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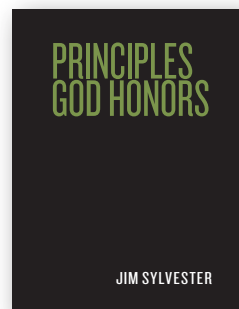


## MINISTRY PRINCIPLES GOD HONORS

### PRINCIPLES GOD HONORS JIM SYLVESTER

Jim Sylvester served on staff with Campus Crusade for nearly 35 years. While never formally published he did put his thoughts on ministry and discipleship into a book entitled "Principles God Honors."

PRINCIPLES GOD HONORS



**PRINCIPLES  
GOD  
HONORS**

**By Jim Sylvester**

# PRINCIPLES GOD HONORS

## Principles of Healthy Movement Building

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## Introduction

### THE LORD, THE WORD AND THE WORLD

About sixty-five of us sat huddled together in a poorly lit, cold room in what was affectionately called the “Lighthouse”. It was called the “Lighthouse” because from this small bungalow in Tirana the light of the gospel was going forth with great strength throughout Albania. We were listening to Don Mansfield, the Country Director for Albania, share with us how God had opened Albania. To us it was like he was reading from the book of Acts.

The conditions were most difficult in this special land. At least twice a night the power went out. Poor wiring and more importantly the whole electrical system in Tirana, the capital city, was not set up for the increased demands for electric current. The water was on for only two hours a day. The stove in the kitchen heated homes. Space heaters went off when power failed or they overloaded the circuits. Indoor plumbing was poorly set up and almost all the homes at this time had squatty potties. Phones? Maybe one per 100 households existed. Albania was the poorest of the poor in all of Europe. Yet we were thrilled to be here among these dear people.

We had seen God use us to lead nearly 300 people, mostly college students to Christ over the last fourteen days. We had been doing follow up with the vast majority of these new believers for three to four hours a day for nearly a week. I recall sitting in a room talking first to 20 young men which grew to 35, and then even more, sharing the gospel once, twice and then a third time for clarification and to include newcomers. That took nearly two hours. For the next two hours they asked the most penetrating and sincere questions. Our answers from the Christian message pictured love and grace. This was quite the contrast compared to Islam and its legalism. Even we saw the freshness of our message. It seemed that every illustration about justification by faith that I ever learned was meant for this moment. They came to life here. Slowly over that four-hour period the young men that Jesus was drawing to Himself filtered forward through the pack. They formed a tight circle inches from my face of between 4-8 men. The others filtered out to the balcony to talk or smoke a cigarette. When I asked these young men if they would like to take Jesus as their Lord and Savior, four of them said yes, and met me for follow up for each of the seven days that followed. They brought their best friends to meet me and they also came to Christ. During those sixteen days of my first trip to Albania, Sali, my Albanian ministry partner, and I had the privilege of seeing 86 students trust Christ, something that obviously only the Lord could make happen.

No wonder we were sitting on the edge of our chairs with chill bumps all over us as Don shared the story of the opening of Albania. Albania had been the most closed country in the world. Enver Hoja the most cruel and determined communist dictator had declared it an atheist state. Punishment was swift and severe. Hoja distanced Albania from Communist China and the Soviet Union because they were too lax in their application of communist doctrine. A few years after the death of this man the government collapsed during a student rebellion ending the last of Eastern Europe’s Iron Curtain

countries. Don explained how he was one of the first 50 outsiders to get a visa into the country after 47 years of total isolation. He and a friend on their third day in country were walking the beach near Durres along the Adriatic Sea. They passed three Albanian men who greeted them and started a conversation. Eventually the men asked Don what his occupation was. Don responded as he always does, " I have the best job in the world. I get to tell people how they can be sure they are going to heaven and how they can have a personal friendship with God through Jesus Christ. The men turned to one another and exclaimed, " Was it not five minutes ago we were saying to each other how we would like someone to tell us about Jesus?" They had recently found, washed up on the beach, a plastic bag with a Bible in it. Being such a closed country, Operation Mobilization would bring a boat to the edge of Albanian waters, 12 miles off shore. They would take a sealable ziplock bag, drop a small New Testament into the bag, blow air into the bag, close it, and toss it into the sea, trusting the Lord and the current to take it to land and get the Word of God to an Albanian. All three of these men trusted Christ. One became a very valuable contact to introduce Don to key individuals who made it possible to share the Jesus film in the capital city of Tirana. I believe this same man later joined the staff of OM.

The night of the Jesus film more than 5,000 people showed up to the Palace of Congress, the pyramid shaped center of communist rulings in the middle of the city. A place where many believers were sentenced and many damaging laws were passed now became a theater where people would see the film "Jesus". As the Master of Ceremonies introduced the film he expressed, " Tonight in this very symbolic place we will hear Jesus speak to us in our own dear sweet language, "Shqip". As he spoke these words people cheered, they gasped and they wept. Better than a thousand came to Christ that night and doors were opened wide. That spring we sent a team of sixteen Americans over spring break to the University of Tirana, a most strategic place where the best minds from all across this land come to study and prepare for leadership in their society. Hundreds came to Christ. This led to an Albanian summer project where the new believers were followed up and trained. A short-term team of eight made up of recent graduates and two staff members came that fall to begin the movement on the campus. Albania is a wonderfully beautiful picture of God's power and presence. It is a place where people have stepped out in faith. Today it is surrounded by many political problems, yet the believers there are on the cutting edge of faith. Being such fresh, untouched ground it did not have bad doctrine to overcome. New believers were raised on "justification by faith". They live in the security of their salvation. The atmosphere there is rich in love and grace. Albanians did not have distractions like TV or all the clutter of materialism. The new believers became extraordinary students of the Word. God has worked mightily there. Presently there are fulltime Albanian staff leading the movements on their campuses. Missionaries bring the Jesus film and the gospel into the villages and, at this writing, almost the whole country, 80%, has been reached for Christ. Is it not fascinating to know that God raised up a people so faithful and prepared to serve Him when hundreds of thousands of Kosovo refugees fled the Serb Army into Albania? Albanian believers were everywhere ministering to the needs and sharing a message of hope with these refugees. Knowing that God desires to work like this and that He has used college students around the world who have seen Him move causes me to long to see Him move again and again to bring glory to Himself. The Lord honors Himself and His Word. There are Biblical principles on display throughout Albania and other student ministries throughout the world. If you hunger for this as well, I invite you to read this book.

## **The Soul of My Formative Years**

I will never forget my formative years as a student at Bowling Green State University. They are memorable because God was evident and real in the midst of my life and in the lives of my fellow students involved in Campus Crusade for Christ. To us, the Lord was present. He was real. We served the living God.

I grew up Spiritually during college in an atmosphere where students stepped out in faith and saw the Lord work continuously. They regularly took risks and trusted Him to change hearts, to raise

money, to draw people to Himself, and to help in sharing their faith in Christ with others. These were wonderful experiences for me to watch and participate in as a growing new believer.

I got to see how God's Word was our pursuit. It was the basis on which we acted and moved. We were taking God up on His promises and because of this, the Scriptures were fresh and descriptive of our daily experiences. There was an expectation that God would honor His promises, and He did. An expectation that God would answer prayer and fulfill prophecy. We actually expected that the Lord would come back, no question, before the end of the decade. Obviously, He didn't return, but we lived in the anticipation of that. I can not help but feel that was healthy.

Because we saw Him draw people to Himself, we lived with the constant assurance that God was continually acting and moving, even in present day history. Early in my experience I remember walking into a fraternity and seeing God open the hearts of men right before my eyes. I watched our movement grow from 50 students to 150 students in just over five months. The floor of our meeting room was virtually covered with people. We were hanging out of the doorways. Because of this, we moved into a larger room and later that same year, we moved into a third, still larger room that we filled up as well.

A key to this growth was our understanding that Campus Crusade for Christ at Bowling Green was a *movement*. We enjoyed our times together as a group of believers. We met to encourage each other and grow in our faith. While gathering together was a need for our development, our main objective as a movement was to reach the campus for Christ. We wanted to see the Lord draw people to Himself. This gave us a sense of purpose and direction. We were outwardly focused. Our objectives influenced our activities and meetings and were the framework around which we planned our year.

A group of believers who are stagnant and don't see people coming to Christ is like a Family that has not had a birth for decades. It's sad. It's not healthy. It's not right. But a body of believers who are seeing the vitality and life of new people being regularly added to the faith are blessed indeed. Witnessing a birth into the family of God is awe-inspiring. The individual is brought into the freshness of life everlasting. Their enthusiasm for the precious new truths they are learning add vitality and joy to a community of believers.

As I have reflected upon the growth of that first movement at Bowling Green, I have come to believe that God blessed us because we held as most important some of the things that He honors. I have since seen where ever I have observed a work of God that these principles mark the difference between a healthy work and one that is not. God has also used these things in my life and ministry and is why I want to write about them. They are transferable principles that work in most situations. And there is a context in which they take place, a heart if you will a foundation. I want to begin by explaining three foundational ideas. They are the groundwork that must be laid to build a solid movement that God honors. They are the context for ministry. The three very vital platforms are:

1. The Lord as our center.
2. The Word as our foundation.
3. The world as our scope.

## **THE LORD AS OUR CENTER**

When my wife Jan and I first joined the staff of Campus Crusade for Christ we lived with my parents as we developed our support team. One afternoon some young Jehovah's Witnesses came to our house. My father and I sat with them in our living room and tried to reason with them from the Scriptures. We ended up going back and forth through various passages in God's word. We strongly disagreed with them in their understanding of the Bible. They mishandled their translation of the Greek. They rejected the doctrine of justification by faith. They were works oriented in their

understanding of salvation. But, you know, the most grieving part about the whole conversation was their low view of our Savior. They misunderstood the person of God the Son. It was sad.

This demeaning view of Jesus concerned me, but I was not the most polite person about it. My father was far more polite and gracious to them than I was. In fact, when they were about to leave my father said, "God bless you". I of course, trying to be very Biblical in the situation said, "Well, I don't want God to bless them and in addition to that, I trust that God won't bless them!" It was not the most Christ-like statement that I could have made! Unfortunately, my harsh words stemmed from the fact that I was frustrated with them, and I was angry with myself for not being able to convince them of Christ's Deity.

So following that episode, I did a study of the Scriptures from cover to cover on the person of Christ. I wanted to gain the ability to demonstrate and readily defend who the Son is from the Scriptures. I decided I was going to underline in purple every Bible verse that related to the deity of Christ, or His relationship within the Triunity. I wanted to locate a defense from every book in the Bible that Jesus was indeed God.

It was a marvelous time of studying the Scriptures for myself. I think it was during this time that the person of God the Son captivated me. Through God's Word, I saw His power, His role as creator, and His awesome love. I was struck by passages like chapter 1 of the book of Revelation in which the everlasting, incarnate Christ is pictured in all of His glory speaking face to face with John the apostle. I learned from Colossians 1 and 2, and Hebrews 1 that Christ is preeminent, or higher than all others are, and that in Him all the fullness of Deity dwells in bodily form. Finally, I studied John 1, where Christ is seen as God's eternal revelation. These passages are rich. They were important in my development as a believer and my growth in the ability to see the Lord for who He is. I suppose that during this time, I developed a belief that if I could just help people see Christ, they would fall in love with Him.

There is a verse in John where Jesus says, "If I am lifted up from the earth, I will draw all men to Myself" (John 12:32). As the next verse indicates, Jesus was referring to His death on the cross. As He suffered and paid for all of our sin, He would draw people to Himself. I also believe that if Christ is seen for who He is (and surely that involves what He has accomplished), if He is lifted up, then people will be drawn to Him. How could they resist Him?

There are people I have met during my life who seem to shine with the love of Christ. For example, when Jan and I first joined the staff of Campus Crusade for Christ we had the chance to meet the President and founder of our movement, Dr. Bill Bright. One evening during our training, he invited all of the new staff members to his home. While Jan and I were walking there we suddenly realized that we were lost. As it turned out, we arrived about 10 minutes late. Dr. Bright was standing in front of the door addressing about 40 of the staff members as a group. We were embarrassed and sheepishly knocked on the door. Dr. Bright himself answered it and said, "Yes?"

"Dr. Bright," Jan said, "we got lost."

Dr. Bright just smiled and cleverly responded, "Well dear, all of us like sheep have gone astray," then very graciously let us in.

Red faced, we sat down among our peers to listen as Dr. Bright talked about his love for the Lord, his heart for the world, and the things he was believing God to bring to pass. I remember walking away from that meeting and saying to Janet, "Wow honey, I am really attracted to that man. I have a deep affection for the things that the Lord has placed on his heart and who he is." I wondered about this, and as we walked a little further, it came to me. "I know why I love that man." I said, "I love him because I see my Savior in his life and how can I help but be attracted to the Lord Jesus Christ in him?"

Much of my heart's desire in ministry is that people would see the Lord and be attracted to Him. If by God's grace they could see Him in my life, what an honor that would be. But, even more so, my hope

is that He would be lifted up to draw honor and glory to Himself. He is by far and away, without a question, the most attractive One in all Creation. It is He that we have to offer.

At a recent meeting of student leaders at The Ohio State University, I asked the question, "What attracts you to Jesus?" Answers to the question just burst forth. The students had to be cut off after 15 minutes of unstoppable expressions. Here are some of their answers: "Jesus is pure. He is holy. He is passionate about me. He loves us in such a way that He shed tears and blood because of us. In a world of relativity, He offers truth. He is truth. He listens to me. He pursues me. He is gracious. He is solid ground. He is valid. He conquered death. He only has good for us. He would never do anything harmful or evil. He is making a wonderful place in Heaven just for me. He wants to be my closest friend." As we finished, the students and I were impressed with the fact we were drawn to Christ. Our hearts longed for others to see Him and know Him. We wanted to tell others about our most attractive Lord.

Oh that we would lift Jesus up! Lift Him in ways that speak of His glory as revealed in the epistles, show Him revealing His wonderful appealing character in the gospels, and expound on His names. If we do, He will draw people to Himself. He needs to be the center of our attention and the focus of what we teach and communicate. All we do needs to be flavored by Him and reflect Him. When that is the case, we have laid a solid foundation in terms of building a movement.

## **THE WORD AS OUR FOUNDATION**

My former pastor, Jim Custer, of the Grace Brethren church in Columbus, Ohio, is truly a model for me. His abilities as a teacher and as an expositor of the Scriptures have built me up, encouraged me, and clarified my view of the Word. But something else about Jim has been motivating to me. Jim has a wonderful holistic grasp of the Scriptures. As he stands in the pulpit or as we converse over lunch, I sense that he has an overall understanding of God's Word. He has the whole context of the Word at the fingertips of his mind. He knows the Scriptures so well. He has a real sense of the whole flow of the Word of God.

That ability in the Scriptures is a desire that I have for my own life. When I finally started to grow as a Christian my last year in school, I was encouraged to read through the entire Bible. In my first year as a young believer, I read through both the Old and the New Testaments several times. Later, one of my goals was to have a sense of the flow of the Word of God. I wanted a holistic understanding of where the Scriptures were coming from and how passages were interrelated. Because of this desire to know the Scriptures as a whole, I began the practice of color-coding. Trust me I know there are multitude of ways to gain this holistic understanding I am talking about. For me this was a simple and practical approach.

You may recall, my color coding initially began with underlining everything that related to the Deity of Christ in purple. When I saw how this brought out the preeminence of Christ throughout my Bible, I added other subjects that I wanted to emphasize as well. I hoped to try to personally systematize my Bible and get a feel for all the basic doctrines. I ended up with 18 different colors representing various doctrines or subjects that I saw flowing through the Scriptures. They are doctrines such as the attributes of God, the person and work of the Father, the person and work of the Holy Spirit, positional truth, salvation, the second coming, Messianic prophecy, enemies of the faith, as well as others. Outlining these subjects in a systematic format the way I have done may not fit every persons learning style, but it has helped hundreds to study the flow of the scriptures better. That is the call the Lord has for us from 2 Tim.2:15 "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the Word of truth".

As I have color coded, I have seen my own ability to examine and handle God's word Increase. My goal is to someday be able to think through the entire New Testament and maybe by God's grace, the

whole Bible. By thinking through I mean that I want the ability to summarize in my mind the flow and content of each and every paragraph throughout the whole New Testament.

My guess is that if you recall the people who have been most influential in your life, you will come up with men and women who have a real knowledge and love of the Scriptures. I believe that spiritual movements have little trouble attracting students when they emphasize building men and women up in their knowledge of the Bible. Christians crave a place where there is a real emphasis on knowing the Word of God. They also love being around men and women of the Word.

I remember a Campus Crusade for Christ staff woman whose name is Pat Halverson. She was nicknamed "Bible Breath" by her students. She was practically a walking concordance, and she built women of the Word, women of conviction who loved the Scriptures. Leaders like this provide a vital foundation for any movement. Campus ministries need staff members and students who are solid in their understanding of God's Word.

One of the chief themes running throughout Paul's second letter to Timothy is his encouragement to study the Word of God. Paul says "Evil men and impostors will proceed from bad to worse, deceiving and being deceived." Why are they so easily deceived and why do they deceive? It is because they don't know God's Word, because they distort the Scriptures, and because they move away from the teaching of the Scriptures. But Paul's encouragement to Timothy was,

"You however, continue in the things you have learned and become convinced of All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness that the man of God may be adequate, equipped for every good work (2 Timothy 3:13-17).

I am convinced that God will honor ministries that have the Word of God opened continuously and that operate according to His Word. As we live out the principles of the Scriptures, and are gripped with the things that are on God's heart, then God will bless us. Just as He promised Joshua in Joshua 1:8, He will cause us to be successful in the things to which He is calling us. We cannot take that lightly. We need to recognize the Word of God as a critical foundation within the many principles of movement building.

There is also a real need to establish people in doctrine. Doctrine does not have to be boring. A thorough understanding of doctrine allows us to step out in faith, as we trust God to be true to His Word. Therefore we need to have movements in which the Word of God is taught, not randomly, but systematically. It is vitally important for us, as Christians, to know and defend God's truth and what He has made true about us as believers.

The first retreat that I went to with Campus Crusade for Christ Josh McDowell was the speaker. I listened and took notes as Josh took us through the first eight chapters of Romans. I came away from that conference with a strong new understanding of the doctrine of justification by faith and how that led to comprehending positional truths. What a foundation that was! What a strengthening of my faith! What a privilege it was to finally understand that my salvation rested on Christ's finished work on the cross, not on my performance. Understanding that my salvation was secure laid a solid foundation for me as a young Christian.

After that retreat, I was able to take risks with confidence, knowing that even if I failed, my position in Christ was secure. By growing in the strengths of my doctrinal understanding, I more readily lived out the duties of my faith. Now that I understood salvation I was far more eager to share my faith. Believing that as a son of the King I had the power of Christ's resurrection I was able to confidently speak before non-Christian fraternity men. Understanding that I am a joint heir with Christ enabled me to trust God for the financial resources needed to be in the service of the King.

Providing grounding in doctrine before emphasizing duty is a pattern I see in Scripture again and again. For example, Paul in the first few chapters of Ephesians and Colossians initially establishes

doctrines, and then in the next few chapters of each book he applies them and calls us to live out the truths of our faith. The first eleven chapters of the book of Romans are also doctrinal. Finally, in chapter twelve, Paul arrives at the great "therefore," with instructions for how we should then live.

Doctrine leads to duty. We often tell our people they need to do certain things like have a personal devotional time with God, or maintain Christ as their first love, before we have thoroughly shown them the One who is worthy of their time and love. We need to first establish them in doctrinal truths. As students are strengthened in these truths, they can then walk by faith and achieve what they are called to do. They will live out the full depth of commitment that is possible for them when they know who they are in Christ. They will take risks in evangelism believing that God will open doors and provide them with the power to be witnesses. They will trust their Lord to provide the financial resources to get them to wherever He calls them throughout the world. We can call men and women to great things when we have established them in the doctrines of the faith.

## **THE WORLD AS OUR SCOPE**

The third context in which we see healthy movements built is remembering the world as our scope. We build students up in their faith and as people with the idea that we are developing laborers to help reach the world for Christ.

I remember when I first realized the worldwide scope of our Lord's eternal plan. It was in June of 1972, when I attended a conference called "Explo 72." More than 80,000 believers had gathered in Dallas to talk about evangelism, reaching our country, and reaching the world. We spent an evening in the Cotton Bowl stadium and Dr. Billy Graham spoke to us. We saw thousands of students and adults come to faith in Christ as their Savior that evening. We also sang great songs to our Lord. Hearing so many voices lifted up in praise to our Father was incredible. The influence of that evening in my life was profound. I realized that the cause of Christ was global bigger than I could have imagined. I was a part of something that was obviously of God.

