scriptural evidences reveal the people in Bible days that were blessed materially by the Lord and also made great impact in God's Kingdom.

As a leader of God's People, you need to be able to help them to discover the great riches of the Kingdom God has preserved for them.

1. GOD'S PROMISES TO HIS FAITHFUL CHILDREN

Psalms 1:1-6; 37:4; Deuteronomy 8:18; Philippians 4:6;

God has promised all those who serve Him sincerely and in truth, great riches of the Kingdom. See how Jesus put it in answer to Peter's question:

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life". Mark 10:28-30.

2. GODLY MEN WITH FULFILLED PROMISES

We will see scriptural examples of people rising up the social ladder in the Bible.

- I. Job 1:1,3. – he was blessed with riches, tried with poverty and rewarded with wealth.
- II. Abraham – Genesis 24:1- He was **blessed in all things**, but you know, despite all that, he was faithful in serving the Lord.
- III. Isaac – Genesis 26:1-14
- IV. Jacob – Genesis 30:27
- V. Joseph - Genesis 39:2-6

- VI. Boaz – Ruth 2:1
- VII. Several New Testament believers, from Luke, the physician, Theophilus, and many others.

3. GOOD STEPS TO HELP CHURCH MEMBERS

- a. Lead by example – as leaders, we must take the first step and let the members see the demonstration of God's Faithfulness in our lives. This will encourage them to listen to us and follow our Divinely-inspired counsel. 2 Timothy 2:6. If the leaders are not focused and are always thinking of opportunities outside where God has placed them it becomes difficult to help the members.
- b. Learn from experts – Research and discover the experts in your chosen field and learn from them. There are simple things in life that help successful people, regardless of whether they are Christians or not. And good enough, these can all be found in the scriptures. Search for them, dig them out and use them for your profitability. For instance, the wise man's instruction to go the ant and learn. Proverbs 6:6; 30:25.
- c. Look for opportunities – the internet is a repository of resources that can be helpful in our search for opportunities. Don't just use it to send emails and chat on social media, use it to search for opportunities.
- d. Listen to the voice of the Holy Spirit as He leads the way – Isaiah 30:21. You need to hear God's Direction as to where to go, what to do.
- e. Loathe comparison – 2 Corinthians 10:12 – stop comparing yourself with others. What worked for others may not necessarily work for you.
- f. Little beginning – Job 8:7; Isaiah 60:22. Do not despise the days of small beginnings. Start small and grow thereby.
- g. Long for growth – desire is a powerful tool in the hands of a man who wants to make progress in life and achieve. Achievers are mostly people who desire to achieve and then work on their desires to make such a reality.
- h. Leave the comfort zone – some people love it in the valley of conform. It does not take much effort to dwell in the valley but it takes a bit of effort to claim to the mountain top.
- i. Loose yourself from companies and associations of "it can never be better here"! The company we keep and our close associates have great influence on us and our future.
- j. Live your faith and a Faithful life in whatever you lay hands on. Do not substitute service and love for God with worldly pursuits.

- k. Love challenging strides and propositions. Do not be a quitter when things get tough. Remember, quitters are never winners and winners don't quit before the victory comes.

Some practical examples to be discussed.

GOSPEL OUTREACH

ENLARGEMENT BEYOND HUMAN COMPREHENSION
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PRESERVING THE ANCIENT LANDMARKS IN GOSPEL OUTREACH

Proverbs 22:28; Philippians 1:15-18

We live at an age when modernism is the norm and the quest for change, even for change's sake, is insatiable. The church is not all that different –many members are uncomfortable with the old gospel message and gospel outreach is being compromised in the name of modernism! The Bible warning and admonition is: *“Remove not the ancient landmark, which thy fathers have set”* (Proverbs 22:28). The faith of our fathers can only live by preaching the old gospel of our fathers! Churches and ministers preach the gospel for different reasons, as not all that preach the gospel do so out of sincerity and love for Christ! Our gospel outreach will only receive heaven's approval if based on the old gospel message of *“repentance toward God, and faith toward our Lord Jesus Christ”* (Acts 20:21). The primary focus of gospel outreach is salvation of souls; any other thing is secondary!

MODERN-DAY TRENDS IN GOSPEL OUTREACH

Philippians 1:15-18; 2Peter 2:1-3; Titus 1:10, 11; Galatians 1:8,9

The modern-day trend in gospel outreach is simply alarming to any good student of the Bible as there is mass deviation from the true gospel. A compromised gospel is not a gospel of Christ and that cannot lead to genuine salvation! We should be mindful and beware of another gospel which is not gospel. Common features of the modern-day gospel outreach which we should avoid include the followings. i). Commercialism. This is sometimes referred to as “Americanization” of the gospel. It is simply preaching to make money or for gains! In such outreach, the evangelist has to be paid to preach and collection of “offerings” for the guest minister or evangelist is common! ii). Social activism. The focus here is on providing social support to people or humanitarian aids, particularly in poor countries. There is nothing wrong with this if the primary focus of salvation of souls is maintained. iii). Ecumenism. This emphasizes the so-called “one faith or one God” for different denominations or religions. This has been around for a while, but it is increasingly creeping into the gospel outreach. iv). Relativism. This implies that truth, and morality exist in relation to culture, or society, and are not absolute! This is quite strong in Europe! When applied to the gospel, it rationalizes sin and provides false security to sinners that they are not as bad as the Scripture portrays a sinner! v). Personality cultism. The gospel outreach is all about the evangelist or the minister! It is simply gospel preaching after man (Galatians 1:11). vi). Pentecostal jingoism. This simply means extremism by the Pentecostal gospel preachers and blind loyalty! The outreach is focused on miracles, signs and wonders without a clear message of conversion! After the muddled gospel preaching, altar call is made with the people not understanding what is meant for – repentance, healing

etc. vii) Populism. The outreach is a popularization tour or popularity contest for the minister/evangelist and the message is of course what people want to hear!

BIBLICAL BLUEPRINTS FOR RESULT-ORIENTED GOSPEL OUTREACH

Acts 2:37-42; 20:21; 1 Corinthians 15:1-4; Romans 15:19; Galatians 1:7-9

The Bible is clear as to the key elements of gospel message. The full gospel must be preached for there to be a clear conversion of sinner. What are the key elements of gospel message? First, universality of sin (Romans 3:23). All have sinned without any exception. Sin is a universal problem which requires divine solution. Second, certainty of judgment (Hebrews 9:27). Eternal condemnation awaits anyone who dies in sin. Third, necessity of repentance (Acts 17:30). Repentance is not optional, but sinners are commanded to repent to escape divine judgment. As part of repentance, restitution is a non-negotiable fruit of repentance. Fourth, indispensability of faith in the Lord Jesus Christ (Acts 20:21). Salvation is by grace through faith in Christ (Ephesian 2:8). Fifth, eternal destiny is determined by personal decision (Luke 23:39-43). A sinner must repent and decide to accept Jesus Christ as his/her Lord for there to be salvation. Salvation cannot be imposed but entails personal decision. Sixth, centrality of newness of life for a converted sinner (Romans 6:4). A new creature in Christ must walk in newness of life. Seventh, continuity in sound doctrine and fellowship (Acts 2:42). Abiding fruit of souls being added to the church is the key yardstick of a successful gospel outreach.

