

**NATIONAL WORKERS' CONFERENCE**  
**DEEPER CHRISTIAN LIFE MINISTRY BENELUX**  
**"EXECUTING THE NEW ERA THROUGH THE OLD-TIME GOSPEL"**



"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen"

– Matthew 28:18-20

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## CONFERENCE PROGRAMME

### **Friday 09 October 2015:**

19:00-19:30: Opening prayer

19:30-19:45: Worship

19:45-20:45: *The mystery of the mustard seed*

### **Saturday 10 October:**

08:30-09:00: Personal prayer

09:00-09:30: Warfare 1

09:30-10:30: *The transforming power of the gospel*

10:30-10:45: Warfare 2

10:45-11:45: *The price of the priceless Kingdom*

11:45-12:30: SEMINAR: *New wine in new bottles*

12:30-13:30: Group meetings

13:00-14:00: Lunch break

14:00-14:45: Feedback sessions

14:45-15:00: Warfare 3

15:00-15:45: Question Time / Briefing

15:45-16:00: Worship

16:00-17:00: *The significance of relationships*

## CONFERENCE SONGS

### HAPPY DAY

1. O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.  
  
*Happy day, happy day,  
When Jesus washed my sins away!  
He taught me how to watch and pray,  
And live rejoicing every day  
Happy day, happy day,  
When Jesus washed my sins away.*
2. O happy bond, that seals my vows  
To Him Who merits all my love!  
Let cheerful anthems fill His house,  
While to that sacred shrine I move.
3. 'Tis done: the great transaction's done!  
I am the Lord's and He is mine;  
He drew me, and I followed on;  
Charmed to confess the voice divine.
4. Now rest, my long divided heart,  
Fixed on this blissful centre, rest.  
Here have I found a nobler part;  
Here heavenly pleasures fill my breast.
5. High heaven, that heard the solemn vow,  
That vow renewed shall daily hear,  
Till in life's latest hour I bow  
And bless in death a bond so dear.

## **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.

## **SEND THE LIGHT**

1. There's a call comes ringing o'er the restless wave,  
"Send the light! Send the light!"  
There are souls to rescue, there are souls to save,  
Send the light! Send the light!

*Send the light, the blessed Gospel light;  
Let it shine from shore to shore!  
Send the light, and let its radiant beams,  
Light the world forevermore!*

2. We have heard the Macedonian call today,  
"Send the light! Send the light!"  
And a golden off'ring at the cross we lay,  
Send the light! Send the light!
3. Let us pray that grace may everywhere abound,  
"Send the light! Send the light!"  
And a Christ-like spirit everywhere be found,  
Send the light! Send the light!
4. Let us not grow weary in the work of love,  
"Send the light! Send the light!"  
Let us gather jewels for a crown above,  
Send the light! Send the light!

### **AT CALVARY**

1. Years I spent in vanity and pride,  
Caring not my Lord was crucified,  
Knowing not it was for me He died  
On Calvary.

*Mercy there was great and grace was free,  
Pardon there was multiplied to me;  
There my burden'd soul found liberty,  
At Calvary.*

2. By God's word at last my sin I learned,  
Then I trembl'd at the law I'd spurn'd,  
Till my guilty soul, imploring turned  
To Calvary.

3. Now I've given to Jesus everything;  
Now I gladly own Him as my King;  
Now my raptured soul can only sing  
Of Calvary.
4. Oh, the love that drew salvation's plan!  
Oh, the grace that brought it down to man!  
Oh the mighty gulf that God did span  
At Calvary!

### **ONLY REMEMBERED**

1. Fading away like the stars of the morning  
Losing their light in the glorious sun,  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done.

*Only remembered, only remembered,  
Only remembered by what we have done,  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done.*

2. Shall we be missed, tho' by others succeeded,  
Reaping the fields we in springtime have sown?  
Yes, but the sowers must pass from their labours,  
Ever remembered by what they have done.
3. Only the truth that in life we have spoken,  
Only the seed that on earth we have sown,  
These shall pass onward when we are forgotten,  
Fruits of the harvest and what we have done.
4. Oh, when the Saviour shall make up His jewels,  
When the bright crowns of rejoicing are won,  
Then shall His weary and faithful disciples  
All be remembered by what they have done.