We also broke into smaller conferences. In these meetings, we got to hear from individuals like Brother Andrew and Paul Little. These were men who really had a heart for and knowledge of evangelism. Brother Andrew was at that time just beginning to smuggle Bibles into the former communist world then known as the Iron Curtain. He described the beginning stages of what God was doing to open doors for ministry in the Soviet Union and Eastern Europe. Paul Little spoke to us about the profound reasonableness of our faith to answer the questions of any lost soul.

The conference was a powerful and motivating atmosphere. I was with men and women who were shooting for nothing less than reaching the world for Christ and I wanted to be a part of that. I am convinced that we need to lead our movements in light of God's ultimate goal of bringing Christ to "every tribe tongue and nation" (Rev. 7:9). Reaching a campus for Christ is a great goal and motivation, but we must not stop here. We glorify Christ as we keep His love for the world before our eyes. We should reach campuses with the goal of reaching the world for Christ.

When I was directing the movement at Ohio State and walked into a freshmen dorm with a staff member or student, we walked in with the belief that that dorm held not only lost students, but also potential laborers. He may not have been won to Christ yet; he may have even been an atheist. But we believed that there were in that dorm and on that campus, men and women who would be disciples and laborers, who would ultimately take the gospel to the world. That is one key reason why we were on the college campus at OSU to reach the world.

I also kept in mind that if we could build a movement at Ohio State University to reach that campus with the gospel, then we could also build movements on campuses in the Republic of Georgia, Albania, China, or Africa. So I taught my students then and I teach my students now, about evangelism, discipleship and movements, always focusing on the goal of reaching the world.

## **Lifetime Laborers**

There are steps that each Christian must complete to become a world laborer. First, they must take ownership of the gospel. By this I mean that they must come to have a burden for those around them, and for the lost of the world. They possess the skills to share the gospel on their own. A further step is that they involve others in evangelism, one way is by taking them sharing. Another growth step is developing students who think of themselves as laborers, they take others to do evangelism, many of these are able to lead Bible studies and lead other students. The last step is that they desire to be disciple-makers: those who can buildup others in their faith who will be able to build into still others. Each of these steps is needed to develop a person with a heart for the world.

I have asked students at Ohio State how they became burdened for the world. They often say something as simple as "someone trusted Christ with me." Other students' eyes were opened by seeing the longing in the heart of a peer as they heard that person talk about a Country they had visited. For others, it was actually going overseas and seeing firsthand a country's needs as well as their response to the gospel. Again and again, I've seen that students caught a vision for the world every bit as much as they were taught to have a vision for the world.

It is wonderful to take our students overseas with us on Campus Crusade for Christ Summer Mission Projects, Spring Break Evangelism Conferences, or International yearlong mission projects and see them realize that God is using them. They are never the same. They come back and talk to their fellow students about what God did, and they do a wonderful job of imparting vision to their fellow students. What we are doing on the college campus is critical. It is eternally significant. As we are reaching campuses it gives us the platform for reaching the world. Our goal is possible because it is not only our Lord's aim but also His promise. God's heart desire is that all have the opportunity to know Him (2 Pet.3:9; Rev.5:9; 2Tim.4:17; 2Cor.2:14;).

For me to not believe the Lord for the world means that I miss the God's heart desires that all have the opportunity to know Him. I also miss the grandeur of His person. God is big enough to reach the whole world with the good news.

The Christian life is a balance of many areas. When we share the gospel, we do so with the idea that this is a step in reaching the world. This is a healthy context in which to raise up a movement. In Luke 12:48 Jesus said, "To whom much is given, much is required". We in the USA have been given much; therefore it is very appropriate for us to see ourselves not only as equipped but also as responsible to take the gospel to the world.

The health of our movements flows from these three principles: *the Lord must be our center, the Word must be our foundation, and the world must be our scope.* With these established as our groundwork, we are ready to move on to some principles of movement building, starting with the motives and principles of operation that God honors.

## Section 2

### Chapter 1

#### THE FIVE TRUTHS THAT GOD HONORS

If you find a perfect church don't join it you'll ruin it. An all to true statement we have all heard, but just suppose for the sake of illustration, that Jesus was the Pastor! I know that we are His Church. He dwells in our midst and so is our Chief Shepherd. He indwells us and those who pastor are doing so as His representatives. For the sake of illustration imagine with me we are in the first century and Jesus literally is the pastor a local church. Would you be interested in joining? Consider what would it be like to be in a believing community if Jesus Himself were the Pastor/Shepherd? Imagine how wonderful it would be to experience the health and vitality of that body of believers who were growing under the direct ministry of our Lord. Envision what it would be like to hear Him teach the Word. I would love to be a part of His vision and sense the great purpose such a congregation would possess. Wouldn't it be marvelous to receive and give the grace and love that the Lord Himself would be expressing? A breathtaking atmosphere of faith would exist. The potential for honoring the Living God would certainly capture our hearts. Seeing God move to honor Himself would fill our hearts with awe and satisfy our souls deeply. But this would not be a struggle free experience. Far from it, for we would be in mortal combat with the evil one, breaching the gates of hell. Nevertheless the atmosphere of that community of believers, if Jesus were the shepherd, would be one where His people could thrive. I want from the depths of my soul for God to honor Himself, and for Him to be the shepherd. I believe He wants to create an atmosphere of ministry where this can take place through men and women He has called to leadership. This is possible and it is what I long to be part of.

My wife Jan and I have been on staff with Campus Crusade for Christ for over 25 years now. During this time, I have served as an Area Director. For twelve years I was responsible to oversee Campus Directors and their Associates within various states. Recently we have overseen five different Campus Directors in Ohio and also lead the campus ministry at Ohio State. Since then we have taken a role doing the same thing in California, Hawaii and Arizona.

After only a few years as an Area Director I began to notice similarities among healthy campuses. By healthy, I mean campus movements in which it was a pleasure for students to be involved. Enthusiasm was high, people felt encouraged, and very often these works were growing significantly.

I noticed while observing these thriving campus movements, five Biblical principles that were consistently valued among these campuses that God also honors. The title of this book comes from the principles that were identified while observing those successful ministries. There are five principles that God honors and five contrasting things that He ensures will fail. Because they are so vital, I want to apply these five Biblical truths to my own life. I also want them to be present within my leadership, and the leadership of those who work with me. If Jesus were leading a campus ministry I believe these five Biblical principles would be characteristic of His ministry.

We will be looking at these five principles more closely in the next few chapters. They are frankly very basic, Biblical truths. I am sure you already know them. As you read on, your response will probably be, "Well, of course that's true, these things are obvious." My hope is though, that by spelling these ideas out, I will be giving you a means to evaluate and emphasize these principles within your movements. These five things are that:

1. God honors Himself (His Word, His promises, His name), not man.
2. God honors grace, not performance for acceptance.

3. God honors faith, not human effort.
4. God honors love as a motive, not duty as a motive.
5. God honors vision, not purposeless activity.

If I bake a cake and want to see if it is done, I can stick a toothpick into the cake and pull it out. If the toothpick comes out clean as opposed to having gook on it, that part of the cake is done. If that is true throughout the pan, then the whole cake is finished and ready to come out of the oven. As I have observed ministries and movements, I am constantly poking around to see if the five principles that God honors are present and being encouraged. As you read on, I invite you to do a personal evaluation of your own ministry and see how things are in your area of the harvest.

## CHAPTER 1

# GOD HONORS HIMSELF, NOT MAN

"I am the LORD, that is my name. I will not give my glory to another, nor My praise to graven images."  
-Isaiah:42:8

If Jesus were shepherding a college ministry, I believe that His first goal would be to bring honor and glory to His Father. To Him, of course, only God deserves glory. God will only honor Himself, That being His Name, His word, and His promises. His intention is not to bring fame and glory to human beings; rather, His intention is to bring praise to Himself.

This is emphasized in the very first of the Ten Commandments when God said:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other god's before Me. You shall not worship them or serve them; for I, the Lord your God, am a jealous God. (Exodus 20:2-5)

This is a worthy goal: to bring God and God only all glory, honor and praise.

Jesus Himself said the purpose of His ministry was to glorify His Father. Whatever Jesus did, He did to His honor and glory. We see our Lord's heart in John 17:1-4. Here, we need to recognize that Jesus is the second person of the Triunity. With that in mind, read what He says.

These things Jesus spoke and lifting his eyes up to heaven He said, `Father, the hour has come, glorify thy Son that the Son may glorify Thee. I glorified Thee on the earth having accomplished the work which Thou hast given me to do. And now glorify Thou Me together with Thyself Father with The glory which I had with Thee before the world was. ( John 17:3)

That is also our calling. If Jesus brought glory to the Father in His earthly life, am I not to do the same? Who am I not to praise and worship and glorify the Father?

## God Honors His Name

In Isaiah 42:8, the Triune God speaks, He says, "I am the Lord, that is My name. I will not give My glory to another." Our goal should never be to bring other people or ourselves glory. When we cause people to think that we are the ones responsible for success, we sin because we steal glory that belongs alone to The Lord. In fact, I become nervous if I see myself or others taking glory or credit. I believe the success of a ministry will be short lived where man is taking the credit. God glorifies His name, not human names.

The heart of a Christian leader is most evident when he or she is caught in sin. If this happens, Godly men and women will repent, step out of ministry, and place themselves under proper Biblical discipline. As they repent and again follow God, they honor Him. Unfortunately, others are more concerned with their ministry than with honoring God. They refuse to repent or step down from leadership. When they do this they expose their true heart which is more concerned with self-glorification than with honoring their Father: "For where your treasure is there your heart will be also" (Luke 12:34).

The goal of honoring God is not always so black and white. I remember being grieved by people's comments about a summer mission project that I was leading. Their impression was that we felt we were God's gift to the world. Unfortunately, we projected some of this as the students and I shared about what we saw and did on our project. I am afraid our enthusiasm implied that we felt our project was really a cut above the rest.

This was serious and made me deeply sad: first, because it turned people off, and second, because it wasn't honoring to our Lord. It is not glorifying to boast that we have great and special things among ourselves. We really had to do some soul searching and change so that we didn't convey the wrong message. When God moves and acts in our midst it is wonderful, but we want that to reflect on Him, not on us.

My hope is that as students come away from my ministry, they will be awed with the Lord and His work among us. As I lead, I seek to keep in mind that "at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:10-11).

## **God Honors His Promises**

The Lord made a promise to Abraham and "since He could swear by no one greater, He swore by Himself" (Hebrews 6:13-18). God backs His promises with His own name and His own reputation. There is no integrity gap with the Lord. He always tells the truth. So we have confidence that the Lord will come through when we rest on His promises: "If we are faithless, He remains faithful, for He cannot deny Himself" (2 Timothy 2:13).

Therefore, as we pray we remember that there isn't a person on this planet that we can call on to bring answered prayer. God says, "Call to Me and I will answer you" (Jeremiah 33:3). So, we pray and wait for the answers that are sure to come.

Also when we plan our ministry, we remember that the "mind of a man plans his way but the Lord directs his steps" (Proverbs 16:9), and we ask for His guidance. When our ministry is hit with external opposition, we have faith that "God causes all things to work together for good" (Romans 8:28), and we rest in His promises. Before spending an afternoon sharing the gospel we remind ourselves that "The harvest is plentiful . . ." (Matthew 9:37), and we trust Him for results.

When we rely on God's promises rather than our own efforts, He gets the glory. God has staked His promises on His name. We can trust Him to be true to His own character.

## **GOD DOES NOT LET MEN TAKE HIS HONOR**

The Scriptures never state that God wants to bring glory and honor to us as human beings. Rather, the Bible teaches that if we humble ourselves under the mighty hand of God, He will exalt us in His way, in His time. But it's not for the purpose of bringing glory to the individual. The Lord criticized the unbelievers in John 5:41-44:

I do not receive glory from men, but I know you that you do not have the love of God in yourselves. I have come in my Father's name and you do not receive me; If another shall come in his own name, you will receive him. How can you believe when you seek the glory that is from one another and do not receive the glory that is from the one and only God?

Paul faced a similar situation with the Galatians. Some Judiazers had distorted the gospel. Rather than tell the truth of the gospel of justification by faith, the Judiazers wanted to be the ones sought for

approval and given attention. So, they added extra responsibilities and provisions to the gospel. Paul warns them against those men who want glory for themselves: "They (the Judiazers) eagerly seek you, not commendably, but they wish to shut you out in order that you may seek them", (Galatians 4:17). They wanted to make a name for themselves and to be recognized as the hot shots. But God is not in the business of honoring men. He will bring glory only to himself.

In response, Paul reminds the Galatians of the true gospel and how they first embraced it. In Galatians 4:16 he asks: "Have I therefore become your enemy by telling you the truth?" And in verse 19 he expresses his own heart by calling them "My children, with whom I am again in labor until Christ is formed in you." That's the heart and goal of someone who wants to honor and glorify the Lord. Paul wanted the Lord Jesus Christ to be lifted up.

## **What Does This Look Like?**

To help in this area, the staff team at Ohio State University and I identified certain characteristics that we wanted to be true of us as a team. We determined that our purpose and desire was to lift up the Lord. So, we regularly opened passages of Scripture where the glory of the Lord was described. We shared with students His names and the truths about His person. We spoke of Him and gave Him the credit for things that were accomplished. We wanted to point out the places where He was present in our ministry. We wanted our students to know that they were involved in something that was supernatural and that there was no way to humanly explain what we were a part of.

We also believed that we gave glory to the Lord by enjoying Him and obeying Him. Therefore, we concentrated on being fresh in our own relationship with God. We met with Him regularly, both alone and as a group. We also sought music for our worship times that magnified the Lord and drew people into his presence. I prayed many times that we would have the kind of worship that makes students feel like they are in the throne room of God in heaven. As we worshiped the Lord, we rested and reveled in His person. We ceased striving and sought to know that He is God. Worship is very critical and very important for a healthy body of believers.

Howard Hendricks, a noted Christian author and teacher, speaks of a time when one of his mentors sat him down and challenged him with the following. His teacher said, "You're going to have to decide at this point in life whether you are going to bring honor and glory to the Lord, or bring honor and glory to Howard Hendricks." Hendricks explains how deeply this impacted him. He made a purposeful decision not to bring honor or glory to men but rather to God. We also need to make this decision.

## **Questions for Discussion**

1. Evaluate your movement in light of Galatians 1:6-12.

What in your life indicates that you are seeking the favor of God?

Is there anything in your life that the Lord would point out where you are seeking the favor of men?

2. Let's stick that toothpick in the cake. Are there things you emphasize in your movement those which lead to glorifying the Lord as opposed to men?
3. Think of leaders or ministries that have excelled in the area of glorifying the Lord above men.

Why or how have they excelled?

How can you emulate them?

4. What are practical ways to decrease the emphasis on you or your ministry and contribute to His increase?

## Chapter 2

### God Honors Grace, Not Performance (or the Law)

". . .but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life."

-2 Corinthians 3:6

I was downstairs in my office, my wife Jan called down, "Jim you have a phone call". I picked up the receiver; the voice on the other end was my director Bill Wolfe. "Hey Jim, I'm here at the Bob Evans in Springfield, Ohio, I think you forgot our appointment." My heart sank. "Oh Bill, Oh Bill, I totally messed up", I pathetically whimpered. He was right I had forgotten the daylong meeting we had scheduled. I was supposed to have driven an hour to Springfield while he drove the lions share of two hours meet for 5-6 hours and talk about each of the 10 campuses in the Ohio Michigan area. These were of no small importance and I had stiffed the regional director of the entire Midwest. "Bill, please forgive me, I begged. I have wasted an entire day of your valuable time. I can leave right now and be there in an hour. "Sure I forgive you Jim, He very graciously replied, but that wouldn't give us the time I would like to have with you, so what would you think about next week - same time same place". He wouldn't even let me make next weeks meeting closer to his home. He never mentioned it again and never made me feel less in his eyes or as if he needed to guard against future failures from me. I experienced grace. I have been the one forgotten on appointments at times. I often tell this story to assure the offender that indeed I do forgive them. Most recently a young couple forgot a dinner appointment we had set up. A little traumatic for them, as I was their new Regional Director. As I shared my story I watched their countenance change, I could tell they felt understood and forgiven and that they knew our relationship had not been damaged. I am grateful to Bill for his model of grace.

If Jesus were a Campus Director, his ministry would operate entirely under grace because God honors grace as opposed to legalism. Jesus is the embodiment of grace and truth. Because of God's grace I can face the truth about my life. I can face my sin knowing His grace accepts me as I am. But by His grace He won't leave me as He found me. He will change me.

### Paul and the Gospel of Grace

Paul does a magnificent job of describing the difference between grace and the law in the book of Galatians. He wrote this letter in part to defend the gospel of Christ which had been distorted by those who wanted to add to it. Some Jewish believers were teaching that Christians were not justified by faith in Christ alone but also by strict obedience to the Jewish Laws. This distortion of the gospel was so far reaching that even the Apostle Peter and Barnabas were carried away by this hypocrisy.

At a meeting in Antioch, Paul called Peter on the carpet because Peter compromised grace and became a hypocrite. Peter had joined the Jewish portion of the church and separated from the Gentiles, implying the need to keep the Jewish Law as believers. In doing this, he was adding to the gospel by communicating that people are justified by obedience to the Jewish Law along with faith in Christ. Paul wrote to the Galatians that he confronted Peter with these words:

If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews, knowing that a man is not justified by the works of the Law but through faith in Christ Jesus since by the works of the Law shall no flesh be justified, for if righteousness comes through the Law then Christ died needlessly.

(Galatians 2:16-21)

Paul then asked the Galatians if they also had forgotten the true gospel:

You foolish Galatians! Who has bewitched you before whose eyes Jesus Christ was publicly portrayed as crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? (Galatians 3:1-2)

There have always been people who want to reduce Christian living or ministry to a set of rules and regulations. But as Paul reminds us, we were saved by grace, not by keeping the Law. In fact, we will never be able to keep the whole law. Moreover, by trying to keep it, we are focusing on the wrong thing.

### **Jesus and the Keepers of the Law**

Jesus Himself was deeply disturbed by those who heartlessly kept the Law at the expense of people. Several examples of this exist in the Gospels. A favorite of mine is in Luke 6:6-11 (see also Mark 3:1-6):

And it came about on another Sabbath that He entered the Synagogue and was teaching; and there was a man there whose right hand was withered. And the scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, in order that they might find reason to accuse Him. But He knew what they were thinking and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward. And Jesus said to them, "I ask you is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?" And after looking around at them all, He said to him, "Stretch out your hand!" And he did so and his hand was restored.

Here was our Lord, the minister of grace, among legalists. His heart must have been burdened and broken because they entirely missed the point of the Sabbath. The Lord provided the Sabbath to focus men's hearts and minds on His glory. He set aside time for us to rest and ponder things which are eternal. Yet man had turned all this into rigorous laws, rules to which they would tediously adhere regardless of their heart.

Note also that after Jesus restored the man's hand, the Pharisees went out and immediately began taking counsel with the Herodians as to how they might destroy Him. Not only did they misunderstand the whole purpose behind the commandments, but now they were plotting to kill Jesus for bringing a man back to full health.

Jesus said, "If the world hates you, you know that it has hated me before it hated you" (John 15:18). Therefore, don't be surprised if by presenting grace, you get a rough time from modern day "Pharisees." People who are under laws will always seek to bring others down to their level.

The hearts of the Pharisees were the opposite of our Lord's heart, which, as seen in the New Testament, is kind. At the core of His ministry was the idea of grace. If we reduce Christianity to following a set of rules then we can be sure that we have somehow missed the point.

### **Modern Day Law-Makers**

Both of these previous examples related to people who tried to keep the Jewish Law that God gave the Old Testament prophets. Thanks to Jesus' and Paul's teachings, Christians today rarely fall into that trap. However, don't think that we are out of danger yet. Somehow, even today, though we know

we are free from the old Jewish Law, we still find new "laws" to put ourselves under in order to "earn" rewards from God.

Because of this, it is vital to teach people that we have a covenant with God. He will honor His Word regardless of our failings. Contrast this with a contractual relationship in which, when one party fails to uphold his end of an agreement, the other party is relieved of all responsibilities.