COMMITMENT TO PRESERVING ANCIENT LANDMARKS IN GOSPEL OUTREACH

Galatians 1:7-9; Romans 1:15; 15:19; 1 Corinthians 9:16,17

For an enduring and rewarding ministry, we must be committed to preserve the ancient landmark in gospel outreach. It is a common story seeing a ministry built on compromised gospel collapsing like a pack of cards! If what we are seeking is divine commendation at the end of our life on earth, then we must be committed to the gospel of Christ. In our gospel outreach, the charge is: Preach the full gospel and not an incomplete gospel. Preach the pure gospel and not an adulterated gospel. Preach the real gospel and not any other gospel. Preach the Christ-centred gospel and not gospel after man (Galatians 1:11). Preach the free gospel and not a gospel of mammon. Preach the true gospel and not a gospel of deceit. Preach the glorious gospel and not a demeaning gospel (2Corinthians 4:4). Preach the powerful gospel and not enticing words of man's wisdom (1Thessalonians 1:5). Preach the everlasting gospel and not earth-bound gospel. Preach the unchanging gospel and meddle not with those given to change (Proverbs 24:21). You can be among the faithful few who keep to the old gospel of Christ and there will be old time conversion!

CASE STUDY ON PIONEERS

BIBLICAL PATTERN OF MASS AND PERSONAL EVANGELISM

A. THE LORD'S APPROACH TO EVANGELISM IN THE GOSPELS

The primary reason why Jesus came into the world was to bring estranged men back to God (Lk 4:18-19; Jn 4:34). His incarnation, crucifixion and resurrection all point to the fulfilment of this goal. He came to save His people from their sins (Matt 1:21). His ministry was to call sinners to repentance (Mt 9:13; Lk 5:32; 13:1-5), to seek and save the lost (Lk 19:10). He died for sins and to redeem from iniquity (1 Cor 15:3; Gal 1:4; Heb. 9:26; Tit 2:14). His earthly ministry was characterised by reaching out to men unto salvation. This art is also known as evangelism.

Evangelism is the art of preaching and communicating the gospel of Jesus Christ to an individual or group of individuals (Mt 28:19; Mk 16:15-16; Lk 24:46-48; Jn 20:21). Jesus used different methods of evangelism the people:

- Personal evangelism – is the person-to-person sharing of the gospel with the aim of leading the sinner to repentance from sins and faith in Jesus Christ. Personal evangelism is like fishing with a hook. *“Cast an hook and take up the fish ...” (Mat.17:27)*. In carrying out this approach, Jesus crossed the boundaries of social taboo, false religious restrictions, and gender divides. He employed this method to call the disciples (Jn 1:35-51), the woman at the well (Jn 4:7-30), Nicodemus, the religious leader (Jn 3:1-21); Demon-possessed man (Mk 5:1-20), the man that was born blind (Jn 9:1-37), the woman caught in adultery (Jn 7:53-8:11), Zacchaeus, the publican (Lk 19:10). The early church also used this method and were successful (Jn 3:1-3; 4:7-10; Acts 5:42; 8:30-35; 20:20).
- Mass evangelism – Is the art of preaching the gospel to a diversified audience in an open environment. This method is like fishing with a net, *“Cast the net ... and ye shall find.” (Joh 21:6)*. Mass evangelism includes pulpit preaching, crusades, open-air campaigns, retreats etc. In the gospels, we see that wherever Jesus went and preached, large crowds followed Him. (Mat 13:2, 14:14; 20:29; Mk 3:8; 4:1; 8:1; Lk 6:17; Jn 6:2). Jesus employed this method throughout His earthly ministry. The early church also employed this method (Acts 2:14; 3:12; 8:4; 9:22) and Paul used it throughout his missionary journeys.
- Both methods require focus, guidance and patience. Personal Evangelism is cheap, easy to carryout, it can be done everywhere and at any time. Even though Mass Evangelism is encouraging since it accords us the opportunity of

reaching out to a great number of people of different categories at the same time, it requires detail planning and organisation; it entails expenses and can only be done where it is logistically possible.

Jesus *modelled* evangelism for the disciples while shaping their perception of the great commission. He *mentored* the disciples by privately answering their questions and clarifying issues; He *mobilised* the disciples, when He send out the 12 and the 70; He *monitored* their progress on these missions and He gave them encouragement. He *motivated* them to greater ministry and encourages them to take the challenge. He commissioned them to *multiply* disciples, to view everyone as a potential contact, look out for opportunity to challenge their followers. Empowered them to be ready and able to provide proof of our faith and eager to repeatedly call on our sinners to follow Jesus everywhere.

B. PAUL'S SPECIFIC IMPLEMENTATION FOR THE GENTILE WORLD

Soul winning was Paul's passion, he traveled the world just to give out the Gospel. Then he traveled back to visit his converts and helped them grow in Christ. His humility (1 Tim 1:15; 1 Cor 15:8; Rom 1:12; 16:7), his expression of holy love (Rom 1:11; 2 Cor 7:3; Gal 4:19; Phil 1:8; 1 Thess 2:7), his sincerity (1 Cor 1:12), his zeal (Acts 21:13; Gal 4:18; 2 Cor 11:29; 1 Cor 16:22) and his attachment to the truth (Gal 1:8; 2:5) were the attributes that made him to success in ministry. The specific implementation of effective evangelism can be seen in his three missionary journeys.

Conversion (first missionary journey - Acts 13:2) – He was accompanied by Barnabas. They went from Antioch to Cyprus to Asia Minor and then back to Antioch. While they were in Cyprus, Paul preached in the synagogues at Salamis giving the Gospel to the people. He also confronted Elymas the sorcerer who criticized his teachings (Acts 13:4-12). From there the Paul went to Antioch where the prophet rulers asked him to speak on the Sabbath (Acts 13:14-41). During this public speaking Paul announced his plans to evangelize the city and when he finished speaking, many gentiles besought of him to preach unto them (Acts 13:42-52).

Lessons learnt:

- Paul's first trip can be compared to everyday soul winning. He started out simply giving the Gospel to the people of Cyprus.
- The opposition he received from Elymas could be compared to religious groups criticising Christians who are out on evangelism.

- In pioneering, they went to a familiar environment where they were readily accepted. They took the people from familiar theme in their presentation of Christ. After this meeting, the willing souls (the Gentiles) were pleaded for further ministration, they went where there was a need.
- Irrespective of oppositions, they faithfully presented the gospel of salvation.