# THE MYSTERY OF THE MUSTARD SEED

## Matthew 13:31,32

The Kingdom of God is likened unto a grain of mustard seed – just one seed; one small seed. But because it has life in it, it has the potential to grow and become a mighty tree that can provide shelter to the birds of the air. The main factor here is the life that very tiny seed possesses. A secondary but equally significant factor is the effort of the man who takes that tiny seed and sows in in his field. The man doesn't create life but uses and multiplies it. The Kingdom of God is the life of God. Individually and corporately, we can achieve a lot by taking that life and using it effectively. Expansion will be the result.

## THE PRIORITY OF THE LIVING SEED

Spiritual growth begins with the possession of spiritual life. When someone has eternal life, he has the potential to multiply spiritually both in his personal life and in getting others to share of that life. So then, spiritual life is the main requirement for growth; that is where growth begins. Let us examine the mustard seed in our text. **One**, it has all the life and properties of the mustard in it though it is the least of all seeds. If a man is born again, he has the nature of God in him no matter how 'little' that life begins (John 3:3-7; II Peter 1:3,4). He also has the power to reproduce that life; he is enabled to grow. **Two**, the mustard seed can only grow when it is sown; it will remain barren and eventually die if it is left out there. In the same way, the believer must lay his life down to grow and multiply (John 12:24; Matthew 13:33). You must die and your life must be hid with Christ in God. If you remain idle after receiving the word of life, you will die spiritually. And **three**, the mustard seed needs nutrients from the earth to sustain life and growth. Once the conditions are right, the growth is always predictable: it will become great. The same is true for the believer: you need the bread and water of life and you must abide in Christ to live and grow (John 6:34,47-51,61-63). Spiritual vitality is therefore important: all we do to execute the new era should revolve around receiving and multiplying the spiritual life.

## **THE PURSUIT OF THE LIVELY SAINT**

In the parable, we see the progression from the seed stage to the shelter stage. The seed is sown, germinates, grows, becomes the greatest among herbs and provides shelter for the birds of the air. This is instructive. Before your life becomes fruitful to provide shelter for others, the stages in-between are important. The man took that seed and sowed it in his field. It was a personal decision. You must receive the gospel personally, internalise and embed it in your soul. Also, the man sowed the seed in his field. He took personal responsibility. You must create a safe environment for the gospel in your life. You must treasure the spiritual life and give it top priority if you would grow. Don't allow other cares or activities to choke it. Moreover, the seed abode in this man's field and received regular attention till it became the greatest among herbs. That was personal investment and commitment over a period of time. The gospel is the seed of life (I Peter 1:23-25); having received it, you need to commit yourself to its demands for this life to blossom. You must sow it in your heart by believing the word of salvation (Romans 10:8-13). Nurture that seed by prayer, daily quiet time, attendance in the Church and constant obedience to God. Do not allow the cares of this life, lack of understanding or limited commitment to destroy it. Take time to understand it and bring forth fruit with patience (Matthew 13:18-23). Then you will grow (I Peter 2:1,2). It is the growing believer that will grow the Church. Life will beget life. If we want the Church to multiply, let us focus on personal growth, which leads to personal commitment to the Lord's service and ultimate fruitfulness.

## **TRANSFORMING POWER OF THE GOSPEL**

### **Matthew 13:33**

**"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened"** (Matthew 13:33). Christ's gospel has transforming power. It works effectually in every life that it comes in contact with. This parable teaches us that the gospel works



by influence. Yeast will always influence dough when it is allowed to mingle with it. The gospel of Christ is God's scheme for the reformation of lives. **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith"** (Romans 1:16,17). To transform our world, we must bear the gospel life and bring it in contact with our society. This is the influence we are expected to wield.