I can easily illustrate this from my own personal walk with the Lord. For example, sometimes I fall into the trap of thinking that having daily "quiet times," I obligate the Lord to give me a good day or bless me. By believing this, I put myself under the Law and act as if the Lord were under a contract.

I also see this in raising financial support. Sometimes missionaries feel that if we jump through certain hoops, then God will bless our support. We think, "Perhaps there is something that God wants me to learn and when I learn it then God will raise my support." These are contracts that we unknowingly put God and ourselves under. We need to be solidly grounded in the truth that we are in a covenant relationship with God. We can't earn salvation, love, or even blessings.

### **People Under the Law**

None of us enjoy being with people who hover over us, waiting for us to fail. Certainly, we resent disapproval. We all want to please people who have authority over us. Our pride gets involved. When this happens, our tendency--rather than to reject legalism and live by grace--is to find acceptance by performance.

The law creeps into our lives. This is often because others place us under certain standards. You can probably remember someone in your life who relished correcting your every mistake. When that happens, I usually become tense and anticipate my own failure. When people scrutinize my every move, I become uncomfortable and if anything, I'm probably more prone to mistakes than I would be otherwise. This is because my mistakes become the focus.

Sometimes the source of performance in our life is not from others but from ourselves. We mentally create "phantom or super Christians" whose lives we want to live up to. The standard in my life could be that I hate to be wrong, that I have to have all the answers, or that I must witness without fail to everyone I meet. We put ourselves under a standard of performance without the help of anyone else.

When we live under the law, the result is often discouragement, disapproval and lack of initiative. I remember a period of months in which I felt so discouraged that I would do things I knew to be incorrect just to avoid conflict. My fear of being wrong was so great that I was reluctant to take any risks because I feared the consequences, even when I knew I was right. I remember driving with Jan and taking a left turn at her request that I knew to be wrong just because I did not want to discuss it and find out that I was mistaken. It was easier to live with the risk of someone else being wrong than my being wrong. Fear caused me to shrink back. I lacked confidence and creativity. As a result, I withdrew. I was leading poorly because I was under the law.

### **People Under Grace**

#### **In Salvation**

During my first year on staff I did a study on what happens to a person the moment one becomes a Christian and I discovered 40 of them. In this study I learned about the various things that are true about us because we are in Christ. For example, the moment that we are placed in Christ we become heirs with Him, we have victory over sin, and we are indwelt with the Holy Spirit. These things enable us to live within God's glory.

I would like to highlight two significant things I learned about my relationship with God from that study. First, that God has very high dreams and expectations for me because I am part of His royal family. Galatians 4:4-7 says

"God sent His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts crying 'Abba! Father!' Therefore, you are no longer a slave but a son, and if a son, then an heir through God."

I must remember that I have the wonderful distinction of being His son. Because of this, God has called us to very high standards. He wants us to live up to our Royal heritage.

Second, I learned that it is appropriate to think big and try to live up to those expectations. Since I am in Christ, I have the freedom to fail. I am acceptable to God through His grace, not through my performance. So, that is how I determine how I am living. How do I measure my acceptability in God's eyes? If I am Biblical, I measure it not on my achievements, but on God's gift of salvation.

### **In the Ministry**

The first step in living under grace in the ministry is understanding our position in Christ. After that, we must see those we lead as the Lord sees them. He holds high expectations while still giving them the freedom to fail.

#### *High Expectations*

Gracious people believe the best and this give others the freedom to be their best. Because we work with men and women of great value, we can believe that they have great things to contribute. We can expect our students to be outstanding.

I have heard people say, "You get what you inspect, not what you expect." I disagree. I think people live up to our expectations of them. If I expect people to fail, they will fail. If I assume they will give their best effort, I find they will. I find that students rise to challenges. If we give them ownership of a responsibility, they usually do far more than I ever anticipated.

Under gracious people, we are able to relax and be ourselves. We can be creative, "go for broke," take a chance, and be expressive. If we feel a sense of approval and expectancy, it is easier to try new ideas. I have found that students are tremendously creative. They have so much potential. Gracious leadership gives them room to excel.

#### *Freedom to fail*

Galatians 5:1 says "it was for freedom that Christ set us free." Why would God want us to be free rather than under the Law? A quick look at this chart which differentiates between the Law and Grace should clear up any questions.

#### **The Law**

- \* Demands success, controls us
- \* Binds us to our failures
- \* Judges us by our performance
  
- \* Laughs at our best efforts

#### **Grace**

- \* Gives us the freedom to fail
- \* Binds us to our position
- \* Values individuals over their performance
- \* Appreciates our best efforts

- \* Rejects us when we fail
- \* Focuses on behavior
- \* Plays to the old nature-self
- \* Punishes in anger

- \* Accepts us even when we fail
- \* Focuses on character
- \* Plays to our new nature
- \* Disciplines in love

Grace does not excuse us from our actions, nor is it the freedom from consequences. We always need to be honest, evaluate our failures, and grow from them. Grace is the freedom to fail but it is not freedom from failure.

### **An Example of Leading by Grace**

My dad was my little league coach. He firmly believed that kids play baseball not to build up the ego of a coach but to learn to enjoy baseball. Whenever the kids were up to bat my dad had a policy of "no-walking." Since this was not the 7th game of the World Series, there was going to be none of this crouching down and not swinging. They were there to play.

During the first few games of the season, a kid might swing and miss. My dad would say, "Hey great swing! That was nice and level, little guy! Way to go! Good cut, good eye!" Then the kid would swing and miss again and my dad would say "Hey you chose the right one to swing at! Way to go little buddy!" He'd strike out and you know what he would feel? Not that he failed, because what was emphasized was not that he failed, but that he was getting better. He couldn't wait to get up to bat again. The next time he was at bat, he might foul off a pitch and my dad would be right there yelling, "All right, you got a piece of it! Way to go!"

When the kid got home his parents would ask "How did you do?" And the kid would say, "Well, I fouled off two, but the coach was really pleased with my swing." At the next game, the kid might be thrown out at first but my dad would meet him at the base and say, "All right, you're getting better! Great swing, good job!"

"But Mr. Sylvester, we're losing".

"Oh no, no, no," my dad would say, "You're getting better."

When the kid got his first hit, you know where he'd look? He'd look at my dad. My dad came unglued when the kid grounded out. They could hardly wait to see what he'd do when they actually got a hit-- He'd give them a smile, and thumbs up, and a proud nod all the while as he was clapping.

I believe that this is the way Jesus would coach. And this is the way Jesus works in our lives.

On my Dad's teams we were better friends and had more fun than any team I knew of in the league. Our habit seemed to be that we'd lose our first two or three games, and then we won all the rest.

### **Ministry Under Grace**

So, how does this translate into principles by which we lead a ministry? There are four guidelines that I try to remember in this area.

#### 1. *Live by Principles, not Rules*

One application of this is to lift up principles as opposed to a law or a rule. Don't panic! I am not saying that there should never be any rules. What I am saying is that rules should not be the focus in a ministry. At the beginning of our Summer Mission Project, I tell our staff members that the Scriptures are our standard and we would rather call students to live by them than some rules that

we have made up. I prefer to lead in an environment in which the staff team model rather than dictate living for eternity.

For example, if a student is wearing clothes that are inappropriate, we might take them aside and discuss how clothes affect others. We would suggest that they dress modestly out of love for others (to prevent stumbling) and concern for our witness. We wouldn't want to simply say, "You broke a rule." Instead hold them to a Biblical truth.

We also don't have a "bedtime" for our students. It would be pretty easy to have a rule that "everybody needs to be in bed by a certain hour. I can understand the thinking behind that, but we want our students to live by their own convictions and choices. If there was something like a bedtime, then there would have to be consequences for breaking that standard. In that case, I have noticed again and again that penalties become the focus. That is not what we want.

## 2. *Focus on Character*

We want to focus on things that reflect inward growth rather than outward performance. We want students to have Biblical convictions and to develop their inward character because this is what grace encourages.

Therefore, when evening comes on Summer Project, we want students to keep quiet because they consider others who might need to sleep as more important than themselves. We also want them to consider the needs of our neighbors and the testimony that we have for our Savior. If we just make them follow rules, we hinder that thinking process. When the project is over, we want to be men and women of character, not a bunch of students who know the project rules but not how or why to live Godly lives.

## 3. *Create an Atmosphere of Acceptance*

We don't want to create an atmosphere where people feel they are being scrutinized. As a leader in Campus Crusade, I am free to make certain assumptions about Campus Crusade for Christ staff members and our committed students. People in ministry have often paid quite a price to be involved. They make sacrifices, they put up with others disappointment in them, they raise support, they may even put their personal dreams on the altar. If they will go through all that, I think that it is a good practice to assume that they are committed. We take it for granted that we can believe in them and not look over their shoulders wondering if they are going to make the right choices. They need to demonstrate the need for greater supervision. Of course, we want to help them develop, but there is an accepting attitude that I should assume as a leader in their lives. I thoroughly expect and believe that my staff have a heart for the right things.

Would I want to lead under any other atmosphere than what the Lord Himself would set? The atmosphere should say to my staff and students, "You have my favor. You are quality in our eyes. You cannot lose our approval. We love you. We accept you. You are under grace. You may fail, and we will hold you to biblical standards, but we want you to know that you are accepted. So, you can relax. You just enjoy being who God has made you. Be yourself."

## 4. *Accept That Things Will Be Messy*

Over time, we watch students mature and make wise decisions. They grow up not just by following rules but by developing Biblical convictions, and seeing their lives changed. It's great to watch. The only drawback is that this takes time. I have worked with people who, when things go wrong in the ministry, want to punish the wrong doers. This comes out of the false belief that, "since we are in

charge, things need to go right. We have to control situations and the best way to do that is to control the people involved and to punish." They end up looking to the past instead of the future.

I believe that this is a horrible practice. My reputation is not at stake with every situation. If things go bad, so what? The world won't fall apart if this fails. I constantly remind my staff that working with college students is messy and we have to be committed to living with messes. We are messy too. At Ohio State our weekly meeting was called Primetime. From the very beginning we wanted our students to be planning, running and participating up front in Primetime. Initially we found that our emcee was nervous when up front. He tried too hard with his humor. Skits and dramas were poorly rehearsed and often last minute. Testimonies or special music at times were not previewed so the testimonies turned out to long and not poignant. The special music wouldn't match the emphasis of the night. The lack of quality was not from indifferent hearts, but rather from lack of experience, not knowing what it took to make happen what they wanted and how wonderful the results would be when they had prepared adequately. They needed to be trusted and given the grace to try and at times fail. Over time and with some direction they figured it out. The energy the creativity and the ability to appeal to their fellow students was far beyond anything we as staff could have pulled off if we had felt the need to be high control.

In his book What's So Amazing About Grace?, Philip Yancy emphasizes that grace is Christianity's best gift to the world. He further explains that as we listen to Jesus' stories we keep waiting for "the catch which never comes" as God lavishes grace upon His people. Forgiveness, he says, loosens the strangle hold of guilt and frees someone to be transformed. I could not agree more. God honors grace. It reflects His Character. It frees His people to be what He has recreated them to be. It creates an atmosphere where we can breath deep of His love and forgiveness. The law binds. The law makes my failings the focus. Grace focuses me on the Lord.

### **Questions For Thought**

1. Again, let's stick the toothpick in. As you look at life and the movement you are leading, what is the atmosphere?
2. Are there things from this chapter that "struck home" with you?
3. In what ways do you need to give yourself grace?
4. When have you felt under the law or performance? What about that was inappropriate? What was self-induced?
5. When is it hardest for you to extend grace?
6. When have you most appreciated grace?
7. Who are leaders that have excelled in this area? What have they done to establish an atmosphere of grace? How can you implement their practices?

## CHAPTER 3

### God Honors Faith, Not Human Effort

For without faith it is impossible to please Him for those who come to God must believe that He is and that He is a rewarder of them that diligently seek Him.

-Hebrews 11:6

When Jan and I moved to California it was a very traumatic step of faith. We were leaving our friends and loved ones and our history with the ministries in the Midwest. We were leaving family, a special church, doctors, rich relationships with people with whom we had had the privilege of watching God work miraculously in our midst. We were moving to a place where I felt like a stranger. It was going to be terribly expensive to live here, adding to the emotional strain. If we stepped out in faith how would the Lord meet us? I would like to share with you a letter we sent to our team of friends and supporters.

#### **NEWSFLASH: MIRACLE IN CALIFORNIA HOUSING MARKET REPORTED**

We're just back from California and the housing market there is crazier than ever. Low interest rates and pent up desire to buy has created a buying frenzy and climbing prices. When we got off the plane on Friday, we met our real estate agent. In the entire area within range of our office she had just four homes to show us. Pretty depressing! She suggested that we might want to look at new homes, so she called to see if there were any lots left. When we inquired what the price was, we discovered that the price had gone up \$70,000. in the last two months. My whole body got sick. My heart sank. We had saved money for a whole year. It was just reduced to "no big deal" in a month of insane inflation in the housing market of California. Usually quite the man of faith, all I felt now was hopeless. I was fearful that I was dragging my family into the worst decision of my life. Pam, our real estate agent said, "Don't lose hope. I have prayed that the Lord has saved for us one place. I have seen the Lord provide for his people again and again in unique and wonderful ways. We only need one place. Here was a heart of faith. Her response bolstered my heart. So off we went to look at the four homes she had to show us. They were very small and yet quite expensive. We are leaving a home that we absolutely love and we couldn't even imagine paying twice as much for something that we don't even like.

There was one more home that she could show us. It was a little outside the area that we had hoped to be in, further away from the office and schools we had looked at. As we pulled in, we saw a nice neighborhood, attractive cul-de-sac with boys Danny's age playing outside. As we approached the house there was another agent inside with a client. We waited. When we walked in, there was a handful of business cards already on the dining room table. This house had only been on the market for less than 48 hours and over 30 agents had already been through the property. As we walked through, we thought, "Wow, this would be a perfect house for our family and our ministry!" It even had four bedrooms. We have been praying for an extra bedroom for guests and family to stay in. A prophet's room that we long for to enable us to entertain God's people in our home.

Our agent encouraged us that if we were interested we needed to act quickly. Knowing that apart from God it would never happen, we decided to make an offer that was considerably less than the asking price. We knew that we were giving all that we could, and trusted that the Lord would provide the house He desired for us to have.

The next morning, as Pam, met with the seller and his agent to present our offer, several people came knocking on the door to go through the house, and there were several calls for appointments. Pam, who is a wonderful sister in Christ, said, "I just prayed that the Lord would surround us and no one would distract the owner from considering this offer." Pam presented the owner with a letter from us telling about us and how we feel about his home along with our family picture. The seller and his

agent stepped into the garage to discuss our offer, but people began coming in through the garage because no one was answering the door. The owner came back in, expressing his frustration at all the commotion, and said, "I'll take your offer." He asked if he could keep the letter and picture of our family (which we hear was later circulated around the neighborhood). After signing the contract he said to Pam, "I really let you off easy on the price, didn't I?" "My clients have given all they have," she said, "But you have given too. You have done a good thing today, and it will come back to you from the Lord."

When Pam told us this, we were absolutely amazed! He could have easily made much more money. He could have gotten many bids and accepted the highest. What a special gift from the Lord! This house has everything that we had put on our wish list plus Jan's favorite color carpets the whole place. We are excited and humbled at God's incredible goodness to us. We still can't believe it. This is a special confirmation of the Lord's hand upon this move. We thought it was significant when our Columbus house sold to the first people who walked through it, but this was an obvious intervention of the Lord. Pam, our agent, was moved to tears by the Lord's goodness to us. Please rejoice with us over the Lord's gracious provision for us.

This trip was also very important for Michelle and Daniel. They had a wonderful time, and felt significantly involved in choosing their new home. Our new team had a party for us so our children could meet their children. New friends were made by everyone. It also didn't hurt that the sun shone every day and it was warm. We even spent a restful morning on a quiet beach where a baby sea lion crawled out of the ocean and greeted the children as they made a sand castle. That was exciting! God's hand seemed to be blessing in every way. I know that your prayers were a vital part of that. Needless to say, the trip was a great success, and will help all of us to make an easier transition to our new assignment.

This is a real step of faith for us, because we still have \$950. in monthly support to raise and we will start making payments on this house this summer. Please pray for the many details that must happen in the next two months. We must close on both houses, pack, move out, finish preparations for Ocean City, say "Good-bye" to friends and family, and head to Ocean City for the Summer Project by June 1<sup>st</sup>. Afterwards, we will head to California the end of July.

Thank you so much for your prayers, gifts and contributions that have helped us get closer to making this move and will enable us to continue to serve with you on the campuses of the Pacific Southwest. We so appreciate you! Serving with you, Jim and Jan Sylvester

We took our mustard seed of faith and stepped out in obedience. The Lord met us there in a specific and confirming way. God is all-powerful. I know that. What a thrill it is to step out in faith and experience the power of my precious Lord. Our Lord is loving and caring. I accept the truth of that statement. It is wonderfully endearing to be cared for by the Lord and to have His attributes become experience and not just remain mere theology.

As I spend time on the various campuses I oversee I always evaluate the ministry based on its view of God, the rewarder of faith. Stepping out in faith and trusting in the Lord is different from merely increasing our human effort. God honors those who trust Him, not those who try harder and harder. We can see this in how our Lord responds to faith as opposed to unbelief. If Jesus were the shepherd of a movement it would be a movement that was marked by acts of faith. A movement that together were trusting God for new and more opportunities to make Him known. A community of believers who were taking risks for the King of Kings. Believers who take the Lord by the hand and attempt to capture new ground by taking the gospel to yet one more person or place on campus.

Maybe an example or two would help here. We had planned a weeklong evangelistic thrust at West Chester State the first week back for winter classes. Monday night we had a film showing from evangelistic speaker Josh McDowell. It started snowing pretty hard about noon. By two o'clock that afternoon the University had cancelled the rest of the days classes. We were asking the Lord to show

Himself strong through these outreaches. We do not want to set a pattern of stopping our plans at the first sign of an obstacle. We decided to go forward and trust the Lord to bring it to pass. We would continue until the Lord confirmed that no film showing was going to take place. When I got to the room that the film was going to be shown the door was open and the lights were on. All the other classroom buildings in the area were dark. A young maintenance man was there. He gladly opened the film room and helped me load the projector. The heat was on the film was set. So we sent our students to each of the dorms on campus to announce that the film was still on. We packed the room. We were the best, the only choice for something to do on campus. Dozens indicated decisions for Christ that night.

In Ocean City we had scheduled an evangelistic outreach on the boardwalk in Atlantic City right in front of the Convention Center where they hold the Miss America Pageant. A tremendous amount of prayer and effort had gone into scheduling the band that was going to play. The permits that had to be approved, the housing for the band, each step along the way was a provision from the Lord. So when we woke up that morning to overcast skies and continual drizzle we were concerned. The whole project adopted a constant attitude of prayer. We truly prayed without ceasing all day. Our eyes were constantly on the heavens. About 5:00 p.m. the drizzle stopped but the skies still were gray. The City of Atlantic City cancelled their fourth of July fireworks that were scheduled that night at sundown about 9:00p.m. Our concert was scheduled for 8:00 p.m. I shared with our staff and students that we would go forward with the concert until we got to 8:00 p.m. and we were being rained upon. Then we would know that the Lord had cancelled the concert. We were setting up the equipment when the sun peaked out. The concert went off great we were the only thing to do on the Boardwalk. We got to share Christ through the concert and one on one with hundreds of people. Just to show us who was in control as we put the last piece off equipment away, the heavens opened and it poured!

In Matthew 8, there is a story about a centurion who amazed Jesus with his faith.

And when He had entered Capernaum, a centurion came to Him entreating Him and saying, "Lord, my servant is lying paralyzed at home suffering great pain,"

And He said to him, "I will come and heal him."

But the centurion answered and said, "Lord, I am not worthy for you to come under my roof, but just say the word, and my servant will be healed. For I too am a man under authority with soldiers under me; and I say to this one 'go' and he goes, and to another, 'to come' and he comes, and to my slave, 'do this' and he does it."

Now when Jesus heard this He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. and Jesus said to the centurion, "Go your way, let it be done to you as you have believed." And the servant was healed that very hour. (Matthew 8:5-13)

This man understood the nature of our Lord. He drew a parallel between his own ability to command troops and the Lord's ability to command all of creation. The centurion knew that whatever Jesus commanded would come to pass. Jesus said that He had not found such faith in all Israel. Our Lord's heart must have leapt at that man's faith.