Follow-up (second missionary journey – Acts 15:36) - Barnabas started out with Paul until while in Antioch they had a disagreement. They parted ways and Paul took Silas with him instead. During this trip they went to Tarsus, Derbe and Lystra. While in Lystra they met Timothy, who joined them for the remainder of their journey (Acts 16:1-5). They received the Macedonian call and the Lord grant them an opened door, this lead to the conversion of Lydia. Their imprisonment was an opportunity for the salvation of the Philippian jailor and his household (Acts 16:25-34). They traveled to Thessalonica where Paul conversed with the Jews in the Synagogue. Some of them believed but others were envious and sought to hurt them (Acts 17:1-4). In Berea they led many souls come to Christ, they disciplined them and taught them the scriptures (Acts 17:10-15). Paul found in Corinth a challenge and a great ministry opportunity; Aquilla and Priscilla who were loyal to Paul and became helpers in his ministry (Acts 18:1-18). They eventually went to Ephesus and started one of the greatest churches in his ministry.

Lessons learnt:

- Even though Paul went through trials during this second trip he was still blessed by God. Paul did not give up after their first encounter.
- Even though he had planned his journey, he was fully opened to the leading and dictates of the Holy Spirit.
- Not all of those he witnessed to were open to hear the Gospel, but God had prepared the hearts of many of the people Paul reached. Churches were started because of Paul's devotion to soul winning.
- If he had given up at the first disappointment God could not have blessed him like he did.
- He was persistent in preaching the gospel, considering the cost to themselves to be nothing in comparison with obedience to Christ.

The third missionary journey (Acts 18:9,10; 20:28-32) was mostly a discipleship trip. He traveled around to teach and admonish believers. Paul went to Ephesus again and remained there for nearly three years. During that time, he wrote letters to the church at Corinth. He performed many miracles in Christ's name during this trip. Finally, he visited Caesarea before he returned home to Jerusalem.

Lessons learnt:

- Paul's third trip can be compared to present day Christian visitation, a check up on his converts.
- He returned to the cities where his converts were.
- Paul instructed the churches in their Christian lives and practices and he rebuked the sinfulness that he saw.
- At several churches Paul collected offerings which the people willingly gave to him.
- Paul consistently prayed for the churches that he wrote to.
- One of the main reasons Paul saw so much fruit was the discipleship training he gave his converts.

From the Lord's approach of evangelism in the Gospels and Paul's implementation for the gentile world, the following can be adopted for as Biblical pattern for effective evangelism:

- Prayer - evangelism of any type must be backed-up with faith and preserving prayer. The Lord after spending time in prayer, He chose His disciples (Luke 6:12-16). Prayer was an important aspect of Paul's ministry; he prayed for spiritual transformation; establishment in the faith and fruitfulness in service of the new converts (Eph 1:17-19; 3:16-19; Phil 1:9-11; Col 1:9-12).
- Follow-up - The Lord sent the seventy to cities and places *"wither he himself would come"* (Luke 10:11). Paul was eager to *"go again and visit our brethren in every city where we have preached the word of the Lord and see how they do."* Acts 15:36
- Enlistment - Paul enlisted soul-winners in all the places where he preached the gospel. The indigenes are in a better position to reach their communities than any outsider. By this, cultural and language barriers are overcome. Their conversion is enough testimony of the transforming power of the gospel.
- Training - the Lord created time to train and develop His disciples for greater ministry (Mar 4:10, 17:19; Mar 9:28). Paul spent long time with the churches to establish the brethren and ordain elders. (Acts 14:23). He gave instructions on establishing qualified leadership who are faithful to their calling. (1 Tim 3:14-15)
- Delegation - Jesus send out the 12 and at another time the 70. (Mat 10:5-15; Luke 10:1-12, 17). When they returned He listened to their testimonies, commended their victory, conferred on them more power and authority and also corrected their misguided reason for joy. Paul send ministers to the different churches - 1Co 16:10; Act 19:21-22; Phil. 2:19; 1Th 3:2-3.

LESSONS FROM TODAY'S SUCCESSFUL FISHING CHURCHES

GENERAL SURVEY

Outreach is an activity of providing services to any populations who might not otherwise have access to those services. For the church, it means reaching our community with the gospel with the goal of getting men to be saved through faith in our Lord Jesus Christ. A key component of **outreach** is that the groups providing it are not stationary, but mobile. This report summarises a survey of evangelistic activities of some contemporary churches or ministries, results and lessons that could be learned. The study focused predominantly on churches that have similar settings as Deeper Life Bible Church, in terms of the membership composition. However, lessons from other relatively different ministries were also considered.

APPROACHES TO OUTREACH

Beside the general survey, two churches were targeted for more in-depth study.

1. Redeemed Christian Church of God, (Breakthrough Tabernacle Sanctuary)

A discussion with Pastor Jacquinn Stanley (church administrator and the assistant pastor) of the RCCG BTS in The Hague was done. A summary of the main conclusions are indicated below:

- A. **Sunday service setting:** (09:30 – 09:50) Prayers for workers and ministers; (10:00 – 10:30) Sunday School; (10:30 – 12:30) Sunday service.
- B. **Outreach: Tracts and Prayer walk:** They walk mostly around the neighborhood of the church premises in small groups and they stop to pray quietly for about 2 minutes. This prayer is aimed towards possessing the neighborhood. They also share tracts into the pigeon holes around the neighborhood of the church. **Old people's homes:** They constantly seek for permission to go the old people's homes to share the word and invite them to church. **BBQ for family and friends:** They organized a BBQ where members are encouraged to bring in friends as well just as done in Deeper Life Eindhoven. **King's day outreach:** On King's day couple of years ago, they would have a booth with tracts, coffee and biscuits and they would reach out to the passersby. This was a successful venture and brought souls to the church. **Social Media:** They have a website like others which has brought a few people to church. Additionally they have a *Facebook page* and they stream their *services live using an iPhone*. This made the service to be followed by many more people and this was encouraging. After service he **texts** newcomers
- C. **Challenges:** He was not very positive about the results they are getting from outreach and he thinks it can definitely be better. According to him there are

a few reasons why the church is not growing rapidly: People don't stay because they are 'recycled'. By this he meant many people come and go so it is more of a rotational attendance. They are more of visiting. There are also a few reasons for this. Netherlands is a testing ground. People come to the Netherlands to get settlement and documents. As soon as this is done, they move to United Kingdom or other better accommodating countries. So they are not there because they are attached to the vision of the church.

2. Winners Chapel International

An interview with Bro Daniel Ogedegbe (insider to the church's activities), together with a study of the church's website indicate the following outreach strategies:

- A. **Location:** Winners chapel is mainly located in Ravenswaaipepad 56, 1106 AV Amsterdam (Zuid-Oost). The spread over the country is quite limited. **Services:** Their regular services are on Sunday. 10am – 12noon and Wed. 7pm – 8:45pm. The timings follow the traditional approach, however the duration is convenient for the European setting. **Website:** The website share resemblance with that of Deeper Life showing the General Overseer, and updates of their activities.
- **Outreach: *Special programmes on Sundays:*** Their core outreach activities are on special programmes on Sundays targeted at the needs of the people. Each month has a theme. In some cases hand-bills are made for the members to invite people. Much time is spent praying for the programme and over the invitation materials. **Follow-up:** They have special letters, in the name of the head pastor, for the visitors appreciating their visit and appealing to them to visit for the second time. **Winners' kids:** They have programmes tailored for the kids. In general their outreach is more on the (monthly) special programmes and strong follow-up policies for their visitors.