### **THE INCUBATION OF DIVINE LIFE Matthew 13:33**

Dough cannot rise on its own; the life is in the yeast. Mankind has no spiritual life except as it is given through the gospel. Like yeast carries the life to leaven the dough, so is the believer a carrier of divine life through the gospel. Yeast is unique in its nature and working. So is the gospel. Yeast is universal: it is not limited to a particular culture or climate. So is the gospel of Christ. The gospel received will produce life anywhere. It is the life of Christ, which comes by faith in Christ and fellowship with Him. **"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"** (John 6:53). Academic title, professional attainment, political wisdom or religious piety will not produce divine life. This life is spiritual and it comes through Jesus. To receive divine life, man must abandon the way of sin and of the world. He must come trusting in the cleansing blood of Jesus. Faith responds to God's word by agreeing with its content and obeying its injunctions. God's word says all have sinned and are guilty before God (Romans 3:23). God's word says man is accountable to God and God will judge every form of sin (Romans 6:23). Scripture says man cannot save himself from sin but Jesus died to set him free. It points to Jesus the Lamb and Son of God as the necessary and sufficient Solution to sin (John 3:1-7, 14-16). God's word outlines the steps to salvation: the sinner must acknowledge his sins, repent of them and believe on Jesus as the One and Only Saviour and confess Him (Acts 2:40; 3:19; Romans 10:8-14). Agreeing to these facts and acting on them is what

is meant by obedience to the gospel: this will bring salvation. That is marriage with Jesus. That is the beginning of the spiritual life. Thereafter, man begins to fellowship with Jesus through the Holy Spirit by reading His word and praying it in. He becomes fruitful. The dead cannot fellowship with God; it is regeneration that brings us into fellowship with God. This is eternal life.

### **THE INFLUENCE OF DIVINE LIFE Matthew 13:33**

The power of leaven is in the contact. If you are going to be fruitful in life, then focus on positive influence. As you grow spiritually, the divine life in you must flow to others. Yeast doesn't struggle with name or acclaim: it just influences; it is a catalyst. The gospel of Christ works by influence through its carriers. The gospel changes lives, families, communities and societies. It saves the sinner and preserves him no matter the pollution of the world. What God is expecting from us is not superior title or sensational talk but spiritual transformation through gospel influence. The gospel is the power of God unto salvation; it is the only means by which the righteousness of God can be revealed unto man (Romans 1:16,17). It is the means to divine life. Since we have this life in us, we must labour to impart it to others through preaching. How? **One**, it must be based on scriptural assurance and authority (I John 1:1-4). **Two**, we must be full of it and be given to it so its power and anointing can flow through us (II Timothy 2:15; I Peter 4:11). We will be successful when we eat the gospel, drink the gospel, breathe the gospel and live by the gospel. And **three**, we must preach it in its pure form (Galatians 1:6-9). We need no other gospel than that which we have received. It is the only effective medicine against the disease of the soul. Jesus saves and He does so through the message of the Cross. An adulterated message cannot save. Fake or watered down medicine cannot cure. But wholesome gospel will.

# **NEW WINE IN NEW BOTTLES**

## **Matthew 9:14-17**

Innovation and change management are two of the key qualities of a relevant organisation. A new era demands adaptation of means and methods to new and evolving realities. For example, the telephone as we know it today has evolved over time in its form, functionality and user interface in response to available technology and new or emerging consumer demands. Yet in essence, its primary function as a means of communication is still preserved. Similarly, the true gospel remains the same. Yet in its presentation, adaptation is necessary to increasing means and an evolving audience. Apostle Paul used no electronic P.A. System. Neither did George Whitefield or John Wesley. We take these means for granted today; but there was a time when they were entirely new. To reach our generation effectively, we need to innovate and adapt our methods. In our text Jesus brought something new – a better ‘technology’. His disciples were confronted with the established system. The Lord needed to be decisive to preserve this new way of approaching God, which was still in its embryonic stage. It would cost people like Paul quite some pain to get this new way into the mainstream because Judaism had been entrenched into the Jewish culture. In the same way, for us to reach different segments of society, our thinking should extend beyond the audience we are used to. Our gospel presentation method must take account of the ‘language’ of our audience. How do they think? What does the education system look like? What do they do in their leisure time? What is trending? What kind of music do they listen to? What do they count important? What are the real issues that confront them daily? Through this, we will be able to answer the ultimate question: How do we make the gospel relevant to them?