Matthew 14 records Jesus' walking on water. Peter saw Him and said, "Lord, if it is you, command me to come to you on the water." Well the Lord didn't say, "Hey Peter, buddy, what are you thinking? I am the one that walks on water!" Instead, Jesus told Peter to "come" and Peter did. He got out of the boat and began to walk toward his master. Faith was instrumental in bringing about this miracle. In fact, Jesus reminded His disciples later in Matthew 17:20 that they only needed faith the size of a mustard seed to be able to move mountains.

### **The Peril of Unbelief**

Our Lord responds to faith. I think He receives great joy from watching His children step out in faith and speak about His faithfulness. Not surprisingly, then, Jesus also grieves at unbelief. In Matthew 6:30, 8:26 and 16:8, Jesus refers disappointedly to "men of little faith." Mark tells us that at one point He asked His disciples, "How is it that you have no faith?" (Mark 4:40).

You will no doubt remember that while walking on water Peter took his eyes off the Lord and began to sink. Immediately Jesus stretched out His hand to take hold of Peter saying "Oh you of little faith, why did you doubt?" (Matthew 14:31). It disappointed the Lord that in light of His love and power that Peter would doubt.

In ministry we sometimes hear people say, "Well, that can't work," "That's not a realistic expectation." "It's just not possible to see that happen." But this is not Godly thinking. Like Job, we need to be in the habit of inherently trusting our God who can do all things (Job 42:2). When that happens, we will not only see results and encourage others to trust in Him, but we will honor our Lord.

### **What is Faith?**

The name "Christian" was given to us by the world in order to mock us. This is similar to the Chinese calling Christians "Jesus men" or American believers being called "Bible Beaters," or "Jesus freaks." But God's names for us are wonderful. God refers to us throughout the Scriptures as His children (John 1:12), His beloved (Psalms 127:2), and even His friends (John 15:15). But in the Epistles, we are frequently called "believers." We need to think of ourselves habitually as believers.

We believe God. We believe He exists. We trust Him to save us. We are convinced that He hears and answers prayer. In Hebrews 11:1 and :6 we read "Faith is the assurance of things hoped for, the conviction of things not seen. And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him."

As God becomes more real to me, my faith grows. As I focus on who the Lord is and become more intimate with Him, my ability to trust God is more pronounced. The more I know Him, the more I am convinced of what He is like and of His ability and willingness to work.

We all know what human effort is, and we are raised in a world that implicitly trusts human effort. How different it is to trust God who blesses our work and brings good results! What does it mean to trust Him rather than ourselves? Does it mean that we stop trying? Stop working? Not usually. We still work, but our trust is in God, not in our efforts. It is a shift in our focus.

### **Faith vs. Works; A Poignant Lesson**

My first year as a Campus Director was at West Chester State College in Pennsylvania. It was an excellent year. We saw great growth. I think God honored our childlike faith. We didn't know enough not to trust the Lord and therefore we saw great things happen.

However, at the beginning of our second year Jan and I found ourselves barely going on campus a day and half a week because our financial support was very low and required time to raise the additional needed. There were other things were going poorly as well. We had lost our weekly meeting room; our Core Leaders were critical and proud, and people were leaving the movement. I wasn't able to jump in to give leadership and help make things happen as I wanted to. It didn't seem like anything was working out. I was frustrated.

When my area director came by to help he would say, "Well, this activity seems to be ineffective. That idea is not good. So, we changed our approach, redoubled our efforts and went at it again and again.

What seemed to happen was that everyone was working as hard as they could and blaming everyone else for our problems. We knew things were desperately wrong.

After a whole semester of struggling, I went to a conference for Summer Project Directors in Colorado. I was to lead a summer missions project and this conference was part of my training. Dave English was the National Director of Summer Projects. During a talk he gave on faith, he told a story that has radically changed my life.

One summer Dave and his summer project students set up a meeting to share about campus ministry with a church that was a little radical in its style expression he was uncomfortable with exposing his students to such a style. Dave planned to lead this group because he didn't want students in such a church without proper supervision and shepherding.

The day of the meeting he drove to a town about 20 miles away to get his car fixed. This was supposed to take about an hour so Dave went to get lunch and expected to come back to a fixed car. However, when he returned, his engine was lying out on the floor. The mechanic said "No problem, no problem. We'll have this fixed in no time." So Dave waited. But at 3:30 he was still looking at a disassembled car. He called the summer project house but no one answered, and he realized the students had already left for the church meeting without him.

I can just imagine what I would have said to myself in that situation. I would have thought, "Oh Jim, What an idiot you are! How could you let this happen?" Dave's response has deeply influenced me (even to this day). He simply thought, "Well, I guess I'll have to trust God with this." And he did. Things worked out fine. The students had a great meeting at the church and there were no problems.

This may be a simple lesson, but before I heard that talk, whenever I hit a difficult situation I would work harder and try harder to solve the problem. This idea was revolutionary: "Trust God! Don't try harder, just trust."

Many of our problems back on campus were related to unbelief. When things went wrong we tried to figure out whose fault it was or what went wrong. But the problem did not lie in our actions, it was in our hearts. We forgot that no matter how hard we tried, the results were ultimately up to God (1 Corinthians 3:1-7). We weren't trusting God. This is called sin.

All the outward stuff was fluff. What counts is faith, trusting in God. He delights to do the supernatural in response to our faith (see Luke 7:1-17 and 8:40-56). What counts to God is our believing Him, our trusting Him to act like Himself, and our remembering that God will always bring Himself glory.

### **Lesson Learned**

In the late '70s', Jan and I went to Utah to give leadership to three states in the Northwest. We heard people say, "Well, this is Utah. You know what this is; -Mormon land. " We told them that we had read the Scriptures from cover to cover and had never read anywhere that God had promised the Mormons the state of Utah--or for that matter any place else in the United States.

We had learned from experience that if we stepped out in faith, God would honor our trust in Him. So we tried things that people said couldn't work--but by God's grace they did! Students trusted God again and again to give success to our evangelistic outreaches, weekly meetings or Bible studies, and the Lord blessed them. We saw growing movements raised up in Utah, Montana and Idaho.

## **Unless The Lord Builds the House, They Labor in Vain Who Build it.**

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from me you can do nothing. (John 15:4 & 5)

I have found it extremely helpful in leading a ministry to trust God with the people I lead and habitually make each activity a faith activity. I want us to watch God work, to develop a walk of faith and to foster a sense of expectation together as a body. There are four things that I keep in mind as I plan a year or a staff meeting to keep us in the habit of trusting God.

### **1. Trust God Together**

It is not beneficial for me as the campus director to trust God alone. A healthy movement will trust God together as a body. This includes setting goals together so we all feel involved; regularly praying with each other for God to help us in our goal; stepping out in faith together and doing what we can to see it happen; giving regular progress reports; and celebrating results and answered prayer together. This fosters unity as we hope, pray and step out collectively for our common goals. It also brings glory to God as so many of His children see His faithfulness and as we celebrate His faithfulness as one body.

Kara stepped before the other student leaders at UC Santa Barbara and shared her heart about what she was believing the Lord for among the fraternities and sororities at UCSB. She was trusting the Lord to open doors in her house so that she could share Christ with the women of her sorority. She was asking the Lord to raise up a small group Bible study that she would lead in the Kappa Kappa Gamma house. She was trusting the Lord to give her and three of her friends contacts in the Greek system to share Christ hoping that Jesus would raise up in chapter after chapter new believers and men and women who would become Christ's ambassadors in this portion of campus. Another woman, JC, as she is called by her friends, shared how she longs for the Lord to begin a ministry among African Americans. Others talked about the dorms and still others shared their hearts for seeing God work in all ethnic groups. These different student leaders shared how they were together believing God for their campus. How they would be praying for each other and how together they would be stepping out in faith expecting that the Lord would bring to pass the things he had laid upon their hearts.

### **2. Trust God Specifically**

It is hard to know when God is answering prayer if all our prayers are generic. We often pray, "Bless this or bless that," but what does "bless" mean? It is much easier and fun to praise God for answers to specific prayer requests. Then we know without a doubt that God has moved in our midst. Therefore, whatever you request, be specific.

You can trust God that everyone in your Bible study will begin to establish daily "quiet times" with the Lord, or that your new believers will each share their faith once during the semester. You can ask Him for a consistent group of students to pray daily for the campus, or that He will bring Christians into the leadership of your campus administration. You can trust Him to share your faith with a number of people, or trust Him to open doors in a challenging area of campus such as a fraternity, sorority or athletic team.

"What was that?" You may wonder. "Did you say trust God for a NUMBER?" Yes, I did. I know that oftentimes people feel that numbers are impersonal. But, I have found that it is often extremely helpful to have something as specific as a number to aim for.

We all know what happened on the day of Pentecost. We know there was added to the church that day about 3,000 believers. How do we know this? Well, because God recorded that number for us so that we would be awed by and aware of what He did on that day. We know that 5,000 people were fed with five loaves and two fish because God told us those numbers to amaze us. There are three books in the Old Testament, Numbers and First and Second Chronicles, that illustrate that God does not have a problem calculating results.

I think that it is totally appropriate as well as Biblical to ask for numbers when we pray or, when they are not needed, to pray specifically. Now, we are not regarding these as prophecies, by no means do I mean that. Rather, these are prayer targets, faith goals, things for which we are trusting God. Numbers help us to aim for more than is humanly possible.

As I mentioned on the summer mission project I direct, we have a theme and specific goals for each week of the summer. One of my favorites we call "Killing the Giants Week." At the beginning of this week, students set their own personal faith goals. Many of them list personal faith barriers that they want to see broken in their lives. Some want to witness to hard-core drug addicts, others want to share Christ with their parents. In addition to these faith goals, they each come up with a number of people they want to explain the gospel to that week. We add up these goals to get a number for the whole project. For example, in 1995 as a project, we trusted the Lord to share Christ with 3,430 people. By the end of the week our students and staff members had actually shared the gospel with 3,612. As is typical each summer, during killing the Giants week students go the extra mile night after night after night to see God do great things in the lives of those with whom they talk. By the way, the last few summers, the students shared with better than 4,000 people in that one week. In twenty years of "Killing the Giant Week" the Lord has always honored faith and allowed us to see Him defeat the giant.

### **3. Trust Him for the Supernatural**

It builds faith among believers when they to see God at work. If we only see God do the ordinary, that which is the habit of the past, it is hard to recognize His hand. Trusting Him for specific things, for growth or development, and then watching Him work as we step out in faith is a thrill to experience.

I remember asking the Lord for 25 evangelistic "Team Meetings" among various affinity groups on our campus. We met with everyone we could possibly think of. We still only had 23 team meetings. We sought the Lord and went back to the catalog that listed every student group. We came up with 3 more groups. Two of them said yes to our request. Our 25th meeting was with the Gospel Choir, a group we wouldn't have thought to meet with if not for having this for our faith goal. We talked with them about the ministry of the Holy Spirit as well as the gospel and got a great response. They later sang at our weekly meeting not once but twice. The second time was especially powerful. We found it difficult to end the meeting as together we prayed and shared for two and a half hours. God worked powerfully. A number of students were confessing sin and reading Scripture and admonishing one another.

After that we saw the gospel shared with many African American students on our campus. Eventually over forty were in small group Bible studies. The following year we took twenty-five African American students from West Chester and fifteen African Americans from Cheney State, our expansion campus, to the Philadelphia Christmas Conference. With sixty others from West Chester, it marked the first time we took one hundred students from our movement to the Christmas conference. God used that team meeting because we went the extra distance and trusted Him for results. We probably would have never gotten to that team meeting had we not asked the Lord for twenty-five.

### **4. Trust Him on a Regular Basis**

It is important to trust God for things that would happen over a particular year or summer, and it is also critical to see Him work on a weekly basis. On a Summer Project, we have a teaching emphasis for each week. Each week there are specific things we are trusting the Lord to bring to pass. Whether we ask Him for good weather during an outreach, or for the students to get jobs on a summer project, or for a specific number of people to share the gospel with, we want to continually look to Him and see His hand.

When I have served as a Campus Leader, at the beginning of each school year, my staff team and I decide on certain things for which we will be trusting God. We decide on the number of people that we want to share the gospel with during the first few weeks. Then we decide what would be good to trust the Lord for with the amount of positive responses to our "One Minute Questionnaires". Next our faith goal includes the number of people that we want to see in small group Bible studies, the number of new freshmen groups to see started, and the number of people we want to go to the Fall retreat and Christmas conference. Ultimately we have a faith goal for the number of people that we want to see involved in our campus wide movement. These are specific things that we are asking the Lord to fulfill as He sees fit.

Please note two things: 1) That a faith goal is different than a human goal. Normally, goals are things that people set to work toward on their own. A faith goal is different. This is something that we are trusting God to do. 2) A faith goal is a prayer target, not a prophecy. They are realistic, but also large enough to require God's help to complete. This way, when they happen, we know that God has met us and worked. We are also able to take the burden off of ourselves because we know God is the one who makes these things happen. We experience freedom when we make faith goals rather than human goals. We remove the focus from ourselves and provide an extra opportunity to praise God as He works in our midst.

## **5. Trust God With People's Lives**

As we have already discussed we must trust God together, regularly, supernaturally and specifically. Finally, as a Discipler, I also want to trust God with the lives of the students in the movement I need to recognize a student's ownership of his own life, and I need to remember that it is God who causes his growth (Corinthians 3: 5-7). This means that while I teach a student to think Biblically, and hold him accountable, I also trust him to make his own decisions. I don't dictate every detail of his life, and I don't manipulate him into doing what I want him to do.

If I am trusting God with a disciple's life, I don't need to squeeze out every drop of commitment; instead, I can claim that "He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6). For example, if I invite a student to go to a Christmas conference, I need to say, "Bro, it's your decision. I can't tell you what to do. You are more important than this activity. I want you to go, but I trust you and your walk with the Lord." I believe that if I have that attitude then people become freed up. They will know that I want what is best for them, and I trust them and God to be able to discern that.

If I say, "You must go and if you don't go then you must be out of God's will," then I have put that person in a very difficult position as well as making a claim that I have no right to make. Besides that, how will they feel if they choose not to go? That they did something wrong, at least according to me. If I communicate that they have let me down, they are not going to be too excited to see me after the conference. But, if they know that I trust them and I am excited about what God might be doing in their life over break, they will be thrilled to see me.

## **Today's Giant Killers**

Numbers 13 records a conflict that arose when spies were sent into the Promised Land. Joshua and Caleb came back and said, "We went into the land where you sent us; and it certainly does flow with

milk and honey, and this is its fruit. We should by all means go up and take possession of it, for we shall surely overcome it" (Numbers 13:27, 30). Others said, "The land through which we have gone in spying it out, is a land that devours its inhabitants and all the people whom we saw in it are men of great size. . . and we became like grasshoppers in our own sight and so we were in their sight" (Numbers 13:32-33).

To paraphrase, God said, "Go, trust me," and Israel said, "Ah. . . we don't think that would be a good idea. We know, God, that you think this is in our best interest, but we disagree. We can hardly believe that fighting giants is healthy. So. . . we're not going."

Unbelief (or sin) is acting on the idea that what I think is in my best interest surpasses what God knows is in my best interest. The Israelites didn't believe that God could or would kill giants. We have similar difficulties. We might say to ourselves, "Sure God could use me on campus,- God could raise up a significant movement here,- but He won't. See, you have to be a giant to kill giants, and I'm no giant. Oh granted, I am not worthless. God gives me victory over sin. God raised my full support. But Lord, a thriving movement on my campus? Reach the surrounding campuses? I suppose He could, and that would be great, but I'm not expecting it in my lifetime. Really, it would be easier to move a mountain."

But in reality, of course, trusting God is hard. What good is a miracle that is humanly possible? So, again and again and again we are called to step out in faith. Joshua and Caleb later took courage and gained the Promised Land. We need to be like these men; -believers who are trusting God daily. Campuses must be won. People don't come to Christ without believers taking action. Giants must be killed. They do not drop dead by themselves. The question we must answer is, whose battle is it? In whose strength do we fight? Do we put more stock in the giant's abilities or God's promises? Oh sure, we believe God could kill giants; it is just that we believe He won't. You have to be a giant killer to kill giants. Some may say, I certainly am not so high on myself as to believe that. It would be easier to move a mountain than to see that happen on my campus. To that I reply, "Is that right *grasshopper?*" Sure God could kill giants, but do you know what it would take? I'm not sure God wants to do that. And maybe that is our problem; we don't know what God wants. We need to know His heart. We need to know Him. Faith is trusting God to act like Himself. The Lord always acts like Himself. He always brings His whole person to bear in each and every situation I trust Him for. As I step out in faith, I am trusting God to be God. What is consistent with who God is? I need to continually ask myself, "What is consistent with His attributes?"

How would the Lord conquer your giants? You can't know without faith. In so many areas in the Christian life, the key continues to be faith. We walk in the spirit by faith. We have been saved by grace through faith. We step out in faith. We claim promises by faith. We live out our position in Christ by faith. We live for eternity by faith as opposed to by sight. We are obedient to his word by faith. Faith is the key.

God honors faith, not human effort. God honors those who trust him, not those who try harder. We must constantly ask ourselves whether what we want is consistent with who God is, and we must trust God to bring himself into every situation. So, if God commands us to jump through a wall, we jump and God provides the hole. When The Lord called Jan and I to the Pacific Southwest it was our role to accept, to put our house up for sale, to alter our schedule, and to trust God to develop funds to make the move. It is the Lord who provided a buyer for our home, He who provided our financial support, He secured a place for us to live, and who will provide what we need to accomplish His will here as we continue to step out in faith.

Someday God will reach the world with the gospel. There will be setbacks in the process of getting there, but God has promised and He will not fail.

**Action Points:** Below are some ideas that you can use to honor faith and not works in your ministry. Take time to look over these action points with your staff/student leaders. Evaluate how you are doing in each area, and how you can improve.

1. Focus on God, see Him for who He is. Then ask "What is possible for God?" and "Is He worthy of our trust?" -What are you as movement trusting God for together.
2. Do you feel you understand our position in Christ, and our destiny as royalty. How does that effect believing and your believing God for you campus?
3. What fosters an attitude of expectation. We can expect God to work in our midst. Why?
4. Review the times that God has been faithful in the past. Establish a sense of heritage by recording the things that God has done on your campus. He has been faithful in the past and we can expect Him to be faithful in the present.
5. Articulate again and again what we are trusting God to do. State faith goals out loud. Talk about the grandeur of our task and recognize that it will take the supernatural and we need to walk by faith in order to see it happen.

## Chapter 4

### God Honors Love, Not Duty as a Motive

"And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing."

-1 Corinthians 13:2-3

A young beautiful woman stood on a platform in front of an auctioneer. Vile, greedy men stood below engaged in a bidding war for this prize of the slave market. A man walked by who had just sold an extremely valuable piece of property for a very handsome sum. He was taken aback by what was now unfolding before him. Unable to help himself, he entered the bidding. Higher and higher the price soared until in a last desperate attempt, he bid the whole price of the land he had sold and the bid held. As he was signing the documents of ownership the young woman was led over to him. She lashed out with her long finger nails, sliced the side of his cheek, and blood trickled down. As she spat in his face, there was anger and defiance written all over her countenance. He then handed the papers that he had just signed to her and walked away down the road. She glanced down at the papers. They read "free", he had signed the papers and made her free! He had paid an unbelievable price. But he had done it! According to these papers she was legally free. She looked around her at the frightening world that surrounded her. What would she do? Where would she go? She was free yes, but she was alone, unloved, surrounded by a cruel and dangerous world and the only person that had ever shown any kindness or love was walking down the street away from her. She ran as fast as her legs would move down that street, caught up with him threw herself on the ground wrapped her arms around his legs and pleaded with him to let her be his slave. You and I, friend, were on that auction block, being sold to a vile and cruel enemy, to be used and abused. Jesus paid a price beyond measure to buy our redemption. He shed his own blood and bore a wrath that was due you and I. Dear friend, no one has ever loved you as He loves you. Where are you going to go? Who are you going to serve? There is no safer one than He. There is no one more worthy than He. Serve Him out of love, not obligation. "We love Him because He first loved us." I John 3: The best atmosphere and motivation for service is not duty, but love. God honors love as a motive for our service, but He does not honor empty, unloving duty. This is what He meant when He said, "The sacrifices of God are a broken spirit; "A broken and a contrite heart, Oh God, you will not despise" (Psalm 51:17). Just going through the motions of ministry is different from having a contrite heart, a heart of love and encouragement and a desire to serve. I am not talking about feelings here. I would rather be a hypocrite to my feelings than to God's truth. The truth is Jesus call in my life was that " If you love Me you will keep my commandments." My New heart wants this and is by God's able to do this. That is one of the reasons I believe that if Jesus were the director or shepherd of a ministry, that ministry would operate in an atmosphere of love. Jesus would know that a love motive produces the best type of service because He has and had this kind of relationship with His Father. There were many times that God the Father took special effort to demonstrate His love for Jesus and His pleasure in His Son. We serve Him out of our relationship with Him. A relationship that is possible because I have a new nature a new heart.