3. Other Ministries

There are varied approaches or strategies to outreach by some surveyed ministries. Major findings are:

- **Assemblies of God: Training:** Members are trained on practical biblical approaches to witnessing (e.g. response evangelism, four ways to share Christ. Evangelism guides on topics such as: confidence, who & why, God's plan, the Lost etc., are available in text and video. **Sports:** Sports camps are organised to reach youths in the community with bible and sports stories. **Social media:** Special outreach websites e.g. <http://reaching.ag.org/>. Interactive outreach via Twitter and Facebook. **'Nothings too hard for God' program:** A proven

media plan built around 8 needs that people struggle with today; *Forgiveness, Loneliness, Relationships, Illness, Fear, Financial Need, Loss and Addiction*.

- **Covenant Community Church:** Covenant Community Church (CCC). **Serve:** Regular outreach events with the hope of sharing the gospel e.g. fall festival, concerts and special speakers. **Reach:** Community Group Service Projects - each Community Group is encouraged to take part in group service projects - kids, families, Pregnancy Crisis Centres, ministry to widows and more. **Embrace:** Greeters, ushers, coffee team and safety team members work together to reach guests with the love of Christ.
- **Create International** is a communication ministry of Youth with a Mission. **Outreach:** through producing and distributing media resources, to initiate and strengthen evangelistic and church planting efforts to the Least Evangelized Peoples of the world. Distribute electronic tracts in 15 different languages, fully dedicated-computers to evangelistic website construction, chatroom evangelism, e-mail forum evangelism and training other Christians to do Internet evangelism via their Web Evangelism Centre.

AREAS FOR ADAPTATION & IMPROVEMENT

- Evangelism specifically designed for various target groups via videos, sports, community activities, etc.
- Constant and practical training on evangelism on Sunday services and not only on Friday revival.
- A comprehensive welcome package for new comers.
- Make the Sunday services impactful, so that members would be desirous to invite others.
- Equip our website with an option/possibility for online evangelism, where the gospel can easily be shared, broadcasted and accessed by internet users **and sign** up the website to the most popular "TopSites" search engines around us.
- Look at the possibilities to reach out through other social media like **Facebook, Twitter, Instagram, and Snapchat**.
- Share relevant material that meets the needs of people and invite them to visit and explore holistic life together through short articles.

RESOLVING SENSITIVE DOCTRINAL ISSUES ON THE MISSION FIELD

Doctrinal issues simply put are issues that stir up controversies in the church. They originate from differences in understanding or interpretation of scripture, past experiences, traditions, differences in cultural background, reasonings among others. These issues are not peculiar to a contemporary, growing church as ours but were also reported as far back as in the early (apostolic) churches. Improper handling of the controversies that these issues generate could lead to division and disunity and the propagation of heresy and backsliding in the church (II Cor. 2:11). On the other hand, proper handling will lead to the preservation of the infallible truth of God's word and strengthening of the body of Christ (Acts 6:7). In this report, a number of doctrinal issues prevalent in our mission field are highlighted based on biblical precepts. Suggestions are also provided to resolve these issues when they occur.

ISSUE #1: REQUIREMENTS FOR SALVATION

This is found in people promoting substitutes/requirements for salvation. E.g. good works, baptism, receiving of communion etc. Similar issues arose in the early church where some brethren from Judea came to teach that Gentiles at Antioch should be circumcised after the manner of Moses to be saved (Acts 15:1,5). To resolve the issue Paul and Barnabas went to the Apostles in Jerusalem to seek clarification (vs. 2), there was meeting of church elders (vs. 3). In the end, by focusing on the evidence of God's acceptance of the Gentiles – the Holy Ghost (vs. 8), the grace of God upon them (vs. 11) and agreement with God's promise (vs. 15-16), the issue was resolved. For us, it is important to emphasize salvation is ONLY by grace (Acts 4:12), seek clarifications from leadership where necessary and there has to be unity of the church leadership in addressing the issue.

ISSUE #2: MARRIAGE TO UNBELIEVERS

This issue occurs when a born-again member or worker in the church intends or goes to marry an unbeliever, rejecting the laid standard of God for any reason. It could also manifest in marriage with someone from another denomination with no genuine experience of salvation. The case of Solomon (I Kings 11:1-11) and Ahab (I Kings 21:25) are typical examples. Marriage to unbelievers led them astray from the living God., thus not able to follow Him with a perfect heart. The unbelieving wives brought with them their idolatrous practices which the husbands could not resist or reject. There was compromise and rejection by God. Our emphasis as a church should be on teaching members God's stand against and the

consequences of unequal yoke. The church leadership should show interest in the singles, provide adequate time to answer their questions, e.g. via programs/seminars for the singles. In addition, the creation of an environment whereby it becomes easier for believers to open up to the leaders could also help. If these steps fail, despite our best efforts and a member still decides to marry an unbeliever, the spouse should be accepted – without a judgmental approach, criticism or holier-than-thou attitude. Then, prayerfully trust God for the conversion/salvation experience.

ISSUE #3: COVERING OF HEAD

Head covering today, is reflected in a continuum of practice - from those who do not cover their head to those who wear head coverings all the time - or styles as dictated by geographical boundaries. Most of the controversies around this issue stem out of the interpretation of the instruction of Paul to the Corinthians in 1 Corinthians 11:3-16. It is worthwhile to note that no Old Testament passage contains a command from God for women to wear a head covering. Historically, Christian head covering and hair covering was unanimously practiced by the women of the Early Church. This was attested by multiple writers throughout the first centuries of Christianity. The majority of Biblical scholars have held that “verses 4-7 refer to a literal veil or covering of cloth” although, since the 20th century, some have interpreted the covering referenced in 1 Corinthians to be the long hair of a woman. Paul’s conclusion to the question of women veiling in 1 Corinthians 11:16, was to avoid contentions. Therefore, as a church, our focus should be to teach on the universal command of the scripture on the practice of Christian modesty. Christian modesty in clothing and hair covering, for women, is commanded in Holy Scripture, 1 Timothy 2:9-10 and 1 Corinthians 11:15. While covering the hair does not endear us to God, modestly, with decency and propriety, should be our guiding principle. Christians are not contentious and matters like this should not be to gender contention in the church.

ISSUE #4: FOOD OFFERED TO IDOLS

This issue manifests in questions concerning shopping in certain stores, buying certain kinds of meat, either because they are cheaper or just accessible, accepting invitations or attending certain feasts/occasions. From a scriptural perspective, this is similar to the Issue raised in the Corinthian church concerning eating things offered to idols, due to the prevalence of idolatry in Corinth (1 Cor. 8:1-13). Paul taught on the limitations of Christian liberty beginning with our love for God (vs. 3). He gave practical examples and warned the church to take heed (vs. 8-10), that the knowledgeable brother should know that though all things are lawful to

him but all things are not expedient (I Cor. 10:23). As a church, our Pastors should teach the church on the vanity of idols, loving one another without dissimulation, and that caution must be exercised about the meat we eat so that it does not become a stumbling block to the weak (I Cor. 8:8-10).