## **THE UNCOMPROMISING, UNIVERSAL CONTENT OF THE GOSPEL**

As far as the gospel is concerned, there is only one message: Jesus the hope of the world. The Lord was persuaded of what He brought to mankind. The content thereof is unchangeable: it must not be modified in any form lest it loses its power. It entails five core points.

**One**, Jesus died for our sins, was buried and rose up from the dead on the third day according to the scriptures (I Corinthians 15:1-4). The gospel that will save must rest on Christ's sacrifice for the sin of man. **Two**, repentance of sin and faith in Jesus are necessary and sufficient for the sinner to receive forgiveness and salvation from the Lord (Acts 20:20,21). The sinner must turn. This is non-negotiable. He must abandon sin before he can truly believe on the Saviour. And his faith must rest on Christ, not good works, religion, godfathers or godmothers or the traditions of men. **Three**, obedience to the gospel must translate into a transformed lifestyle, whereby sin and sinfulness are denounced and the professor of salvation exhibits an evident life of holiness and divine service (Titus 2:11,12). **Four**, the sinner so saved submits openly to water baptism and surrenders to spiritual parenting and integration into the household of God, living in humility and obedience to divinely appointed leaders who have the responsibility to nurture him to spiritual maturity (Acts 2:41,42). And **five**, the believer maintains a lifestyle of obedience to God's word, separation from the world and service to the Lord in preparation for his eternal home (John 17:14-16; Titus 2:11-14). These are cardinal points that cut across culture, age, social status or any other human differentiation. It is those who know and are persuaded of this gospel that can effectively propagate it in any setting they may find themselves (Luke 1:1-4; I John 1:1-4).

### **THE UNCONVENTIONAL, UNIQUE CARRIAGE OF THE GOSPEL**

Hearing is fundamental to faith and salvation (Romans 10:17,11-15). That we must preach the unchanging gospel is a solid requirement. But that is not enough. We can only preach to those who are available to hear us. It is here that we need extra effort to interest people with the good news. It is those who hear that can get saved. In this practical session, we want to be like our Lord who went in to outcasts at the expense of His 'reputation' before the religious leaders of His time (Luke 19:7). And like Paul the Apostle who would be **"all things to all men, that [he] might by all means save some"** (I Corinthians 9:22). How do we get potential candidates to Church? What attracts

potential gospel customers of our time? It is an expanded way of thinking. In some parts of the world, deliverance from demons and poverty will be good bait. In other parts of the world, secure relationships or career progress will be. Good music, food, drink, relationship, etc.; these are general trends among the youths in our environment. The question we must ask is: “How can we provide an attractive environment to get sinners to hear the gospel?” That is part of our outreach strategy.

We will divide into three groups with the following tasks:

1. **Attraction:** How do we get our potential audience interested and motivated to hear the gospel?
  - a. Make a list of all possible baits, positive or negative, to get your audience to Church or a gospel meeting. Consider some of the needs or trends mentioned above.
  - b. Select the most promising and scriptural of these baits or means.
  - c. Work out in detail the implementation of two or three of these means.
2. **Adaptation:** How do we adapt our evangelistic services to become more seeker-friendly?
  - a. We have decided to use our Monthly Revival Programme as our Church-centred outreach. The main message(s) will be rendered by our GS through the usual video channel. We will be responsible for the prayer, publicity and organisation of the programme. The goal is to get a significant number of newcomers to attend the programme every month and get saved.
  - b. List some key supporting elements that will help attract sinners to this programme. Think of:
    - i. Infrastructure: The venue and things that must be present.
    - ii. Edification: Music, prayer, and so on.
    - iii. Care: Transportation, nursing mothers, kids, refreshment, etc.