#### **The Perfect Love Relationship**

There were three times that the Father specifically explained His relationship with Jesus. At Jesus' baptism in Mark 1:11, a voice cried out of heaven, "Thou art My beloved Son, in Thee I am well pleased." There is evidence of a beautiful relationship here. The Father delighted in His Son. There was a sense of belonging, intimacy and pleasure in their relationship.

In Luke 9:28-36, at the Transfiguration three of the disciples are permitted to see Jesus unveiled and glorified. While they were there, a cloud formed and began to overshadow them. The disciples were afraid as they entered the cloud. "And a voice came out of the cloud saying, 'This is My Son, My chosen One: listen to Him!'" The Father's statement to Jesus' disciples affirmed Jesus' authority as part of His relationship with the Father.

After the triumphal entry, Jesus prayed, "Father, glorify Thy name." A voice came out of heaven and said, "I have both glorified it and will glorify it again" (John 12:28). This was another approval of the Son, a demonstration of confidence in Him. The Father acknowledged that the Son does indeed glorify Him, and reassured Him of the future.

As Christians, God loves and approves of us in similar ways. Our Lord prayed in John 17:23, "perfect them in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me." It is sometimes staggering to imagine God saying to me, "You are my beloved, in you I am well pleased." But according to the Scriptures, that is His heart. Passages like Romans 8:35-39, Matthew 23:37 and Zephaniah 3:17, clearly describe God's love for us as enduring, comforting and joyful.

### **The Fruits of Love: Security, Loyalty, Trust**

What was the effect on Jesus of all this heaven-sent love and affirmation? Looking closely at our Lord's life, we see that moment by moment He demonstrated great security in His relationship with His Father. He rested in His Father's love. He felt included and secure.

An example of this is found in John 14:31. Jesus said, "That the world may know that I love the Father, and as the Father gave Me commandment, even so I do." We get a sense of Jesus' walking with His Father. Because He was secure in His Father's love, He desired to do what He commanded.

The crown of this love relationship is best described in Mark 14:36. In the Garden of Gethsemane, as Jesus was contemplating the cross, He said, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will but what Thou wilt." There is a sense of submission here but also, a sense of trust. Jesus knew that the Father only asks for what is best. Because Jesus knew that He was loved perfectly, He was certain that whatever the Father's will was, it was right.

As Jesus abided in the love of His Father, He was secure. Jesus knew that His Father loved Him and loved Him thoroughly, even though accepting His Father's will meant death, even death on a cross. It meant shame, spitting, pain, a broken heart, and a soul exceedingly heavy. It meant abandonment and despair. Still, Jesus was sustained because He knew the One who willed it. And He knew the One who willed it loved Him perfectly.

Don't think that Jesus saw the cross as some sort of proof that the Father loved Him. I am not saying that. He wasn't looking to the cross to find the love of the Father; rather, He endured the cross because He knew the consuming love of His Father. This love bore Him through the agony of the cross and sustained Him in the face of the Father's wrath toward sin.

Reflecting on the Father's love is a healthy way for us to approach our own difficulties and trials. The circumstances in our lives do not serve as proofs of the Father's love. God has already demonstrated His love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8). We need to reckon this as true and rest in this love as we face hardships. We need to allow God's love to carry us through and empower us, no matter what our circumstances may be.

### **Love in the Present Tense**

Our Lord intimately knew the Father's love: "The Father loves the Son and shows all things that He is doing" (John 5:20). I think of this as Jesus living in the "present tense" of His Father's love. That is, at every moment of His life, He remains in the continually reassuring presence of God The Father. You and I can live in that present tense, and that is the atmosphere through which we can best have a ministry.

I realize that telling someone to "live in the present tense of God's love" is rather nebulous. I will try to illustrate this by telling you about my little girl, Michelle. With true childlike faith, I see her rest in my love for her. She knows that I love her dearly and I want what is best for her. I remember a time when she got a really deep splinter in her foot. Some other people tried to remove it, but she would cry, squirm, and even fight so that they couldn't get it out.

She finally said that she wanted her daddy to remove the splinter. I think I have an idea why. It is because she knew that I would be as gentle and tender as I could, and that I loved her enough to deal with this problem in the best way. She sat very still in my lap and held her mom's hand while I removed the splinter. I remember feeling her muscles relax as I was working, a demonstration of her trust. She was resting in the "present tense" of her father's love.

### **Love in Ministry**

As I work in the ministry of Campus Crusade for Christ, I sometimes find that I can get caught up in plans. I focus too much on being a good steward of my particular area of responsibility. There is planning effective campus strategies, or managing time and personnel. People within that type of atmosphere usually feel like pieces of a puzzle, or a mere cog in a large machine. Ephesians 6:10-20 tell us that we are in the midst of a spiritual battle, so the concerns of strategy and stewardship are important. But we are also a family, and we should treat each other as brothers and sisters in Christ (1 Timothy 5:1-2). My role as a shepherd is to love the people of God. This is far more important than fitting them into effective programs. I want to care about them, to know and enjoy them and to desire deeply each person's best. What a tremendous blessing it is to see or take part in a movement in which those involved feel deeply loved, valuable to others and significant to the family of God as a whole.

In the beginning of this chapter I stated that God honors love as a motive for service. Well, how do we teach people to work out of a love motive? It is hard to teach love, but you can give it. The Father loved the Son, and Jesus' service was a fruit of that love relationship. Our job, then, is to live in the present tense of God's love for us and to love others in the same way.

One of the best ways that we learn about our Father's love for us, is by being loved. God's people tangibly communicate His love to others. What a privilege it is to be His image bearer. Usually, if people are loved, they give love in return. I was at a staff meeting in which we were discussing these items, and a fellow staff member said something that has made me think. She said, "Our lives are shaped by the people who love us." Experiencing love from another person, and learning that God loves me even more, I am able now to return that love and serve Him accordingly. This is so true in my own life. The marks in my own life are everywhere, for I have been touched and encouraged by particular people who have believed in me, confronted me, or taken me under their wing. I have been shaped by the people who have loved me.

People blossom when they are unconditionally loved. Their self worth is built. There is joy in their service. One of the early church fathers, Jerome, writes that when the apostle John became so ill that he couldn't preach any longer, he used to be carried to church and content himself with one exhortation. He would say, "Little children, love each other. This is the Lord's commandment and if only this be done it is enough."

Our Lord deeply impacted the people in His life. The beloved disciple John, Peter, these individuals saw themselves through His eyes. The respect He received He used to help others feel their value because He valued them. As those that we minister respect and esteem us let us not seek to fill needs in our lives through this or seek to bask in the limelight, but let us reflect this back and have those we minister to see their see their incredible value because we who they esteem so value them.

respect

### **Love in the Body**

People respond to love and appreciation. When I am loved, I feel good about myself; I feel relaxed; I feel free to be myself. When I am loved, I feel the freedom to be honest, to be open, and to share myself with others. Being loved gives me the freedom to laugh and cry with the person I feel loved by. I want to be with them. I am willing to be vulnerable with them and to trust them. That is the way I feel about people that love me. I feel drawn to them.

I really enjoy directing Summer Mission Projects with Campus Crusade for Christ. Each summer, we bring 50 to 100 students together at different locations in the United States for a summer of ministry. The students get jobs in the area and have ministries at work and in the community. With the help of a team of Campus Crusade staff members, we take time to explain our faith in Christ to others, to have discipleship times, and to train the students for a lifetime of ministry. There is a wonderful sense of everyone pulling together in unity.

On summer projects, the Lord does a lot of ministry through us, but something wonderfully important happens in the process of this. As the students get to know each other, endure trials, enjoy victories and step out in faith together, I see them grow in their love for one another. Much is shared between them. Repeatedly, I've heard many students share that they have never before in their life felt loved like they did on a summer project. In the security of that love they know they are not going to be rejected, judged, or found unacceptable.

Oftentimes, unconditional love enables people to let go, and deal with issues in their lives that they haven't been able to face. They let down their guard and His light is able to shine in areas of their life, illuminating beauty and also revealing some tarnished areas. That is healthy. That is growth. In this atmosphere students chose to serve Christ. They see the eternal value. They do so out of the reasonableness of their heart.

### **Love as a Motive for Service**

Many people have heard about the thriving ministry at Miami University in Oxford, Ohio. God is doing wonderful things there. The size of the movement, the quality of its student leaders, and the degree of student ownership of the ministry is supernatural to say the least. We are all thrilled with the worldwide impact that God has brought to fruition through this movement. But there may be something many people are not aware of and that is how wonderful it is to see God's love modeled there. Jane Armstrong, a Campus Crusade staff member, has been greatly used of the Lord to create a wonderful climate where students experience acceptance, grace and care. Jane treats students in a way that they feel wonderfully valuable. Jane loves her people. She expresses great interest in their lives. She goes out of her way for them. In a ministry of over one thousand students she oftentimes will plan special acts of love for one individual to encourage them more specifically. It is so dear to hear her talking of her students. You sense such a mother's pride and care as she describes in lush terms the qualities of woman after woman. Many a woman has come out of a sad history to blossom in her potential. Many have come from healthy pasts to realize incredible impact for the King. She prays for them. Why? Well for one, it is greatly fulfilling to her life, and Jane would say, "Jesus taught that if you serve one of the least of these His sheep it is as if you had done the act of love to Jesus Himself". She is quite the model for me.

Our Lord has clearly stated that the world will know we are His disciples to the degree that we love one another. As a shepherd of God's people, I fall so horribly short in this. Time is always too short for me. I am always in a hurry or am playing catch up. With my own children, I am often learning how much they crave my attention and how powerful an experience of love it is to them for me to be with them. That is what the people of God need. That is God's desire for me in my service. Am I serving with a sense of duty to accomplish, or am I serving in love as an expression of joy and enjoyment of my Lord?

**Questions For Thought:**

- 1) What communicates love to you?
- 2) Who has modeled God's love toward you?
- 3) How have you applied this to your relationship with The Lord?
- 4) What special people need to see your love?
- 5) What are special acts that you can do to show love?
- 6) What does a movement look and feel like that is motivated by "obligation and duty".

## Chapter 5

### God Honors Vision, Not Purposeless Activity

"Where there is no vision, the people are unrestrained"

-Proverbs 29:8

We were standing and applauding as flag after flag entered the arena. A map of the world took up over half the wall in front of us. Each flag was being carried by a person who was already taking the gospel to the country represented by the flag. What was most thrilling was that most of these individuals were nationals from that country. We watched the flags pour in and correspondingly saw the world map shaded as each country was announced. As a movement God had begun this march less than 50 years before on the campus of UCLA. Here we stood the Campus Crusade for Christ staff and over 400 of our student leaders in Moby gym at Colorado State University in the summer of 1998, what existed for the Savior was breath taking. God is awesome, so able to move on His Own Behalf. The question in this atmosphere really answers itself. Is it not possible to get to those few remaining places yet unshaded on the map? Is it not possible for Him to get to each and every person in each of those countries where a witness now exists? With what He has already accomplished it would be unbelief not to believe Him for it. That evening in the Moby gym auditorium we had before us a vision worthy of God.

Personal vision and vision within a body of believers is indispensable. The fifth and final necessity for proper perspective within a movement is an understanding that God honors vision and not purposeless activity. If Jesus were the director of a movement, He would ensure that His people had a God-sized vision.

By vision I mean that we need to have a clear dream and purpose from God for ourselves, the people we lead, and the activities we direct. The dictionary defines vision as "intelligent foresight." We look to the future with our end goal in mind and direct both ourselves and our prayers according to that goal.

Jesus had vision for his own life. He came with a purpose. He was not simply going through motions or biding His time. Jesus stated His purpose repeatedly in the New Testament with statements like:

"I have come to seek and save that which was lost" (Matt. 18:11; Luke 19:10);

"I have not come to call the righteous, but sinners to repentance" (Luke 5:32);

"I have come that they might have life and have it abundantly" (John 10:10);

"I glorified Thee on earth having accomplished the work which Thou hast given me to do" (John 17:4).

In Hebrews 12:1-3, it tells us that He came and that He endured the cross, despising its shame, all for the reason of the joy set before Him. Our Lord was willing to go through the cross. He was willing to put up with the agony and the shame and the horror of being separated from the Father because of the vision that was before Him. And that vision was that He saw the purchase of His bride. For that joy set before Him, He endured. Jesus is able to see the future. And since He knew where He was going, and what would be accomplished, there was significant purpose, direction and meaning to every action in His life.

Jesus also had vision for His disciples. Think of His relationship with Peter. In John 1:42 the Lord responds to Peter with a vision for his life by changing his name. He tells Peter that he's no longer sand or a pebble, but rather now he's a rock or a boulder. And it was upon this rock that he

would build His church. The Lord had a vision and a purpose for Peter's life that it was going to amount to something. Peter was actually going to be the very foundation, (his confession and he, himself as an individual), of the building of His church. Our Lord is one who has a vision for His people. He even has a vision for His church. He says that the gates of hell shall not prevail against His church. His people will move forward in victory and in success. He had a vision for all His disciples. He articulated it from the very beginning: "Follow me and I will make you fishers of men" (Matt 4:19).

I believe that God has a purpose for us both collectively as the body of Christ and individually as members of it. Throughout the Bible, God gave vision to the people that He used.

The Lord told Joshua, "Every place on which the sole of your foot treads, I have given it to you. . . No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you, I will not fail you nor forsake you" (Joshua 1:3&5). Joshua and Caleb were faithful to that vision. They knew their purpose and they lead the Israelites into the promised land.

### **Life with Vision**

You and I are like Peter and Joshua, because God has created us with a purpose. He has a vision both for us individually, and collectively. Leaders communicate vision. If we know where we are going, then we are better able to determine the next step. We will have quality meetings, retreats, and outreaches when we direct them with a purpose in mind.

When I started at The Ohio State University, we as a team of students and staff began to formulate our vision for the campus. In the early stages of this we began by longing to see the Lord give us a movement of the size, health and maturity which would enable us to reach the entire campus for Christ. We assessed the present condition of the movement and determined that with the number of student leaders and the size of our staff team we were clearly in the early stages of penetration. In light of these realities our first step forward was to see the Lord raise up a Freshmen class of 80 students that would yield 40 Sophomores the next fall who were walking with the Lord and had hearts for the Great Commission. All our outreaches throughout the year were focused on raising up that Freshmen class. Our meetings and our retreats were designed to accomplish this critical step that was step one toward our vision of a campus reached for Christ. We had a vision, a purpose, a goal, and all our activities contributed to that vision.

### **Life Without Vision**

Vision is vital. It strengthens and empowers the church. The Scriptures say, "Where there is no vision, the people perish" (Proverbs 29:18). That's not just a *quaint* statement, that's a promise, that they will perish. Without vision, people become aimless. They lack direction and purpose, and they will have no burden upon their hearts. They fall into meaningless activity, doubtful that what they are doing contributes toward something substantial.

We often run from activity to activity and from event to event as a body of believers. Many times they are good events. But busy people become discouraged. They begin to burn out. They begin to wear out. We will wonder if it's all worth it, unless we can see the end of what we're believing God to accomplish.

Leaders, are communicators of vision. In our lives there are so many things that are calling for our allegiance, for our time, for our heart, for our talent. We and the people that we shepherd are bombarded with a multitude of visions for our lives every day. The bottom line of what we hope to see the Lord do needs to capture our hearts and needs to fill our minds. We need the dreams and ambitions that only God can lay before us.

Since we cannot simply go through the motions, we need to know what God calls us to. We must have a vision. It is the "what" and the "why" of what we are doing. It's a crisp awareness, a specific understanding that God is in the things I am a part of and He is accomplishing them. That vision must be worthy of an individual's life, and if it's worthy of my life because it's worthy of God, then I will pay an amazing price to see it come to pass.

In addition, if we do not keep the end goal in mind, we may end up, at the least, merely where we began or, at worst, in the wrong place.

### **The Characteristics of a Vision Statement**

Besides having a personal vision for our lives as leaders we are also called to know and to have a vision for our ministries. One of the best ways we can ensure that all of our activities adhere to our intent is to write out a vision statement. This statement defines the "what" and the "why" of a ministry. It will also render a picture of what the ministry will look like when the vision has been realized. In the Strategic Planning Process we call this step \_\_\_\_\_.

An effective vision statement will contain certain elements. It should be worthy of God, specific, timeless, and finally, it should be owned first by me and my staff team and then my students need to own it. A most important way to help them own it is for them to be apart of developing it.

### **Worthy of God**

My dream must be worthy of God and consistent with His nature. God is powerful, holy and loving. If God had His way with my life and ministry, just what would it look like? What would be different? How should I react to my circumstances in light of God's character?

David watched his fellow Israelites cowering at the mocking giant Goliath. Every morning Goliath would rise and challenge the Israelites: "I defy the ranks of Israel this day; give me a man that we may fight together" (1 Samuel 17:10).

David responded with righteous indignation, "Who is this uncircumcised Philistine that he should taunt the armies of the living God?" David's intimate understanding of God's character prompted him to act with bold confidence. It was inconsistent with who God is for this uncircumcised Philistine to mock God by mocking His people. What would be consistent would be a defeated Philistine army. That started with Goliath. That's what David could envision. God gave David a vision that involved the death of Goliath in God's honor and the routing of the armies of the Philistines. David believed God and trusted God to accomplish that feat through him.

The Israelites thought David was out of his mind. They could not believe that he was planning to fight Goliath. And, humanly speaking, he didn't have much of a chance, did he? But I believe that God's power is best shown in situations like this in which we have to trust in Him. If our dreams are humanly possible, where is the need to trust God? But, if we dream big dreams, then God gets the credit for the victory.

### **Specific**

My vision statement is a description of my dream movement. It describes the movement's size, health and maturity level. It anticipates the results that are going to come from reaching this size, health, and leadership maturity.

I need to pinpoint the significance, potential and value of that dream. What would the movement look like when the dream comes true? When I was at the Ohio State University, this is how we envisioned our dream.

"We want to raise up a movement that would have the health, size, and maturity to reach the entire campus and our sister campuses on a continuous basis. This movement will honor God and send abundant laborers into the harvest field."

The viable, tangible effects of that goal are painted in chapter eight: The Year by Year Process.

### **Timeless**

It is not necessary to put a time frame on a vision statement. We don't have to reach the world tomorrow. The issue remains however, that we are going to reach the world some day. The timing is up to God.

Therefore, I try not to set the timing of my dreams in stone. I can aim for certain things at certain times, but, if they don't happen when I want them to, I am not discouraged. Instead, I try to make sure that every step is a step forward and remember that time and experience are my friends. We need to start where we are and proceed from there. We need to ask, "What would be progress from here?" and work from that. Describing progress and working toward it stops possible downward spirals.

### **Ownership**

I need to answer the following questions in the affirmative;

Has this vision captured me?

Do I want it?

Do I have a heart for it?

Am I willing to make sacrifices to see it come to pass?"

If I can answer yes to these questions, and live accordingly, students will see that in my life. Then, they will be more likely to believe that this dream is worthy of their lives and their time.

A few years back, I talked with a group of students at a Christmas Conference. The student leaders from various campuses were talking about what was it like to be a student leader and the amount of time it took to lead their movements. I remember one student leader in particular, Mike Brown, from Ohio University. He was answering questions about giving leadership to his movement and what his movement was trusting God to accomplish on campus. The students began to ask, "Isn't that a lot of hours to spend in ministry? What about your responsibilities as a student?" Mike explained that, yes, he was a student, but, at Ohio University, they had a corporate dream for their campus and were willing to do whatever it took to see that dream come to pass. Mike was a student leader who had been captured by the vision, and owned it as his own.