ISSUE #5: CELEBRATION AND FEASTS

This concerns pagan festivals transferred to Christianity e.g. Christmas, bazaars etc. Practices with no verifiable scriptural support – e.g. lent, Ash Wednesday, and such like – which members sometimes ask why we do not celebrate. Similar issues arose in the early church concerning Observance of “days, months, times and years”. (Gal. 4:9-10; Col 2:16), practice of sabbath (Matt. 12:1-12; Mark 2:27-28). Paul vigorously taught the churches of the difference between the old and new life (II Cor. 5:17) and that the feasts, and Old testament rituals and sacrifices were a shadow of things to come – the new covenant (Col 2:17). We must educate the church on the origins of these feasts via scriptural proofs (Acts 18:28) and in-depth research. Pastors should be able to explain to members why these feasts are wrong. Teach that man was not made for the sabbath (Matt. 2:27-28). Christ’s resurrection on the third day replaces the sabbath and early Christians met on the first day of the week (I Cor. 16:2).

ISSUE #6: CARE FOR THE NEEDY

This relates to balancing care/welfare of members with their spiritual needs (Acts 20:35; Matt. 25:35-46; James 1:27). The neglect of Grecian widows in daily ministrations in the early church led to murmuring. The disciples did not disregard the issue but set up a seven-man team to address the problem without losing focus on prayer and the ministry of the word. We must teach the church the blessedness of giving (Gal. 1:20), prayerfully appoint a committee in the local churches to look into these issues. Whilst we must not neglect members’ needs, we must also not lose sight of our core mandate.

ISSUE #7: RELATIONSHIP TO UNBELIEVERS

Some members do not see any wrong in partnership with unbelievers (James 4:4). Members asking to what extent can they relate to unbelievers? who are unbelievers? This can be seen in marriage (e.g. Samson – Judges 14:1-3; 16:1-21), in business (e.g. Jehoshaphat II Chro. 18:1-32), friendship (Gen 34:1). Counsel from godly parents (Judges 14:3) and warning from spiritual leaders (II Chro 18:12-27) should be used. We must also teach separation from the world (II Cor. 6:14,17; I Tim. 4:16; James 1:27; John 17:16).

ISSUE #8: CIRCUMCISION OF MALE CHILDREN

This relates to male circumcision as a religious rite, for cultural reasons or so that the male child would not be different. There is also the issue of health. Doctors debate back and forth in regard to whether there are any health benefits to circumcision. Male circumcision was a ritual Abraham was commanded to observe as a token of covenant with God, and as a religious rite, all his descendants were required to observe the practice (Genesis 17:9-14; Acts 7:8) – evidenced in the Mosaic law, Jewish custom, even with other Abrahamic religions. The practice has fizzled down to many cultural blocs today. The scripture teaches that Christians are no longer under the Old Testament Law, and circumcision is no longer required - See 1 Cor. 7:17-20; Gal. 6:11-16; Col. 2:8-12, Phil. 3:1-3 among others. Pastors should teach that our deliverance from sins is because of faith in Christ; it is Christ's finished work on the cross that saves, not the observance of an external rite. Circumcision does not aid either salvation or sanctification in Christ. The early church rejected the ideas that Christians had to be circumcised and follow the Law of Moses.

CONCLUSION

Doctrinal issues can always be resolved if we avoid private interpretation of the scriptures and accept the Bible as the final authority. With a right attitude, an open heart and the commitment of leadership, these issues can be exploited to increase our knowledge of scripture and make corrections where necessary. Caution is also necessary to ensure that these discussions do not lead to strife and contentions (II Tim. 2:24; James 3:16).

PASTORAL EXCELLENCE

RENEWED FOCUS ON THE MINISTRY OF THE WORD

NOTES

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SOLUTION-CENTRED, HEAVEN-FOCUSED COUNSELLING

1 Kings 3:16-28; Matthew 13:52

Counselling is one of the major duties of a pastor. Christian counseling is built upon a biblical understanding of people, problems and solution, and the goal is to edify the body of Christ by making life of believers to look more like Christ. The Scripture is central to biblical counselling. In our text, there were two women who came to King Solomon for solution to a problem as regards the true mother of the living child. After listening to the two women and based on their response to the test of splitting the living child into two, he then directed that the living child should be given to the real mother. It is clear from the text that counselling should be solution-centred, and this can be sometimes quite challenging! However, by His grace we are well able.

PRINCIPLES OF BIBLICAL COUNSELLING

1 Kings 3:16-28; Matthew 13:52; 2 Timothy 2:15; Isaiah 8:20; Proverbs 20:18

Scriptural principles underpin Christian counselling. In our counselling, we can go only as far as the Scripture allows. The key principles that guide Christian counselling include the following. i). Centrality of the Scripture. The question to ask always is: What does the Scripture say on this issue? We should never be afraid to maintain a scriptural stand no matter how difficult it may be for our counselee. The Bible provides singular authoritative standard for Christian counselling. ii). Empathy. We should always put ourselves in the place of the counselee. If we are detached from the problem of the person, we would not be better than the Pharisees who put heavy burdens on people that they hardly touch (Matthew 23:4). iii). Sincerity. Be sincere with the person about his/her problem and avoid giving false hope. However, we should not despair no matter how bad the situation may be, for “with God all things are possible”. iv). Sensitivity. We can learn more about a problem from the body language and emotional expression of the person than even the spoken words! Besides, we should be sensitive to Spirit’s guidance in our counselling. v). Maturity. This entails control over our personal sentiment or emotion particularly if that can worsen the situation. vi). Clarity. Be clear as regards solutions you are proffering and your scriptural stand. Don’t leave the person confused. vii). Confidentiality. The counselee should be able to confide in the counselor and if it is necessary to share the information provided with someone else, it should be with the consent of the counselee. viii). Impartiality. This is necessary where two or more people are involved. We should avoid passing judgment when we have not heard from all sides. ix) Humility. Counsellors should be humble enough to admit that they may not have solution to the counselee’s problem. x).

Collegiality. With the consent of the counselee, we can call another leader to join us in the counselling session, for a good reason.