- c. State concretely how these elements should be presented to meet the needs of newcomers.
- 3. **Affordability:** How do we ensure the financing of the gospel in the new era?
  - a. Outreach and edification require investment in infrastructure and training. This will come on top of costs of regular programmes, ministerial training and conferences.
  - b. Outline practical ways to raise funds to support these outreach programmes.
  - c. How do we raise the level of financial commitment of members and workers in the Church?
  - d. What financial contribution strategy or financial participation level would you recommend for members in conferences and special programmes?

## THE PRICE OF THE PRICELESS KINGDOM

### Matthew 13:44-46

In this parable, we see God's Kingdom compared first to hidden treasure and then to a pearl of great price. In that it is hidden, it means that the way of the Kingdom is not obvious to all. Just like we do not have gold or silver, which are of great price, littering every corner of the street, the Kingdom of God and the benefits thereof are no commodity products. It takes a seeker to find God's Kingdom. And it takes personal investment to keep it. Both in the possession thereof and in being partaker of its proclamation, man must savour it, seek it, secure it, and service it continually. It is those who actually value the Kingdom of God that can pay the price to obtain and keep it. That is why revelation is necessary.

### THE IMPORT OF THE KINGDOM

But what does this Kingdom actually entail? What is its concrete, practical content in the life of man? **One**, it is the word of life ministered, received and believed. One way or the other, man needs to

come in contact with the word of life. He hears it and understands it. This in turn leads to repentance toward God and faith in the Person of the Lord Jesus (Acts 20:20,21; Romans 10:8-17). **Two**, it is Jesus received into the heart by faith, leading to reconciliation with God and giving eternal life, the hope of glory (Ephesians 3:17-19; Colossians 1:27). **Three**, it is adoption into the family of God with all its time and eternal benefits (Ephesians 2:19-22; I Peter 2:9,10). Thereby man becomes partaker of the divine nature. He escapes the corruption that is in the world through lust. His life is transformed and his character is made to conform to the image of God. He is restored into the glory that Adam lost through sin. And **four**, it is the privilege of labouring with God to bring others into the knowledge of repentance so they also can become partakers of God's Kingdom (Daniel 12:3; Matthew 4:23-25). Those who have been enlisted into the Kingdom are counted worthy to proclaim it to others. The service of the King of kings is a great honour; it is the highest calling of man.

### THE IMPLICATION OF THE KINGDOM

It is then obvious that this Kingdom is a priceless one. The benefits of being a partaker of it are immense. The consequences of missing it are grave. What then is demanded of those who will partake of this Kingdom? There are two things. **First, follow the way.** Man is to forsake all and follow the Lord. This demands personal sacrifice. We see examples in Joshua following Moses (Exodus 33:11), Elisha following Elijah (I Kings 19:19-21; II Kings 2:1-14), in Jesus' call to Peter and his colleagues (Matthew 4:17-22), in Christ's demand on those who desired to enter into God's Kingdom or serve Him (Mark 10:21; Luke 14:28-33) and in Paul's demonstration of loyalty to Christ (Philippians 3:7,8). **Second, focus on the way.** We are to follow the Lord without distraction: this demands focus. It is following the Lord diligently so we can be made fishermen; this implies focus on duty (Matthew 4:19). It is to offer up earthly securities and conveniences for the sake of Christ and His gospel (Mark 10:28-30). It is leaving behind the certainty of carnal living, the dead to bury the dead while we put

our attention on the proclamation of the gospel and doing so without looking back (Luke 9:57-62). It is focus on eternal life and its proclamation (John 20:21; I Timothy 6:11,12).

## THE SIGNIFICANCE OF RELATIONSHIPS

### Matthew 13:51,52

One key factor in Church Growth is the establishment and maintenance of meaningful relationships. When people get converted to the Lord, they generally do not come 'empty'; they come with a baggage; they bring some experience depending on their background. If we focus on developing relationships, we will discover people's difficulties or hindrances and help them overcome them. But we will also discover their talents or gifts and help them contribute to the growth of the Kingdom. It is a natural law that they who have been skilled in a significant, relevant area can readily find use in another. **"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old"** (Matthew 13:52). The leader or labourer who will achieve this must have his ears to the ground and seek to get near people. As a Church, we must not be closed or exclusive; an open, approachable and accommodating culture generally attracts others and enables them to quickly cross the natural barrier to participation.