For the last 20 years, I've been involved in summer mission projects. Watching students personally capture a vision for what God wants to do with their lives and in particular for their summer, has repeatedly thrilled and amazed me. Halfway through each summer, the staff members leave and turn the project over to the students. Each student is assigned a responsibility. We ask them to formulate a dream for their task, to state specifically what they are trusting God to accomplish through them. As they form dreams of their own, they take personal ownership of them, especially when it's something that God has given them. If He has put something on their heart, they work because they want it. I have watched students pay incredible prices in terms of effort, energy, hours, and even sleep, for the sake of a dream that God has called them to. Those people are captured by the things of God.

### **How to Create a Vision Statement**

As God places me into a particular situation, I need to determine what He wants me to accomplish. Let's say that God has given us a certain area; maybe a target area on a campus, a particular university, a metropolitan area with a number of campuses on it or a whole state. I need to see what God wants to ultimately accomplish. Here are the steps that I take to create a vision statement:

### **1. Pray About it Together**

You will likely see this as a given, but I thought I would mention it anyway. We seek the Lord for His desires. Before anything is written, we pray together as a group, asking the Lord for guidance, direction, proper attitudes and united hearts.

### **2. Ask Questions**

Next, we have to ask some questions. "Why is my church, campus, city, or state, strategic? What's unique about our school? Why is it strategically important to reach our school? What is our potential? If God were to have His way here, what would He accomplish? How would that be significant in reaching the world? What if we didn't achieve a particular vision? What would be lost as a result?" Answers to these questions will clarify what you are aiming for and why.

I remember sitting down with students from Miami University in Ohio and talking through some of these questions. They came up with answers such as, "We're known as the 'cradle of coaches'". "We're known as the 'father of fraternities'". "We're called 'Miami ivy'". I then asked them, "Well, if that's the case, how might God use Miami to His honor and His glory?" One student said, "Well, we have been known as the cradle of coaches. Wouldn't it be awesome to be known as the cradle of missionaries?" That became part of their vision and it has become true about their campus over the last two decades.

We asked the same questions to students at Ohio State. One responded, "There's a commercial with a spokes-person who says, 'They come from every walk of life, from every corner of the state, and every corner of the globe. And they leave Ohio State to be leaders in every corner of the state and every portion of the globe.' Every corner of the state and every portion of the world is represented on our campus." So part of our vision became to raise up disciples from every portion of the state and globe.

After we've done that, there are some additional questions I ask: "Imagine with me that we are standing in heaven reviewing the last 50 years of history. We're seeing the progress of the gospel and the defeat of darkness. As you watch. What do you want to be true of your school? What do you want to be true of your individual life and the impact that you had on the world?"

Write some of those things down. Be realistic, but at the same time make your dreams worthy of God!

### **3. Agree Together**

We all need to agree upon a particular vision statement and we all need to own the dream. Each student needs to see his place as an individual part of his or her movement. They need to know what their contribution is going to be and know that everyone wants this goal to be reached. We must plan to work as a team to see our vision realized.

### **4. Write It Out**

The next step is to write the vision statement out. State it succinctly and clearly so that it can be expressed to others. This should be a few short sentences describing what our ministry will look like when our dream is realized. Then, don't hide it- display it. Let it be known. Frame it. Memorize it. Copy it and pass it out to the rest of the students in the movement.

## **5. Break it into Steps**

Next, with your end goal in mind, create a step by step breakdown of what needs to be accomplished to see this happen. Break it down in terms of years, semesters or months, weeks, and days. Determine how you will measure each step along the way and celebrate each success.

At the beginning of staff meetings, I usually lay out what needs to be accomplished before our next meeting. If I do this well, everyone will know what is expected of them in the next week and will see how their tasks fit in with our dream.

### **How to Use Your Vision Statement as You Lead**

#### **1. Make It Visual**

Once we have our vision statement clearly written, I want to visualize it so it can be communicated. I want that vision to capture my heart and the hearts of the men and women in our movement.

At our Summer Mission Project house in Ocean City, New Jersey, we decorate our two front rooms with verses and banners that depict our goals for each week. We have the entire ground floor lined with pennants representing the school of each student who has attended over the years. We also have what we call the "heritage room," with pictures of each project from the past two decades. We have a map with dots indicating where former Ocean City students are now ministering around the world. Finally, each project creates a plaque in which they write a message to future students. They write about their memories from the summer, challenges, verses, life goals and dreams for the future. Students on the project will walk from plaque to plaque, look at pictures, and read what the students have said. It communicated that they were part of a unique lineage of believers called into a specific service worldwide for the King.

When I directed a summer project at Wildwood, New Jersey, students slept in handmade wooden bunk beds. I encouraged students to sign them. After a number of years, a student would come to the project and see the names of students who had slept on their bed before them. They might know them, or hear stories of where they were now serving the Lord; in China, as a campus director in the United States, as a pastor, or a lay person significantly being used of God. It communicated that they were part of a unique lineage of believers called into a specific service.

On campus during weekly meetings, staff meetings, or student leadership meetings, it is helpful to use visual aids such as graphs or charts that depict your progress toward any goal that you are working to meet. At Ohio State we spelled out our vision step by step and put it on a poster board depicted as a ladder. We then could see what each step involved and what rung of the ladder we were on as we moved towards our goal. We clearly showcased the number of campuses we were trusting the Lord to build healthy movements on. We then visualized that in many ways at our various conferences and retreats. We visually depicted the campuses we were on and the ones yet to reach.

At Penn State University, there was a house where many of the staff and students lived. They had a wall dedicated to their multiplication chains. At this time Penn State had somewhere between 650-700 students involved in small group discipleship. They

had discipleship chains that were five to seven generations long. As you walked into that house, you would see a wall with hundreds of students names on it. The chains imparted the vision of that campus' movement. You saw how discipleship was taking place, where it was stopping, where it was growing, and what parts of campus were being reached. That is visualizing vision.

In my basement in Ohio, I had pennants hanging in attractive ways on the walls. They were from different schools in Michigan and Ohio. They reminded me that what I'm a part of is reaching the world, by reaching college campuses. I also had maps on the walls, maps of the world, the United States, and the states of Ohio and Michigan. On those maps we pinned the photos of 100's of men and women who are serving the Lord worldwide. At my house if you drink coffee or tea you'll have a mug that has the name of a campus or a country such as Albania on it. The magnets on our refrigerator are from university campuses. During the summers I wear polo shirts bearing the names of university campuses that I'm committed to. I try to keep vision visible before me and all those with whom I work. We can continually believe God together for what He will accomplish.

## **2. Anticipate Trials**

Things will go wrong. They always do. After all, we live in a fallen world. And, besides that, working with people is usually messy. By this I mean that we need to expect that since our students have ownership they will want to be hands on. They will try new ideas. They will be doing things for the first time. They need freedom to express their hearts and ideas. They will be learning. In order to be effective, we have to learn to live with messes. Things won't be perfect. Though our students will be aiming for excellence it will take time and there will be trial and error along the way. Our vision statement might sound like a utopian idea where nothing will go wrong as we progress. But, we also carry with us the knowledge that something probably will go wrong. The key is to deal with each mess Biblically, pick up and move on. "We are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed" (2 Corinthians 4:8-9).

## **3. Recruit Others**

Once we have a vision, we need to involve others. As we express our vision and therefore pass it on, others will become inspired and want to be involved. We need to state what we are trusting God for, why, and the difference that it will make in the world. As students join the movement, they need to know that they are joining a group of people working together for a particular, worthwhile goal.

If a student comes to a retreat or a weekly meeting from a campus we have been praying for, we can walk up to them and say, "Do you know we've been praying for you? We're trusting God to open up 20 schools in our area, and you're the first student we've had from your campus. We're praying that God will give you seven more Christian friends." This gives that student a sense of value and significance. They learn that they are not only an answer to prayer, but that they are part of something special that God is doing.

## **4. Glorify God for Any Progress**

There is a tremendous sense of satisfaction gained from seeing God use us, and from realizing that He has worked in our midst. I usually begin staff meetings by asking, "Well, what did The Lord do last week? What did we see accomplished?" This gives us a chance to celebrate our progress and see that God is working, in a small way.

It is wonderful to see a dream come to pass. And, even if all our goals for a particular semester have not been met, we need to celebrate the progress we have made. We don't want to discredit progress by ignoring it. Any progress should be celebrated.

If Jesus were directing a movement, it would have vision worthy of God, and capturing the hearts and imagination of His people. In light of that, it would be one that gave them hope, energy and perspective on why it was worth their lives. When God brings a vision to pass that honors Him, it brings the fulfillment of the Great Commission that much closer to reality.

### **Summary**

If Jesus were the Shepherd of a campus ministry, He would be operating in an atmosphere that would ensure the greatest opportunity for the Holy Spirit to work in an individual's life and move mightily across an entire campus. I believe there are five truths that God has communicated in His Word that He will honor and a corresponding five that He will ensure will fail. He will bring honor to Himself by honoring His Word, His promises and His name. He will honor an atmosphere of grace. He will honor faith as His people step out in expectation of His moving powerfully to move forward His plan. He will honor service that proceeds from a heart of love. And He will honor a people that have a vision worthy of Him.

I have been asked to take leadership in five different locations so far in my life. My first concern in each of these new locations was to communicate to those that I was leading the heart of these principles. We then sought the Lord together to create an atmosphere where the five principles were the desired context we all would minister from.

## Section 3

### Principles of Movement Building

#### Dreams Do Come True

#### Chapter 6

This is a dream worthy of God. This is a dream worthy of our lives; taking the gospel to the college students of the world.

It is the Lord's desire to have in every people group and locality a people of His own possession. It seems reasonable to me that every college campus in the world would qualify as a place that the Lord would desire to raise up a people who are sold out to Him because of who He is and how much He has done for them. With so much to share these people would proclaim the excellencies of the one who rescued them until the whole world knows.

#### **A People - A Movement**

Mandi had flown in from Indiana to be with her friends who had come in from all over the United States to spend a weekend together in California. The Squeals of joy at first sight was illustrative of the sincere and deep affection they held for each other. To her the difficulties were well worth it. Honestly the sacrifice to be together again and the pleasure of each others company paled when compared to the extraordinary power of their community on the summer project itself. She instantly dropped into intimate conversations with her friends sharing memories getting caught up on the last few months and openly sharing what her heart was experiencing because of the last few months. They were a movement sharing a powerful dream, willing to pay an amazing price to see it come to pass. They accomplished great things to the glory of God. They were a movement of God's people moving in the same direction captured by the eternal. They had taken the gospel to many thousands and had seen hundreds of them trust the Savior. *Reflect on KGW.*

I Peter 2:4 reads, "and coming to Him as to a living stone rejected by men but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ, For this is contained in Scripture: "Behold, I lay in Zion a choice stone, a precious corner stone, and He who believes in Him shall not be disappointed." This precious value then is for you who believe. But for those who disbelieve, "The stone which the builders rejected, this has become the very corner stone," and "a stone of stumbling and a rock of offense"; for they stumble because they are disobedient to the word, and to this doom they were also appointed."

The living Christ, is one who is choice and precious in the sight of God. This is the one we approach. We come to Him, in that critical choice that draws us into the family of believers, into the very purposes of God. Those who are in God's family are those who are obedient. They are those who have been established in the very Word of God. And we are living stones, being built up as a spiritual house and a royal priesthood, very uniquely set apart by the living God to minister unto the human race.

The passage goes on to say, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession. Wherever the message of the gospel goes, wherever a Christian for that matter goes, it is God's purpose to raise up a people for His own possession. We are that chosen race. Throughout this world God has His people. And wherever believers go, we're called to be in the business of raising up that people to be that royal priesthood, that holy nation. Why? So that we may proclaim the excellencies of Him who called us out of darkness into His marvelous light. There were once those who had not understood, who had not received the mercy of God, but now we have received that mercy. We are now family, His people. God is in the business of raising up a people who are able to proclaim the message of His excellency. In Him we can bring people out of darkness and

into His marvelous light, to experience what we've experienced. I believe that this is best visualized as God raises up bodies of believers throughout the world that have the potential to reach that part of the world with the gospel. It is an appropriate dream to believe that the Lord would desire to establish a people to proclaim His excellencies on every campus throughout the world.

### **Christ-Centered Laborers**

2 Corinthians Chapter 5, explains this idea further. God is working in our lives and being so gracious to us to the end that He might give us a role in His ministry. It says, "For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (2 Cor. 5:14-15). We are those who have experienced the love of God, and that love controls us. It controls us in that we don't recognize others according to the flesh any longer, but now (only because we are new creatures) we recognize them in regards to their response to Christ. Are they reconciled to Christ or are they not? And then He has entrusted to us that very ministry of reconciliation. "God was in Christ reconciling the world to Himself; not counting their trespasses against them, and He has committed to us the word of reconciliation" (2 Cor. 5:19). That is my ministry, no longer living for myself, but now living for Him who died and rose again on my behalf (verse 15). We are in the business of turning lost students into Christ-centered believers, to the point of being Christ-centered ambassadors or laborers. We then are ambassadors for Christ. It is God who is entreating through us, and therefore we beg the world on behalf of Christ to be reconciled to God. Thus we are in the business of seeing God raise up a people, a people that will proclaim His excellencies. We're in the business of turning lost students into Christ-centered laborers, or for that matter, any person who's lost into a Christ-centered laborer, an ambassador for the Savior. It is an appropriate dream to believe that the Lord desires to turn students all over the world into men and women who are no longer living a self-centered life, but a Christ-centered life as an ambassador for Jesus.

### **Those Laboring Recognize That The Laborers are Few**

#### **One Day in His Life and His Prayer**

In Matthew 9, the Lord again gives us a picture of His heart for the world. Jesus has been involved in an extremely busy day. This is one of those incredibly overwhelming kind of days. I think He has no less than 11 demanding experiences. First His day starts as He gets in a boat and crosses over to His own city. A paralytic is brought to Jesus by his friends. He is lying on his bed, the Lord sees their faith and says to the paralytic, "Take courage my son, your sins are forgiven." So, as Jesus interacts with these individuals, a hopeful positive experience turns to conflict. The scribes say, "This fellow blasphemes." Jesus knows their hearts and why they're thinking these things, and you can imagine the sadness that would bring His spirit. But, wanting to teach and communicate who He is to all those who are watching and listening, and particularly to the scribes, He says, "For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk'? But that you may know that the Son of man has authority on earth to forgive sins (He says to the paralytic) 'Rise, take up your bed, and go home.' And the paralytic rose and went home." We know the Scribe's response to that was not, "good job Jesus". Jesus leaves there and He passes a tax collector named Matthew; He probably shares a mid day meal with Him while He calls Matthew into a ministry with Himself. Then He gets criticism, not this time from the scribes, but from the Pharisees. They say, "You're eating with tax gatherers and sinners (the enemies of the faith)." It is later in the afternoon, the disciples of John come to Him with criticism. So not only does He have to respond to the Scribes and the Pharisees who are in opposition to Him, but He also has to deal with the loyal, the allies that He has had in John's disciples. They're opposing Him because His disciples didn't fast and suffer like John's did. And Jesus has to respond to them that He's the bridegroom, and His disciples will not fast and mourn until He is gone. Next a Jewish leader runs up to Him explaining that his daughter is dying and he beseeches Jesus to come and heal her. Jesus follows him, crowds are pushing in around Him, a woman who has been hemorrhaging for 12 years

touches His garment. Jesus notices that something has happened as a result of the woman's touch. So He turns to her, and I'm sure everyone wonders why He's so distracted, and Jesus explains that He has been touched. The disciples are frustrated because, good grief, of course you have been touched, You are in this huge crowd. They must have wondered what He was stopping for. They were on their way to an important person's house, to the home of a man who was a chief of the synagogue, whose daughter is dying. Yet Jesus stops and responds to the woman that has touched Him for healing, that her faith has made her well. In this hectic atmosphere Jesus remains accessible. As Jesus approaches the ruler's house, He sees that there are professional mourners around and that they're making a tremendous amount of noise. Jesus dismisses them, but they mock Him. The pressures and demands of ministry are extensive. He tells them that the child is simply asleep and they again mock and laugh at Him. Finally He goes up to the upper room with Peter, James and John. We can imagine that the parents were experiencing tremendous emotions. Jesus speaks to this little girl He calls Talitha. He says "little darling arise" life enters into her she sits up and is restored again to her parents.

Later in the day while He is walking along, a couple of blind men call out to Him and ask Him to show mercy to them. He interacts with them and ultimately He heals them. Then He passes another man that's been demon possessed and is unable to speak. Jesus casts out the demon and heals him. All this took place in one day.

Jesus faced a day full of human conflict and illness, which placed tremendous demands upon His life and His time. Jesus encountered the spiritual forces of darkness. He received criticism, even though He had done these wonderful things. The Pharisees, for example, accused Him of casting out the demons with a power that came from Satan, the ruler of demons.

Matthew 9:35 summarizes the whole thing. It says, "And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. " That's a good summary of what He was doing: healing and teaching and speaking and proclaiming the gospel, as well as facing demonic forces. And then it says in verse 36, "Seeing the multitudes, He felt compassion for them, because they were distressed and downcast like a sheep without a shepherd." A downcast sheep is unable to turn itself upright, and that's how Jesus sees the lost. He feels compassion for them, recognizing their distress. He turns to His disciples and says, "The harvest is plentiful, but the workers are few " (verse 37). After a day like He had His statement is certainly rich with illustrations. Here is His summary of life and of ministry. The harvest is plentiful but the laborers are few. We see the reality of this wherever we go, wherever we take the gospel.

### **Why We Too Must Pray for Laborers**

When I worked at the Ohio State University, we had a large staff team and a large student movement. And yet as we looked out, there was so much that was undone. We had hardly touched the commuters. We were barely affecting the off-campus student housing. There was so much to do. We had demands and dreams and visions for taking the gospel overseas; and there was so much facing us that we were overwhelmed by what needed to be done. The harvest was plentiful, but we did not have enough workers, though we probably had as many people who were able to do ministry as any other campus I know. In campus ministry, we can say with Jesus, "The harvest is plentiful and the workers are few."

The Lord didn't say, "The harvest is plentiful and what we need is another major evangelistic tool," or "What we need is another fund raising project," or "What we need are some new materials," or "What we need is another great, glorious strategy. "What He said was, what we need is more workers. The reason we have not fulfilled the Great Commission today is because there are not enough workers. Oh, there may be enough believers, but there are not enough workers, not enough men and women who see themselves as ambassadors. We need to continue to do evangelism, to reach out, to reach more people who will become disciples, who will become laborers for the kingdom. Our Lord has told us to beseech the Lord of the harvest, to send out, to thrust out workers

into His harvest. That ought to be the all encompassing passion of our lives. Wherever we go it is to beseech the Lord. To beseech Him as we do evangelism. To beseech Him as we minister to the body of Christ. To beseech Him as we run Summer Projects, as we walk into a Freshman dorm, as we are minister in our churches, as we live in our neighborhoods, we need to be beseeching the Lord of the harvest to send out workers into His harvest field.

That is what Jesus saw as the solution to the Great Commission, the solution to what we as ministers face. Matthew records that Jesus felt compassion as He looked out upon the multitudes, during an incredibly stressful day. His solution to the needs that He saw was to beseech the Lord of the harvest to send out workers. Certainly beseeching the Lord for laborers involves our prayer life, but it also involves every aspect of our life.

### **A Strategic Harvest Field**

The college campus itself is a wonderful harvest field, where many students are very responsive to the gospel. The college campus also provides an outstanding atmosphere for raising up laborers, and God has called us to raise up disciples until His church comes into completion. There is a great atmosphere on the college campus to see this take place. For me and for many of the men and women with whom I have the privilege of rubbing shoulders, that's the reason we are still on the college campus. It is wonderfully strategic in light of the Great Commission. It is an ideal place, if not the most ideal place, to see laborers raised up to go into the harvest field.

The college campus is an ideal situation for raising up laborers. Here are men and women who are open and responsive to the gospel. This is a time when they are open more likely than following their college years. They are at a transition point in their lives, and they are investigating and evaluating new concepts and ideas. They are testing their belief systems. The gospel and the Christian world view are imperative messages for this age group to evaluate. Many of these students will respond to the gospel. They are in a position to act upon their decisions. They have the mobility and more time then they will ever have again. They have more time available to develop disciples and to have a ministry. Also the college campus is a place where hundreds of thousands of students relate to one another in a very accessible atmosphere, whether in dorms or fraternities, or simply in classes. In that atmosphere they are able to interact and to build relationships, build into each other and to build multiplication ministries.