PRECEPTS FOR BIBLICAL COUNSELLING

1 Kings 3:16-28; Proverbs 20:18; Luke 10:25-28 with Luke 18:18-21; 1Thes. 5:14

Counselling methods can be broadly categorized into two – directive and non-directive. The counsellor tells or advises the counselee on what to do in the case of directive method. The counsellor assumes the dominant role using the Word of God as the source of authority. In non-directive approach, the counsellor is more of a facilitator guiding the counselee to come up with his/her own solution to the problem. Whatever the approach, there are basic steps to follow in counselling. First, begin with the understanding of the problem. This requires being attentive and telling the counselling your understanding of the problem he/she has narrated. This is what King Solomon did in our text (1Kings 3:23). Don't assume what the problem is and don't be hasty to arrive at the problem. If you set out on a wrong premise, you will provide a wrong solution! Second, look for way(s) to connect with the counselee. This is a critical stage of really getting to the root of the problem. Third, reach a point of agreement with the counselee and begin the intervention from there. If the counsellor and the counselee do not see the problem in the same way, it will be difficult to arrive at a solution. Fourth, share and discuss appropriate portions of the Scripture to shed God's light on the problem and possible solution. Fifth, adjust intervention to individual needs or context. Our Lord Jesus Christ was asked the same question, "What must I do to inherit eternal life?" by two different people (Luke 10:25-28; Luke 18-18-21) but He gave different responses to each of His inquirers. Sixth, allow the counselee to take personal responsibility in implementing the proffered solution. Seventh, delay your response where the solution is not apparent or refer the counselee to another leader who may be better placed to handle the case. Counsellors should accept the fact that we do not have solution to all counselling issues. Eight, follow up on the implementation of the proffered intervention by the counselee and remember the counselee in your prayers.

PREPARATION FOR SOLUTION-CENTRED COUNSELLING

1 Kings 3:5-12; 2Peter 1:21; 1 Thessalonians 5:17; John 5:39; 2 Timothy 2:15

Counselling is not a one-off event but the manifestation of who we are! It is not just a display of knowledge but a manifestation of the grace of God in us! To win a race, an athlete requires many sessions of training and to provide solution-centred counselling, a counsellor requires adequate preparation. We can only give what we have and are! To be an effective Christian counsellor, the followings are

necessary. First, regular and consistent study of the Scripture. If we are ignorant of what the Scripture says, we cannot be of much help to our counselees. Second, a life of fervent prayer. We must stand in the gap in prayers for the counselee to bridge the gap between him/her and the desired solution. Prayer is also necessary for specific guidance on the issue. Third, reading of relevant materials to help our understanding of the counselee's problem. Fourth, seeking counsel from other matured leaders. Fifth, building relationship with the brethren. Established relationship with the counselee always helps. If you are detached from the people, it will be difficult to counsel them. Sixth, create a conducive environment for the counselee. It is important to ensure that the counselee is at ease. Seventh, develop spiritual gifts as these are necessary for solution-centred counselling.

GUIDELINES FOR EFFECTIVE CHURCH ADMINISTRATION

NOTES

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HOMILETICS PRACTICUM

HOW TO PREPARE A MEATY SERMON OUTLINE

Sermon preparation is the acquisition of a message from God. When there is no message, there will be no spiritual profit though one might be an orator; it will be words without any inspiring, edifying content; it will do no good. The Bible is our main text: the preacher should know it. Also, he should be in a spiritual condition which makes him open to the influence of God's Spirit. Moreover, to be relevant, he should sit where the people sit. The preacher that seeks to influence lives must be a man among the people.

HOW TO CHOOSE A FITTING SERMON

The choice of a sermon depends on the audience and the goal to be achieved. Be diligent to know the state of his flock and pray for God's guidance.

- Main considerations in choosing a sermon:
 - It should be appropriate to the state and level of the audience.
 - It should address a key, important subject, issue or area.
 - It should link properly to preceding and following sermons.
 - It should preferably fit in an overriding theme.
- Ways to select a title:
 - By direct revelation or prayerful observation.
 - By logical sequencing (especially in teaching).
 - As response to a need or questions arising in the congregation.
- General guidelines in selecting sermons:
 - Be balanced; deal with the broad spectrum of biblical subjects and not only your favourite subjects.
 - Be not moved by emotions but by the Spirit and wisdom of God.
 - A methodical approach will benefit more than a sporadic one.

PARTS OF A SERMON

A sermon comprises a title (possibly with text), the body and a conclusion.

- The title reveals the subject to be handled
 - It should be clear and concise
 - It should be appealing, catching and positive
 - It should be self-explanatory
- Examples of good titles:
 - Success (or victory, or blessing, etc) is your birthright – *positive, direct, motivating; it gives hope*

- Transforming your life through the written word – *concrete, clear and gives explicit content.*
- How to obtain lasting freedom from fear and anxiety – *focuses on solution to a relevant problem.*
- Unfailing grace for victorious Christian living – *definite purpose(victory) and positive provision (grace).*
- Getting ready for the glorious marriage supper – *clear vision (heaven) and action (preparation)*
- Some not so good titles:
 - If ye be willing and obedient, ye shall eat the fruit of the land – *it lacks a definite subject or objective.*
 - “Eloi, Eloi, lama sabachtani” – *it is cryptic and might not be meaningful to the average hearer.*
 - The significant impulse of supernatural impartation – *contains jargon; it could be simpler.*
 - Ye shall all likewise perish – *sounds rather negative; could be repulsive to the average listener.*
 - It is not over until it is over – *it is not clear what the objective is, sounds rather empty.*
- The text should be chosen to carry the message best. Be direct. Do not choose remote texts that require rigorous theological explanation. The Bible is so rich in simple, practical themes and messages!
- The introduction awakens people to the sermon:
 - It should be inviting and brief.
 - It should connect between the title, text and the body.
- The body is the main content of the sermon:
 - It comprises the logical divisions of the sermon, with each division devoted to a clear message or to address a clear question.
 - It should be arranged such that the thoughts progress naturally from the introduction to the conclusion.
 - In general, start with the body by clarifying the subject or stating the benefit thereof. People will be eager to know the ‘how’ when they understand the ‘what’ and are attracted by the ‘why’.
- The conclusion is the climax of the sermon:
 - It should summarise the key message of the sermon.
 - It should be clear, concise and pungent.
 - It should call the audience to decision and stimulate earnest prayer.

SKELETON OF A SERMON

This is a sketch of the body or frame of the message. It should be built keeping in mind the aim of the sermon. It should convey the logical flow of the sermon. The skeleton comprises main divisions and key points to be handled. It should provide support for the “meat” of the sermon. Let us look at an example:

- Title: Victory over false doctrine and false prophets
- Purpose:
 - To expose error, warn believers of its evil and safeguard them against its destructive impact.
 - To set free those who are already infected with the poison of false doctrine and false teachers.
 - To stimulate ardent desire and stand for the truth and bind believers graciously to it.
- Text: Matthew 7:15-20
- Introduction:
 - Importance of the message
 - Why do we need the truth?
 - Reality of false doctrine and false teachers
 - The need to be aware, decide and act
- Key thought 1: What is false doctrine?
 - Definition of false doctrine
 - Sources of false doctrine
 - Forms of false doctrine (what are the types or variants?)
 - Examples of false teachers and false prophets
- Key thought 2: Why is false doctrine dangerous?
 - What does false doctrine do to our faith?
 - What do false prophets take away from us?
 - What is God’s attitude to false doctrine and false teachers?
 - What impact can false teaching have on my victorious living?
 - How can falsehood affect my eternity?
- Key thought 3: How can I become and remain free?
 - How do I recognise (the influence) of false doctrine?
 - What do I need to do to be free?
 - How should I treat false teachers?
 - What do I do with their books and materials?
 - What practical steps should I take to remain in the truth?