### BUILDING BRIDGES

The phrase **"Woe unto you, scribes and Pharisees, hypocrites!"** occurs seven times in Matthew 23. The scribes and Pharisees are grouped together under this denunciation. If one would look at this, he could draw the wrong conclusion that these people were forever excluded from the Kingdom of God. In fact, the scribes were a powerful anti-gospel force, which opposed Jesus vehemently and persecuted the Early Church. But they were very skilled in the textual knowledge of the scriptures. The Lord could see beyond their fault into the treasure they would be to the gospel if they were instructed



into the Kingdom. Seeing possibilities in unlikely people, problematic relationships, offenders, etc., is crucial to building bridges. The initial followers of David, including Abiathar, were people laden with problems (I Samuel 22:1,2,20-23). Christ's disciples included a diversity of people from the lower class and others of questionable background like Matthew the publican. In fact, Jesus was nicknamed **"a winebibber, a friend of publicans and sinners"** (Luke 7:34). He was a Bridge-builder, **"For the Son of man is come to seek and to save that which was lost"** (Luke 19:10). Paul sought runaway slave Onesimus, who later became very useful (Philemon 10-13; Colossians 4:7-9). Look beyond what you see in people. Look by faith! And labour to bring the good will of God to pass in unlikely people.

### **NOBLE NETWORKING**

Treasure every contact. Even an unlikely person can turn out to be important to your victory or success. Pay the price to establish and maintain useful relationships; they may lead to future advantages. Joseph looked beyond his interest to serve the servants of Pharaoh (Genesis 40:1-8). David saw something in an abandoned servant, fed him and nursed him to life and this turned to be a decisive factor in his victory (I Samuel 30:11-18). Also, he opened up to potential helpers even when the danger of betrayal was there (I Chronicles 12:16-18,22). No wonder God eventually enlarged his coast! Ezra sent to secure teachers for the house of God when he could have gone selfishly ahead as the 'main man' in his ministry to Israel (Ezra 8:15-20). Barnabas took the time to integrate Paul into the community of disciples while others were afraid of him (Acts 9:26-28; 11:25,26). What Paul eventually became, we all are witnesses. And he in turn stretched his hands to people like Timothy, Silas, Epaphroditus and a host of others. Ours must be a networking team and not an executive club of secluded ministers.

### **SECURING SYNERGY**

Synergy is combined or cooperative action or force. It is the mentality of making one plus one greater than two. It is looking for talents

in others, especially complementary talents, whereby partnership is secured and more emphasised rather than superior-subordinate relationship. Here the emphasis is on what someone brings into the team rather than his age, race, rank and so on. We focus on expansion not exclusion, on integration rather than differentiation. That is what easily binds the young to the old, the newcomer to the old-timer, and the freshman to the experienced. To do this, you must be willing to stoop down and discover what others can add to the ministry. **“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others”** (Philippians 2:3,4). It is practical demonstration of seeking for the skills of an instructed scribe. If Barnabas had used the rule of seniority, Saul of Tarsus might not have had an environment to function especially in the early days of his Christian life. Similarly, Jonathan recognised the call of God in David, and though he was the prince and contrary to the possessive, exclusive and jealous attitude of Saul his father, he stripped himself of all symbols of royalty in David’s favour (I Samuel 18:1-4; 20:30-32; 23:15-18). Jonathan was more concerned with the qualities of David and his contribution to the Lord’s battle than anything else. The work of God is large and those who build useful synergies will succeed therein. **“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”** (II Timothy 2:2).

## **FOLLOW-UP DECISIONS AND ACTIONS**

Take a few moments to pen down what you will do in the coming days and weeks:

<b>No</b>	<b>ACTION</b>	<b>DUE DATE</b>	<b>CHECK</b>
1			
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5			
6			
7			

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