Following graduation, these students are then in a position to move and act upon the knowledge of the Lord and His gospel. Students are not locked into a mortgage, and have less dictates on their time. They are free to make a decision to go into the ministry full time. The college campus is wonderfully strategic, we are on our campuses to raise up movements to see students turn from being lost and self-centered into being Christ-centered believers and Christ-centered laborers. We are in the business of trusting the Lord to see many of these students raised up to go into the harvest field. It is an appropriate dream to believe that God wants to see college students from all over the world reaching the students of the world.

This is a wonderful dream worthy of God and worthy of our lives- to reach the university students of the world. And then as we've always said in the ministry of Campus Crusade for Christ, "the campus today, the world tomorrow. By reaching the world's university students we are positioned to touch the entire world with the gospel as well.

### **Picture This**

Another key opportunity we have in the campus ministry is to build model movements. These movements showcase what a dynamic believing community raised up through evangelism and discipleship, that sends laborers to the world, looks like. The atmosphere of a healthy movement,

where students grow up in the knowledge of the things that God honors produces healthy believers. These believers are in a community that is healthy because they are growing up honoring God, in grace, in love, in faith, and with a vision of what God has called them to. Their community provides an atmosphere of love and acceptance, which allows them to grow in the significant areas of their lives. Such as: how much they are loved by the Lord and by his people, Understanding the greatness and glory of the nature of God, understanding their standing in Christ due to justification by faith, understanding their position in Christ and understanding what it means to live for the eternal. This builds them and allows them to grow as whole people, who are in a position to be multipliers, and reproduce their lives. It's an atmosphere where we can train them and model for them what a ministry looks like. As a result now wherever God calls them for the rest of their lives, they have seen a good model, a good example of how to build a movement from the ground up. They have seen it developed, seen how to do evangelism and discipleship, and how to be involved in the work of God's kingdom throughout their lives.

In campus ministry we are in the process of modeling what it takes to reach a local target area. It could be that target area is the particular place that I live- a floor, an apartment building, or an entire dorm, a segment of the college community. Or that target area could be the entire campus itself and ultimately the entire state, the entire country, and the entire world. We are modeling what this looks like in one particular target area, that being the college campus. It is helpful to see how it can be divided up among laborers. We are not just sending bodies to the world; our desire is to send laborers to the world who have grown in a healthy spiritual atmosphere and who have developed the necessary maturity and skills needed for ministry. These laborers have seen and have a vision for what it takes to reach a campus and to reach individual target areas because, they saw that it takes a movement of substantial size and health and maturity to reach the entire campus.

My goal for example at Ohio State was to help raise up a movement that one day would be of the size, the health and the maturity to reach the entire campus with the gospel on a continuous basis, and as a result send abundant laborers into the harvest field. The only way that we were going to raise up a movement of that size was to consistently have a ministry of evangelism. When I left Ohio State we were regularly sending people to the world, yet in the midst of this fruitfulness we had not ourselves grown to the size that we could reach all of Ohio State.

I am reminded of how American students with Campus Crusade for Christ went over to Albania some years ago and partnered with Albanian students to build a movement on the campus of the University of Tirana. First we did so with a number of Americans who began working at that nations capital with English speaking students, and slowly but surely a movement grew out of that, and eventually Albanians that do not speak English joined. Theirs is a ministry of honoring God, of love and of grace, of faith. They have a serious heart for their country. Unbelieving students were able to see what Christianity looks like through this movement. They could look at and visualize what it is that one is a part of when one is a believer, and Christianity was modeled right before their eyes.

In campus ministry it should be our goal to have movements that model healthy Christianity. We are able to model relationships, and show what it looks like for the body of Christ to interact with and to build into each other. Our disciples see the body of Christ have a vision and set about a task and see it come to pass. They also see what it looks like for community of believers to develop deep koinonia as people to feel connected with, ministered to, and loved by one another. These are healthy things which are developed by dependence on the Lord and His grace, faith, love and vision. Through these principles that God honors, we are able to see and to model teamwork, a team of students, a team of staff, and a movement as a team committed and going in the same direction. Once that model exists others are encouraged as they see what is possible and that they are in a position to reproduce this model elsewhere.

### **Student Leaders**

When my wife Jan and I first got involved in the area of Michigan and Ohio, one of the needs in that area was to have at least one campus with a model leadership team. This would be a team of students who had a burden for their campus. As we looked throughout the area, students at Ohio University and Miami University came to mind. At Miami University in Oxford, Ohio, the movement was about 150 students strong and it was really pulling together a core of student leaders that had a dream and a heart for that campus. These students became our model leadership team, or CAG (Central Action Group). Those students became examples to other students throughout the area of what student leadership looked like.

### **A Model Work**

Then the movement at Miami University itself became an example others campuses could learn from. That happened as that campus ministry grew and their students' heart for reaching the lost grew. As the number of students involved increased. The opportunity to reach the entire campus at Miami with the gospel became a reality because of the size of that movement. We hoped to reproduce this example on campus after campus throughout the area, and for that matter throughout the world. Having a model campus gives a source of vision- this is what could happen, because this is what is happening over here. It gives a source of encouragement, to believe God for even greater things because see, "it can happen, we're not just talking to the wind." When we can say, "Look what He's doing over here", it gives hope. The dynamic of what God can do is incredible. Having a model campus is a wonderful place to test biblical concepts. Here is what we believe is a critical issue in terms of building movements. Well, how does that work in our model? Is it biblical? Is it working itself out in a biblical manner? What do we need to adjust? What have we learned from our model? We "go to school" so to speak at our model. There is much to learn as we develop model ministries, model movements that show and tell us what it's like to reach target areas, ultimately a campus, and eventually campuses throughout the world. It gives a tremendous sense of hope.

### **Movements**

Someday we're going to have movements of the size, health and with the maturity of leadership that enables us to reach each and every student on every campus in a region. By God's grace someday we will be there. Someday we will have movements the size, the health and the maturity to reach every campus in America. And someday each and every student and campus of the world. As we're growing to these points, we are building healthy believers and we are sending Laborers throughout the country and throughout the world. This is a mission and a dream worthy of our lives. God has called us, wherever we go to raise up a people of His own possession to proclaim His excellency. We're in the business of seeing men and women who used to live for themselves now living for Him who died and rose again on their behalf. Thus as Jesus commanded us, we would beseech the Lord of the harvest to thrust forth laborers into the harvest field. That's why I'm on the college campus, -because it's the ideal place to see that happen.

## Chapter 7

### Growing a Movement

To illustrate a sense of movement let me describe to you the things that God is doing on some campuses I am familiar with. Picture walking into to noon prayer. It is held in the chapel, right across the street from the student union. Attendance Monday through Thursday is more than 50 students; and on Fridays it can be anywhere from 100 to 200 students. A different student leads it each day. What is most striking is what the students share and what they are praying for. This is not “pray for my sister; she is sick.” This is front lines, battlefield prayers. “Pray for my RA; I shared Christ with him, and he has great questions but his biggest hang-up in coming to Christ is his girlfriend. Pray for me; I am giving a speech in my English class, and I am going for it and explaining the gospel. Pray the coach will let us speak to the Basketball team when we ask him today. We are trusting the Lord to let 30 of us go to Macedonia this March. Pray for great response to the gospel, for 30 people to go, and that God will raise the money we need.” The weekly meeting is over 800 people. It is totally student-run. The music is personal, yet (truly I don’t know a better word), Professional. The atmosphere is electric. The sense of God’s presence is everywhere. God is working- how can anyone doubt. I am not skeptical or doubtful that God wants to use college students to reach the world. We hear daily what God is doing throughout the world through student ministry. Who wouldn’t wish to be involved! At this University, the student leadership meeting is a group of great friends getting together to talk about eternal issues as if it were as natural as breathing. The level of student ownership is “this is God’s call on our lives it is worth the time we spend.” The average student in leadership spends 20-25 hours a week in the ministry. You could go across the state to another campus and find a few less students, but equal student determination and ownership of their movements. The teamwork is extraordinary and the depth of friendship is priceless and lifetime. Go to the middle of the state and you will be just as impressed. Here you will find students, and a student movement that has a bit more of that college rah, rah spirit. But you will find a go- for- it mentality and students who dearly own the great commission. They rack their brains to find creative ways to take the gospel to the campus. These students are evangelists they unashamedly identify with Christ and share the gospel everywhere on campus. If you go north you will find a campus with leaders, leaders and more leaders for the cause of Christ. These students have made training and the Great Commission something that is not a hobby but a studied pursuit. These movements did not grow up overnight. They did not appear as some presto revival. They have grown at a steady step- by- step growth.

#### Why Movements?

If in Jesus' ministry and in His view of ministry, the solution to the Great Commission is laborers, where do these laborers come from? If healthy movements are raised up, whose purpose it is to saturate a local target area and ultimately a worldwide target area with the gospel, laborers will be produced and the great commission will be fulfilled.

Thus, we talk in terms of multiplication of building movements and seeing movements grow. The desire to raise up laborers is heightened because we want to send abundant laborers into the harvest field. As a laborer I am committed to multiplication. A great way for me to ensure that I am multiplying my life is by sending laborers to the world. If we are not raising up men and women and duplicating ourselves by sending laborers everywhere and as a part of that significant numbers going into full time Christian workers I wonder if we are not more involved in addition than we are in multiplication. A laborer is one who goes forth and shares the gospel and sees as their burden and purpose in life to be involved in the spread of the gospel, and having that reproduced in others. Often times people that we win to the Lord and disciple are not reproducing. This short circuits our long term progress toward reaching the world. If that occurs then we are more involved in addition than we are in multiplication.

We want to grow a movement. We want to see it grow and develop until it's the size, maturity and health that it can reach an entire campus. Having a large movement I have hope a large number of laborers will result. I need to be praying and beseeching the Lord of the harvest to thrust out laborers into the harvest field. This is the "Why" of what we do. We are sending, not just building movements, movements that are reaching the entire campus with the gospel. For this reason our focus is multiplication and not addition.

### **Size, Health, and Maturity**

There are three aspects that are crucial to consider in a movement. One is size, the second is health, and the third is maturity. These elements are important in raising up and keeping a movement alive and growing.

The health of that movement involves things like atmosphere. We have already dealt with the five truths that God honors, grace and love, not performance, not activity, but very purposeful and focused movement. I want a movement that expresses that kind of healthiness, that has these elements to it. I'm also looking for a movement that has a relational atmosphere, it is a loving atmosphere, an atmosphere where people feel cared for and listened to, where they are individuals, and are very much a part of an interpersonal ministry serving the Lord out of love. We're also looking for a movement that grows and matures with time. There is depth in this kind of maturity. Each and every individual has a sense of insight into why they are doing what they are doing. They can explain the philosophy and strategy. There is a purpose in each and every activity. Leadership is being developed, along with inward character, vision, and a clear understanding of where we are going and how we will to get there. People take ownership of these things. The students own the dream of the movement. They have a biblical walk and they're growing in the Lord. We want to see a movement mature in its depth, its insight, in its strength in terms of leaders. It also needs to be strengthened in the skills necessary for individuals to have a ministry. And then of course we're looking for a movement that has the size necessary to reach the target area, the campus, with the world itself as the ultimate target. We are looking for a movement that has the health, maturity and size to reach the entire target area with the gospel.

### **What Is A Movement?**

Can we define what we mean when we say movement? Eric Swanson has some great insights into this concept of movements. In his paper entitled, "Ministries and Movements". he defines a movement and describes some its characteristics. He says that, "A movement is a ground swell of people who ban together around a common purpose in order to bring about a beneficial change." He goes on to explain how that uniquely relates to movements on university campuses where there is a desire to take the gospel to the entire campus. We need a movement to build and raise up multiplying disciples for the purpose of reaching the entire world with the gospel. This is what Campus Crusade for Christ's movement is like on the college campus. And he says, "Those movements are much easier to recognize than to define; we may not be able to define one, but we know one when we see it."

Eric states that the classic definition of a movement might go as follows: "a movement is a collective activity of committed multiplying disciples as they ban together and trust God for the purpose of reaching or impacting a great deal more than they could on their own". Eric goes on to explain some common characteristics of movements might be a cause great enough that it touches the hearts of people who say, 'I want things to be different.' I might even add, people who say, "That's thrilling, it's worthy of our life. I want to be a part of that." " Other characteristics include; dedication, sacrifice, unity, development of character, development of leadership, commitment to a single purpose".

He states later in the paper that there are three components of a ministry like the one we're describing of which Campus Crusade for Christ is a good example. The first characteristic is that is a large number of people going in the same direction. The second is multiplication, that is the training

of new generations of leadership. The third is management, which involves planning, organizing, leading, and controlling movement needs.

Movements need guidance. He compares the difference between movements and ministries in this paper, and I like two of His examples. One difference is that a ministry is the sum of its parts, but a movement is greater than the sum of its parts. He says that ministry's focus is inward, where as a movement's focus is outward.

It's unique how each and every movement (if it really is a movement) has a vision for where it is going, a clear picture of what it is trying to accomplish, and even a mission statement . We are in the business of raising up movements for the purpose of being able to reach and saturate target areas and ultimately the world. We need to see how that can take place. The people who are captured in the heart of that movement must not only see that it is something worth doing, but they also must believe that it is possible. That we really can reach the world with the gospel, that we really can build a movement the size, health and maturity to reach the entire campus with the gospel. For this reason it is important to see what the step-by-step growth process is for reaching a campus.

### **Plan With The End In Mind**

When I was asked to take over leadership as an Area Director in Ohio and Michigan, there was a need to think through the step by step process that area needed to go through in order to grow a movement. This was similar to the Strategic Planning Process that we use now. It was required again when I was asked to take over at the Ohio State University. There was a need to think through what the process would be to bring the movement to a place where we could see that our dream had come true. The first step was to dream. As we talked about earlier, we needed to discover what was unique about our university, what God had on His heart, why He would want to reach this campus, and what the results would be if He did. We wanted to determine the ultimate, reasonable dream for our campus. Now certainly there would be overlap from campus to campus, and even target area to target area, no matter what movement was raised up. But we wanted a dream that was unique, that would capture our hearts for our campus. So we asked ourselves questions like, "Why are we proud of this school? What is it that we pride ourselves in here at the Ohio State University? What great achievements are unique to this college, to this state? What is it that makes us noteworthy and unique, and if God were to have His way with this campus what would be the significantly unique benefits and fruit of a successful ministry?"

As I mentioned earlier, we came up with a dream, then clearly articulated our vision for reaching the campus. Now, that vision encompasses more of the scope; it is not as ethereal as the dream. The vision is now the scope, and the way that whole thing is going to look when the dream is fulfilled. We stated that vision in more of a broad base category and we wanted to visualize that for our movement. One way we did that was by posting our multiplication charts of all the students in discipleship chains; another was by putting together a step by step ladder of growth toward the dream, something I'll be describing in the next few pages. We also visualized our cycles of momentum for our students. We did things that would help them picture what we were dreaming to accomplish, such as photographs of people ministering all over the world. We used charts and other visual aids to represent our potential growth these things helped them see how tangible our dream was. Then we needed to consider the step by step process in which this dream might come to pass. You would be right to describe these steps as our path steps. So we started from the very fulfillment of the dream, the dream come true, and said: "this is what it will look like". This is the health that we are looking for, the maturity that we are looking for, and the size of movement that is necessary to reach the entire campus with the gospel. You might describe this as our path steps.

As we looked at the size of that particular movement we recognized the number of laborers who would be juniors and seniors in the fulfilled dream. Ask yourself this question: What size of a junior and senior class will we see when our movement is at the saturation size, when it is large enough to

reach the entire campus? We recognized a specific number required for that. Then we asked this question: If that is the case, what size will that freshman class need to be that will ultimately be this senior class? Let's say that number is 150 seniors and 200 juniors. If that's the case then the question is: to one day have 150 seniors, what size class would this group need to be when they are sophomores? That probably means that we need to have no less than 200 sophomores who will become my 150 seniors. For us to have 200 sophomores, we have to win a freshman class that totals 400. For the junior class to be 200, it is likely that we need to have a freshman class someday that is 500 strong. Experience has shown that it is wise to consider that no more than half of the Freshmen who are in small groups will return the next fall and get involved. The reasons for this are countless. Back up from there and say: What size of a movement do we need in order to have a class of 400 Freshmen in small groups? So now I am talking about approximately 80 small group (Freshmen Groups) leaders. For this to be the case, it probably means that we need a senior class of about 40 and a junior class of approximately 40. There is nothing scientific about what we are talking about. I am just trying to give you a sense of how one might begin from ground zero and work their way up in terms of the size the movement needs to be, so that one day the campus can ultimately be reached. The same would hold true in watching that movement mature and take on different phases of growth. So that's where we are headed. As one works through that step by step process, one needs to recognize each step along the critical path and write it down. One also needs to assess where one is in the process and what the next first step will be. This next step becomes my objective for a year, or whatever time frame we are talking about. Next we develop a plan to implement the strategies. I need to define the tactics or strategies that we can implement looking towards the goals that we have set, in light of the objective of that year. This objective will take us to the next step along the path.

### **Time Is My Friend**

How do I build a movement? We described that we do that step by step. Here is an important Concept: "More happens in five years that I could ever imagine, but less happens in one year than I would hope". Now the problem so many times in the ministry is that someone comes up with a decent plan and decides to implement it for the year. Then at the end of the year the results are less than what we had hoped. We have a tendency to scrap that plan, go back to the drawing board, and start all over again to implement another plan. And when that doesn't seem to yield the fruit that we were looking for, we go back to the drawing board again. We seem to be constantly rewriting where we are headed and what we are doing. The pendulum swings back and forth as we try things. It saves much discouragement if we recall and take courage in the fact that far more happens in five years than I would ever dream, but far less happens in one year than I would ever hope. The movements that I have watched bear much fruit are those that have grown solidly, steadily and consistently, step by step.

It is a wonderful experience to be a part of something that continually builds upon itself. We need to build upon what happened the time before. When developing a new staff member who is beginning a brand new ministry, or someone who is opening up a new campus; I would often explain that your first stage is to simply find one person. That will be a successful step forward. It may take you a whole year to find one person, and that is okay. This has been a marvelously successful year if you have found someone who shares your love for the Lord and your heart to see the campus reached. Your second step is to find a second person. This will also be a marvelous step forward if at the end of this period of time, be it a year or more, you have found a second person who is on board. This person has ownership of the dreams and desires and goals for which you are on that campus. He or she wants to be a part of it and is willing to make sacrifices to do so. The next step is to find a third and fourth person, and the step after that is to find the eighth, then the sixteenth person. Frankly, I believe the next step is to find the fortieth person. As I've observed, it takes a ministry as much effort to go from one to two as it does to go from two to four, from four to eight, or from sixteen to forty. It seems like each of those steps involves the same amount of time and effort to grow at that pace.

You can see how this relates far more to a long-term plan that builds upon itself in consecutive years as opposed to a short term plan. We need a long-term process of building. You may have observed this if you've observed ministries on university campuses. It is the ministry with a longevity of leadership that tends to have a stronger, larger more stable ministry. Turnover hurts us. It hurts us badly. We have difficulty maintaining ministries on campuses where there is not good supervision from staff or a stable group of volunteers. One reason is that ultimately the turnover takes away from the strength, stability and growth of that movement. There needs to be something that holds the ministry together so that it builds upon itself from year to year. Each year's growth reinforces the next year's growth. We don't lose. Once a ministry starts going backwards it is hard to reverse that process. It can be done, but the step by step growth forward is critical.

As we have begun to look at movements, we have talked about how important the Freshman class is. That's the next phase I want to talk through.

### **Getting the Right Start**

You'll find that following this chapter is a description of a step by step process that was used at the Ohio State University. There is nothing magical about this process. It was designed specifically for Ohio State, but it is a process that will help you as you evaluate what the step by step processes are for your situation. Evaluate how your growth might occur and what you are looking for in the steps you'll take.

When I began at Ohio State University we probably had 16 to 20 students and seven staff who had ownership for the values, and a burden for the campus. The Biblical principles of Evangelism and Discipleship and the Great Commission were part of their hearts desire. They were willing to put forth individual effort to see these Biblical admonitions come to pass.