USE OF ALLITERATION IN A SERMON

- Meaning and motive:

- Alliteration is the use of words beginning with the same letter to achieve a poetical effect.
- Example:
 - Point 1: Description of false teaching
 - Point 2: Danger of false teachers
 - Point 3: Dominion over false teaching
- Alliteration is useful if carefully chosen. It serves the purpose of easy remembrance.
- Do's and don'ts:
 - Do not treat alliteration as an end on its own.
 - Read wide to broaden your vocabulary; it helps.
 - Let it not be forced; the sermon is more important than it.
 - Use simple words; it is better not to alliterate at all than to lose the meaning of the sermon.
 - Do not sacrifice the content of a good sermon for the sake of alliteration.

RESOURCES FOR A MEATY SERMON

- The Bible:
 - Meditating, note-taking and internalising.
 - Personal study for a broad and deep understanding.
 - Praying the word in for personal application.
- References:
 - Bible with cross-reference.
 - Concordances and commentaries.
 - Reference books and books on theology.
- Christian literature: general and specific.
- Secular material: current affairs, newspapers, management books and books on specific subjects.
- General observation of people's conduct, life patterns, biographies and during counselling.
- A lifestyle of believing prayer, which furnishes you with divine revelation.

ORGANISING RESOURCES FOR A SERMON

- Have a clear aim for the sermon; this aim will enforce some structure and organisation of matter.
- Choose clear sub-divisions, with each addressing a particular question which you would have wanted answered if you were in the audience.

- Write down thoughts, questions, references, stories, illustrations or points that could be included in the sermon as they come to mind, as you gather from other sources or as the sermon suggests.
- From what is written down, tag pieces of matter (e.g. 'A', 'B', 'C') to the sub-division of the sermon to which they fit best.
- Filter out irrelevant/redundant data. It is necessary to gather as much as possible beforehand!
- Reorder, regroup or merge as required to give each sub-division a logical flow.
- Check for completeness and look for more matter if necessary.

PREACHING FOR INSTRUCTION AND A LASTING IMPACT

NOTES

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SERVANT LEADERSHIP

HUMILITY WITHOUT HYPOCRISY

NOTES

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FERVENT SERVICE IN THE GARMENT OF PURITY AND LOVE

1 Timothy 3:1-16

The desire of the Lord is to raise a mighty Army for Himself to propagate the coming Kingdom. A Holy God will require nothing short of a holy people and holy servants. Our service to God must be better and greater than our service to the World and our love for God must be greater than our love for the work. In the same vein, our love to God will produce love towards others.

“If a man desire the office of a bishop, he desireth a good work” 1 Timothy 3:1.

There is no truer statement than this. The work of a Bishop, or an Elder or a preacher or a leader or a Christian Worker, is an enviable one. It is one important job, role or responsibility that transcends the Earth. It is also the only job whose recognition is not only exalted in the World but catches Heaven’s Attention.

It is therefore important to know how to meet God’s Standards for His Employment and His Terms of Employment. God is the Employer and He determines who qualifies for His posts. 2 Tim. 2:19. There are always vacancies in God’s Employment and it is the best job offer you can receive. It is a job you are not forced to retire, the terms and benefits are superb, the wages are beyond description, allowances are unlimited and the “Pensions” last throughout Eternity!

1. THE CALL TO HIS SERVICE

Romans 1:1; 1 Corinthians 1:1; 26.

You will notice the words, “His Service”. This is because some people think they are serving the church (particular ministry) or the pastor when offered the opportunity to serve in God’s Kingdom. The call, is to His Service, not to your service or any man’s.

The Call to service begins with our hearkening His Call to conversion and true repentance, which results in true righteousness and a lifestyle of purity and untainted holiness.

Now, let’s see the progression of this call.

- b. **CALL** –Every person who is to be employed in God’s Establishment/Kingdom must have heard His Call to be free from sin and return to Him. You

must have heard Him calling and knocking on the door of your heart. Revelations 3:20; 22:17.

- c. **CONVERSION** – It is not enough to hear the call to salvation, it is more important and of relevance when we heed the call, which leads to conversion experience. This happens when we repent of our sins, forsake them at the Altar of the Lord and rise from the place of prayers justified. 1 John 1:7-9.
- d. **CONSECRATION** – As we get converted, we become more consecrated to God, obeying His Voice, seeking His Face, spending more time with Him and His People rather than the World. We recognise God's Double Claim over our lives – by Creation and by Redemption! ***Psalms 50:5; 1 Chronicles 29:5***
- e. **CIRCUMCISION** – Consecration gets us to the point we discover more and more that we are not like the Lord. There is a craving desire in us to be more like the Master. So, we come back to Calvary where we started from and seek God's Face again for a second touch. Now, our eyes are opened, clearer and we no longer "see men as trees", our hearts are circumcised and the propensity and tendency to fall back to sin are removed and our desires are wholly focussed on God! Dt 30:6.
- f. **CALLING** – Now, our hearts are more sensitive to the Voice of God through His Spirit and we can hear Him more clearly as He calls us into ministry. No one can have a successful ministry without receiving a definite personal Call from the Lord. A man or minister or leader may call you into a role in the Church but you will never be able to succeed in it until you go back to God to receive a personal Call. It is the strength of the personal call that keeps you going when the going gets tough! Mt 4:19.
- g. **COMMITMENT** – The Call of God leads us to begin to get more committed to Him, His Church, the Ministry and His People.
- h. **CRUCIFIXION** - It is one thing to be called, committed and even circumcised but another to be crucified! The point of Crucifixion is where the Will of God "crosses" your own will. Crucified with Christ we ought all to be! Galatians 2:20. ***Self is crucified, ego dead! All forms of spiritual pride dead and buried!***
- i. **CONCENTRATION (SPIRIT-FILLED)** – As we get committed, circumcised in heart and crucified, we still realise we are weak. Weak in prayers, weak in evangelising the World around us, we seem to lack power to back up these wonderful experiences. This obviously means a vacuum needs to be filled. That vacuum only gets filled through the baptism of the Holy Ghost. Acts 1:8

- j. **CONSCIOUSNESS (WATCHFULNESS)** – As we receive all these experiences into our lives, we become more careful and conscious of God’s Presence, Likes, Dislikes and things He frowns at and we avoid them! Mark 13:37. You begin to watch over your **Words, Actions, Thoughts, Conversations** and **Character** as well as your **Heart**!
- k. **CLARITY (SCRIPTURAL SOUNDNESS)** – How can we succeed in ministry without a proper and sound knowledge of the Word of God? So, there is the need for clarity, scriptural soundness as we constantly learn of Christ and follow Him. Mt 11:28
- l. **CONSISTENCY** – It is one thing to start but it is better to end well. Not all who start well unfortunately end well. A Christian worker therefore must make consistency in following the Lord, a priority in his life. John 8:31.
- m. **CROWNING** – What a glorious day it will be when after all said and done, all battles won, all rivers crossed and all oceans and storms surpassed, we walk through the Pearly Gates of Heaven to be crowned! This should be our focus as we labour, as we work and as we follow the Lord regardless of what we do in the Household of Faith. 2 Tim 4:8. We will see more of this later, if God permits.

2. THE CONDITIONS FOR ACCEPTABLE SERVICE

1 Tim. 3:1-13

Here are some of the conditions that should be met by every servant of the Lord for such service to be acceptable to Him.

A Bishop (Leader, Overseer, Pastor, Christian worker, etc.) **MUST BE:**

- a. **BLAMELESS:** This word literally means, “Nothing to take hold upon.” There must be nothing in his life that others can take hold of and use to attack the church. “The word is a metaphor, taken from the case of an expert and skilful pugilist, who *so defends every part of his body* that it is impossible for his antagonist to give one hit.” (Clarke). This is a broad term for a man who lives a righteous life that can be *seen* as righteous. No one can stand up and rightfully accuse you of grievous sin. Being *blameless* is demonstrated by a track record of behaviour.
- b. **HUSBAND OF ONE WIFE:** The idea here is of “A one-woman man.” It is *not* that a leader *must* be married (if so, then both Jesus and Paul could not be spiritual leaders in our churches). Nor is the idea that a leader could never remarry if his wife had passed away. The idea is that his love and affection and heart is given to **one** woman, and that being his lawful and wedded wife. Such a leader is not a playboy, an adulterer, a flirt, and does not show

romantic or sexual interest in other women, including the depictions or images of women in pornography. Same applies to women.

- c. **VIGILANT:** He is watchful over his life and appetites, temperate – (the idea is of someone who is not given to extremes). Reliable and trustworthy, and you don't have to worry about wide swings of vision, mood, or action.
- d. **SOBER:** Possesses a sound mind, discreet, prudent, self-controlled and is *able to think clearly and with clarity*. Not constantly joking, but know how to deal with serious subjects in a serious way. "This does not mean he has no sense of humour, or that he is always solemn and sombre. Rather it suggests that he knows the value of things and does not cheapen the ministry or the Gospel message by foolish behaviour."
- e. **OF GOOD BEHAVIOUR:** The idea is being "orderly." It is the same word translated *modest* in 1 Timothy 2:9. "*Orderly*, perhaps *dignified* in the best sense of the term."
- f. **GIVEN TO HOSPITALITY:** They are willing and able to open their homes to both friends and strangers.
- g. **APT TO TEACH:** Skilled enough in the Bible to teach, either in a public or one-on-one setting.
- h. **NOT GIVEN TO WINE:** Not addicted to wine or intoxicating drink even when such drink may not be alcoholic, for instance, fizzy drinks, etc.
- i. **NO STRIKER:** (not violent). This is a man who is not given to violence either publicly or privately; a man who can let God fight his cause, not quarrelsome, not striking back at those who displease or differ from him.
- j. **NOT GREEDY OF FILTHY LUCRE (FOR MONEY):** Not desirous of base gain, not using wrong methods to raise money for himself. "I repeat that the man who will not bear poverty patiently and willingly, will inevitably become the victim of mean and sordid covetousness." (Calvin)
- k. **PATIENT:** Meek and gentle. The kind of man who takes Jesus as his example, not the latest action hero.
- l. **NOT A BRAWLER:** The kind of person who is not always fighting over something or the other, not contentious but quiet and peaceable.
- m. **NOT COVETOUS:** This is a more encompassing thought than merely *greedy for money*. The **covetous** man is never satisfied with anything, always demanding something more or different. A man who is constantly *dissatisfied* is not fit for leadership among God's people. Not desiring office for the sake of personal gain and fame.
- n. **RULER OVER HIS OWN HOUSE:** The godly leader demonstrates his leadership ability first in his own home. Paul recognized that it is in the home

where our Christianity is first demonstrated. Not ruling his home with hardness or tyranny but honestly.

- o. **NOT A NOVICE:** New converts should not be given leadership too quickly. The leader should be well past the **novice** stage in their spiritual development. **Novice** is literally “newly planted.” When someone first comes to Jesus, it isn’t good to put him or her into a place of leadership until they have been allowed to grow long enough to put down some deep roots. “Novices are not only bold and impetuous, but are puffed up with foolish self-confidence, as though they could fly beyond the clouds.” (Calvin) Promoting a novice too quickly gives occasion to the great sin - pride, in imitation of the Devil himself.
- p. **GOOD REPORT/TESTIMONY:** These characteristics must be evident to all, even unbelievers to see. The potential leader must be a good Christian *outside* the walls of the church.
- q. **GRAVE:** Respectful, reverent - showing proper respect towards both God and man.
- r. **NOT DOUBLE-TONGUED:** A man who speaks the truth the first time, with no intent to deceive. Not liars in behaviours and disposition.
- s. **NOT GIVEN TO MUCH WINE** – even the unfermented wine (non-alcoholic or beverages) should not get to the point of intoxicating him.
- t. **NOT GREEDY OF FILTHY LUCRE** – same as above.
- u. **HOLDING THE MYSTERY OF THE FAITH:** Those who can adhere to proper doctrine, out of sincere conviction, not compulsion.
- v. **LET THEM BE PROVED:** A man demonstrates his fitness for office in the church by his conduct. Deacons and bishops are more recognized than appointed.
- w. **LIKEWISE THEIR WIVES:** A man’s leadership in the home can be evaluated, in part, by his wife’s conduct. Is she **reverent, not** [one of the] **slanderers, temperate, and faithful in all things?**
- x. **NOT SLANDERERS:** “Literally, *not devils*. This may be properly enough translated *slanderers, backbiters, tale-bearers*, for all these are of their father, the devil, and his lusts they will do.” (Clarke)

3. Charity for faithful and fervent servants

The Lord expects us to serve Him and His Kingdom with love in our hearts. Here the levels of love the Lord expects:

- a. Love for God – Deuteronomy 6:5; 7:9
- b. Love for Christ and His Sacrifice – Romans 8:35-39

- c. Love for fellow servants – Galatians 5:6; 2 Corinthians 2:13; Galatians 5:13.
- d. Love for the household of faith – 1 Peter 3:8; 1 John 3:14-17
- e. Love for sinners – 2 Corinthians 5:14,19.
- f. Love for His Service – Galatians 5:20

As we conclude, look at each of all the conditions mentioned earlier and put a tick against the one you possess and a cross (x) against the one you do not possess. Now, both for the ones you think you possess and the ones you do not, take all to the Lord in prayers and let Him reproduce these qualities in you. It is only then you can be truly qualified for the ministry be able to offer fervent and acceptable service to God.

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work”. 2 Tim. 2:20,21. Which type of vessel are you?

MODEL SERVICE

RESTORING THE DEPARTED GLORY

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MY PROFIT: WHAT HAVE I LEARNT?

Write down the key lessons you have learnt during this conference here:

[illegible]

MY PURSUIT: WHAT MUST I DO?

Write down your key decisions and concrete actions here:

[illegible]