I have observed movements in what I would call a cycle of stagnation. For example a cycle of stagnation is when a movement is somewhere around 80 students - 10 seniors, 10 juniors, 20 sophomores, and 40 freshmen. We go through all of the movement's activities. We treat it as if it is a full fledged flourishing movement. Every year we graduate our 10 Seniors, our 10 Juniors become the 10 Seniors, the 20 Sophomores become 10 Juniors, and the 40 Freshmen become 20 Sophomores, and we go out somehow and get 40 more Freshmen. This can be reasonably satisfying and we can consider this to be a pretty good movement, but I would argue differently. I would argue that it is a movement in the cycle of stagnation.

### **The Crucial First Weeks**

A dear friend of mine, Brian McColister has spoken of the criticalness of the beginning of the school year. He explains the importance of each and every class we are trying to raise up. Brian says, "When we lose a freshman class, we pay for it for five years. " And is that ever true. We pay for it in the sense that if we do not reach them, we have really had a low momentum year. When they are juniors and we do not have them, we have not got the class that can raise up a great freshmen class, because juniors typically do a great job with this. To break out of this we need to win a Foundational Freshman class, that is a class where 40 of those Freshmen return as Sophomores.

I noticed a Principle when I was in a fraternity. In the Greek system I've noticed that sophomores are not the best at rush. They have not yet learned the importance of it, or the time and effort that it takes. They are not as good at initiating. They are more concerned with how they are coming across. The seniors are less engaged because they are on their way out. (This is far less true for seniors in a Christian movement; they are more beneficial than they were in my fraternity system.) Freshmen didn't consider seniors very much in their decision to join because they weren't going to be around

with them for very long. Seniors had the tendency to check out. They were looking to their future and trying to turn things over so they weren't very focused on rush. But, I will tell you that junior class could rush! They would raise up our pledge class year after year. It was the juniors who did the job. If you had a good junior class, you had a good pledge class. If you had a lousy junior class, you had a lousy pledge class. This applies to movements in a unique way, because our junior class that has the greatest impact in raising up the next Freshman class. And if we do not have a solid junior class, it is because we did not have a good solid class their freshmen year. We are going to pay for it two years latter. Ultimately, in the last year of school if we do not have a good senior class, then we are not sending very many laborers into the world.

Therefore, Brian's principle was this: "since very often in the first six weeks of the school year we raise up better than 50% of the freshmen class that we're going to have for that year, that really makes those first six weeks critical." We have got to begin the school year knowing exactly what we're going to do and how to make every effort count. We need to be thoroughly prepared to get out and do evangelism those first six weeks, with superior effort. The first six weeks will make or break the quality of the freshman class we have to work with. And it will cost us for five years if we don't do a good job. These six weeks have a five year ramification. With Brian's permission I am including in this book ideas he shared with the campus Directors of the Pacific South West. See notes following chapter on "Cycles in detail".

In order to get over this we need to take a freshman class that returns 40 sophomores. A movement that does this begins to take on the flavor of exciting growth. Usually that movement will have over 100 students at its weekly meeting. These 40 to 50 sophomores lead to a movement that has enough students involved that when you begin to look for leadership, you are not settling; the leadership rises to the top. Now, when you choose leadership, you are choosing out of a good, solid, healthy pool. You are choosing students who are capable of leading something, a class of 80 as freshmen and 40 as sophomores. You will probably see half of your leadership team come out of that class. Another benefit is that this class grows together and watches a movement grow under its leadership. It is one of those thrilling groups of students that bond together as a core of leaders. That is what I call a foundational freshman class.

### **Penetration**

You will see in the outline following this section that there is a second class that we want to see raised up the movement-maker class. In order to raise up this foundational Freshman class it was necessary for me to share with my staff that we were in penetration. We needed to set aside all those issues that related to running a full fledged, mature movement and we needed to realize and take ownership of the fact that we were in penetration. By penetration I mean that those on the forefront of the movement, the staff and the leadership team, were not in the position of concentration; we were in the position of penetrating the campus with the gospel. There are four phases that a movement goes through. These stages are penetration, concentration, saturation, and then continuation. Penetration is penetrating into various parts of your target area, doing evangelism, raising up potential disciples. Concentration is when you concentrate and develop those individuals. You never give up penetration. You never stop doing that which allows you to gather and raise up the various stages of your movement, but you are concentrating on individuals who themselves are doing penetration. Saturation is when your movement is large enough to saturate the entire target area with the gospel. Continuation is when you are able to do saturate the target area on a continual basis whether that be every year or some other calendar designation that you make.

You cannot move from penetration into concentration until the people that you are concentrating on can do a better job of penetration than you can. And that's the difference between penetration and concentration. I will define it: I move to concentration when the people I begin to concentrate on, that is develop, disciple, and pour into, are themselves penetrating and are doing a better job of penetrating than I could do. I continue to penetrate with them. I continue to model everything we are talking about with them, but I concentrate on them as opposed to simply gathering myself.

The way that looked initially is that I asked every one of my staff members to lead two freshmen groups, every one of them, including me. I was a forty-year-old Campus Director and I'm certain that the Freshmen were not all that crazy about hanging out with me as "one of the guys". They didn't necessarily relate with me as they did with the guys in the dorm. I was at best a father figure in their lives, but it was necessary for me to model what I was asking my staff to do, and so I went out and raised up Freshmen Discovery Groups, and actually one of them turned out pretty good. God is so gracious. The rest of the staff were out there raising up the foundational Freshman class, and we had about 10 to 12 students that were successfully leading good Freshmen Discovery Groups.

Too often what happens is that our full time leadership, those who are on staff, will work with older students. They give up all of the up and coming students of the movement, when we are still in the penetration stage, to their students because of this, staff won't lead Freshmen Discovery Groups. You will recognize that I am speaking from a staffed campus-strategy. I've seen this time and time again. As I visit a campus I'll ask, "Where are your staff's freshman groups?" and hear, "Well, the students are leading the freshman groups. We gave all of our best evangelistic contacts to our students to raise up groups. " Well, frankly, friends, that's just not going to get the job done. We're in penetration. We've got to recognize that when we are penetration, the first generation penetrates. They're the ones that are in the ministry raising up and leading freshman discovery groups, the first level Bible Studies. There are students that are involved in doing that as well, but not in place of the staff or the first generation doing that. Sure we want to see our students have success, but not at the expense of failing to raise up the freshman class.

For us it took two school years and six weeks before the Lord had grown us to where He could move us out of penetration and into concentration, because we had to do it, a second year, which was the hardest year. Raising up our foundational freshman class was certainly no cake walk. It took focus. We needed to see this as our purpose all year long, that we were raising up the freshman class. And everything we did was focused on raising up that foundational freshman class. Our goal was to finish the year with 80 freshmen involved in small groups. The thrill was that we ended the year with somewhere in the neighborhood of 96 freshmen involved in small groups. Because they were our first class, they were our darlings, if you will. We all knew each other. I knew the names of every freshman in the movement, and knew most of them very well. They were our focus. I wish I could have said that with each successive year, but I was fortunate if I knew ten of my last freshman class. But during that year I knew almost every one of them by name, as did the rest of the staff. They were the people that we were banking the future on in so many ways. I rode to retreats with the freshmen, I sat with the freshmen at weekly meetings, and we knew each other well.

There is a danger to this because when they become sophomores we need to go after the next year's freshman class, which is equally important. We find that it is hard to spread your attention. There is a tendency, to concentrate on the sophomores and expect them to raise up the freshman class; that just doesn't work. Sophomores are not very good at leading freshman groups. Does that mean we don't let sophomores lead freshman groups? No, not at all-they need to lead them, but we don't count on their freshman groups being successful because we have found more times than not that first freshman groups just don't go very well. They flounder, and as sophomores they just don't understand how to do it very well. There is a lot to learn, whether it's relationally' or skill-wise. It is just a struggle to watch that things get off the ground. So to expect your next freshman class to come from sophomores leading freshman groups is plan to fail. We have found it is necessary for staff to go out there and hit it hard again the next year. So you can figure that the second year is even harder than the first because the first year you had two arms free and were gathering and gathering with both arms. But now you've only got one arm free because with one arm you're gathering the next freshman class and with the other you are hanging on to the sophomores. You are giving them attention, trying to involve them in what you're doing. The staff and student leaders need to be leading freshman groups, while at the same time building into and hanging onto our sophomores. I am preparing you for the fact that the second year is the hardest year of all.

We have described the process in terms of size. But there are also elements that are important in building the future. These regard the health and maturity level of the movement. Health-wise, it is very critical to have a movement that is aiming at the socially capable students on that campus. We need to go after those students who can “mix it up” socially on my specific campus. We need to be concerned about the social flavor we project. We need to be concerned about our relational abilities. We want to attract those students who are in positions of leadership and who are looked up to by other students. We need to be able to “mix it up” in every sharp social atmosphere on campus. We need to start with our weekly meeting. It needs to be socially sharp. It cannot be awkward or weird or insensitive to what is crisp and solid in the social arena. We can't do silly things. We can't act as if we are in this wonderful Christian atmosphere and can just let down and be silly or not conscious of the social atmosphere. Well, you say, that just doesn't seem to be right. We don't need to be concerned about those things in the Christian community. I beg to differ. Anytime we go overseas we are extremely careful of the culture that we are walking into. We adapt our methodology so that we are socially acceptable and culturally aware. It is absolutely necessary for us to do likewise on the college campus, to study and understand the culture in which we are ministering. We go after leaders when we go overseas. We go into a town and we meet a mayor. We talk to the president of a country. We meet the leadership when we are attempting to get into another culture. The same thing needs to be true on the college campus. We are going into that atmosphere and we need to reach out to those who have the ability to open doors and to influence the entire community. We have got to start by reaching leaders. We have got to start by reaching the socially aware, the socially capable individuals, and thus we need to be aware of the culture that we're ministering to.

We want to be socially attractive because we know our students bring their friends. When they bring their friends to the meetings and socials, they don't want to be embarrassed. If we embarrass them when they do bring a friend, they will not trust us again. At Ohio State we set the standards right at the beginning and it carried through that we were going to be socially sharp and relevant.

For example, when I was at Ohio State, I knew it was vitally important to have a movement that could attract men. I mean men, not boys, young men who knew what it meant to be leaders, to be masculine, if you will. So we were conscious of how we came across. It was important for us that we related to them in an area that they related well to themselves. Athletics became an important feature in our movement. We even introduced ourselves with that as part of our title. Our movement was Campus Crusade for Christ and Athletes in Action at the Ohio State University. That was very helpful in causing the men to feel comfortable, to feel that they were a part of something that could be looked at in a positive way by other men, even non-Christian men. They could tell them what they were a part of without having to explain it away, without having to make excuses for it. I wanted them to be a part of something that they were proud to be a part of, and this started with the name. It started with who we had up front. My suggestion for our first weekly meeting with me as Campus Director was that we have the quarterback of the football team, who was a solid believer, share his testimony. At Ohio State, there is no question that one of the most socially relevant issues on campus is the football team and other athletic teams as well. For us to be visibly able to identify with Christian athletes, men who identified with us and were involved with us helped other students to feel socially comfortable among us. It helped to attract the kind of men that we were looking for. We were very careful to reflect an atmosphere that would not turn away socially aware men. Does that mean that we become worldly? I think not. But I think that it does mean that we are socially and culturally aware and targeted.

Another aspect that relates to health is being sure that my staff team is on board with ministry philosophy and with what it would take to raise up that foundational Freshman class. So I taught them philosophy. I brought them in two weeks early and taught them the five truths that God honors. We had to talk through critical events, events like penetration and what it looks like. We had to talk through the hours that we would spend on campus, and what we would be doing with those hours. We had to talk about what we wouldn't be doing with those hours. It seemed silly to spend hours pulling together a talk for a weekly meeting that was going to be small at first. The mileage out of that weekly meeting was not going to be very high for us. I had noticed that sometimes my staff members

would take entire days off campus to write a talk to speak to 40 or 50 people. That didn't seem to be a good use of time. It would be better if that person were involved in raising up that first generation, that freshman group, by spending an additional six or seven hours on campus sharing their faith, doing follow-up and raising up individuals. It is a far better use of time. If I have to restructure what I'm expecting from the messages that are being written, then I will do that.

We need to concentrate on doing penetration. We decided not to do training in the fall. We were going to wait until it became a need in our movement. Our staff spent a lot of time preparing for training. We weren't going to pull off socials as a staff team. We weren't going to pull off prayer meetings as a staff team. Students come up and say, "We need to have a prayer movement on this campus", and we certainly do, someday. But the problem was that we didn't have a movement on campus. Therefore to have a prayer movement, where you were spending a great amount of time and energy teaching people about prayer, and involving people in prayer would be premature. We didn't have our first generation, our foundational freshman class, yet. That did not mean that we did not pray? No! Of course we prayed. We prayed all the time as a staff team. We knew what we were praying about, too, because we knew what our goals were. Did we pray as students? Every time we pulled the student leadership together we prayed. But we prayed about raising up a foundational freshman class. We were not spending a lot of time on activities that did not center around penetration.

I had students come to me and ask, "Well, aren't we going to have socials, aren't the staff going to plan the socials? Aren't you going to lead us in..?" In reality we certainly wanted those things to take place. But what I didn't want was our staff team making these socials their priority. If the students wanted to plan a social that was great. We would come. And it would probably even be a better social because the students planned it. If the students wanted to plan and get together for prayer, that was marvelous, go for it, do it. But what we wanted our staff team and our first generation of students to be involved in were the penetration activities of the movement.

Now, when I have got a movement that is six years down the road, I definitely have a staff member that is responsible for prayer along with the students, and they do spend time and work on prayer, because we are a movement in concentration now, working our way toward saturation. It is appropriate for me to do that. It is appropriate for me to have a staff member responsible for training, and weekly training classes. It is very appropriate for us to be involved in planning socials because it is vital to the movement at this point in time. We were in the momentum process where we had that which would raise up our next Freshman class and leave a larger Freshman class than we had the year before. This meant involving students because we oversee those students in leadership development - they run socials, a prayer meeting, and our Fall retreat, etc.

We cut out non-essentials while we are in penetration, not concentration. Really we need to take two Freshman classes in a row before we can even think about moving out of penetration and into concentration. We have to face the reality that we are in penetration and we can not do both.

As I said earlier, part of our step by step growth as a movement was insuring we were all on board with the ministry philosophy. We taught the staff philosophy. What was it going to take in terms of on campus hours? We taught them about the atmosphere that we were looking to have. We explained the idea of creating a sharp social image, and then I needed to teach them some of the following truths:

### **Some Good Friends**

Reality is my friend. Too often we want things to look good or to sound good and we are afraid people will be turned off or not attracted to us if we mention the things that are not going well. But reality is our friend, and it is very healthy when we look at it, face it, recognize what the truth is, and we do not wallow in it or punish ourselves for the things that are not going well. We simply recognize

them. We do not run away from them. Reality is our friend. The reality of our movement was that we basically had 16 to 20 students. We had some attenders, no question. If we had a weekly meeting we could get 80 students to come. But, that wasn't a movement, and we needed to recognize reality, that we did not have a movement, and the reality of what it was going to take to raise one up.

Secondly, we needed to recognize that time is our friend. I do not have to reach the world with the gospel tomorrow. We do not know when we are going to reach the world with the gospel. We do know that we are called to do so and we are moving in that direction. We do know that the Scriptures tell us that one day the gospel will go to the entire world. Jesus has promised that it will happen. Someday it will happen. When? We do not know. But someday it will. Someday I'm going to reach my campus with the gospel. I do not have to reach it tomorrow, but I will someday. That is my goal. But time is my friend, not my enemy. We too frequently make time our enemy. We mistakenly feel we have to get things done immediately. We forget the fact that things build upon themselves, and by racing ahead and trying to make something happen that is not really ready to happen, takes us out of focusing on the next step of growth. We end up failing to do what is necessary to build the structure, the foundation, so that we can really grow something. Do we do evangelism in the process and build into the students that we find along the way? Of course we do those things. But we also let time be our friend. We give ourselves time to get to the next step and then the next.

The third principle is that working with students is messy. Since we are committed to working with students, we have to be willing to live with "messy". When we ask a student to take over a responsibility, it's going to be messy initially. It's going to take more time on my part to get it up into their hands and to help them understand what they are doing. When they are attempting something in the ministry, the first few times it won't look all that sweet. I'm going to have to come in and help them think through what just happened and grow in that area. But ultimately, it's going to be better in the long run, because they are going to add their creativity, strengths and heart to the situation and it will improve upon anything that we had before. We find this happens continuously, step by step along the way. But working with students is messy. If I must have perfection in my ministry, then I'm not living with reality, because working with students is messy.

### **The Foundational Class**

The first step that I have to take the movement through in the process of growing a movement the size and maturity needed to reach the entire campus with the gospel is the step of laying the foundational Freshmen class. In order to finish the year with about 80 Freshmen in small groups, I probably needed have about 120 students who were at one time in freshman groups, because some people leave, and depletion happens. So I needed to be constantly adding people to the already existing groups throughout the year in order to finish with 80 freshmen in small groups by the end of the school year.

Since evangelism is so critical, I asked my staff members to do more evangelism in the first four weeks of the school year than they had ever done in a four week period before. For them, that meant about 50 evangelistic contacts each. I was thrilled to find that almost every one of the staff men were somewhere in the neighborhood of 75 to 80 evangelistic contacts the first four weeks. It was great to know that they felt freed up to do exactly what they came on staff to do and what was clearly stated as our objective, to do evangelism. This is the crucial vehicle in our raising up the foundational Freshmen class. They went after it. We rejoiced with each step along the way. There was such a successful feel to the year. We constantly encouraged the movement by sharing exciting things that God was calling us to do.

In my sixth year at Ohio State, if our goal was to reach 40 freshmen, or actually to have 40 sophomores in our movement, and if we had 80 freshmen in small groups, it would have felt terribly unsuccessful. But that first year felt phenomenal and thrilling and successful because we had clearly

defined what our next step was, and we trusted the Lord to accomplish it. We went after it, which demonstrated hearts of faith.

Paul Eshelman shared once three marks of a movement they are 1) Stepping out in faith and trusting God. 2) All the while the movement is working hard at everything people are attempting. 3) Then that movement milks all of the positives for all that they are worth. This means that we take advantage of all the fruit that comes our way, and that we celebrate when we see these positives. So we celebrated, we enjoyed, we had a great sense of success. Students were thrilled to be a part of something that they felt God was very much a part of orchestrating, and so did the staff team.

The matters of maturity that we desire to see along the way, as well as the health issues we desire, are categorized in the outline that follows. I want to go on to the next couple of steps we took and explain them so that the outline will make sense to you.

### **Movement Maker Class**

The movement maker class is the next step. The biggest challenge for us was this next class. We now had a returning freshman class in which there were 60 sophomores involved. We had a senior class of about four or five students. We had a junior class of about 15 students, and we raised up a freshman class that was in the neighborhood of 80 to 100 students who were with us at the beginning of the school year. This was the growth of our movement. It had grown already; year one, we had about 25 returning students with around 80 freshmen, so we were neighboring in the 100's at our weekly meeting and in small groups. But during the second year, a sense of momentum and growth was beginning to characterize the movement. You would come to our weekly meeting and there were 150 students there, a large number of freshmen, a large number of sophomores, and a small junior and senior class. But it was really exciting for the students who were involved. Our juniors and seniors were still leading the movement. There were not very many of them, but they were leading it. And we were going after that freshman class with the staff team, trying to hang on to the last year's sophomore class. This was really a stretch for our staff.

It is important that sophomores have the chance to be multipliers. However, I need to be careful and not give them the critical freshmen, the most highly potential Freshmen. If they lead a freshman to Christ and follow them up, it is reasonable for them to work with that person. But very often my foundational freshman class, and for that matter my second-year Freshman class, are not that good at discipling or raising up Discovery Groups. But I have found that later on, because there is a movement structure with so many things going on, that it is easier to hang on to a Freshman class. There are also models for those Sophomores They have seen people lead small groups. The first sophomore class does not have a model, they are kind of clueless. They are the ones doing everything for the first time, and thus the success rate is a little lower, but following that year there are some Sophomores that are successful. Just take this thought for what it is worth.

Towards the end of that second year, we found ourselves really grooming the sophomores that we saw as potential future leaders. We were giving them responsibility. We were putting them in front of each other; we were letting them be spokesmen; we were inviting them to Summer Projects; they were leading music; we asked one of them to become an emcee; we did a number of things that put us in a position to develop those students who would be our future leadership. In April of that year we, invited a large number of our sophomores, about eight, to be apart of our leadership core.

We invited those eight students to go with me on a Summer Project and they all did. That was a great occurrence for us as a movement. Those sophomores, were together for the entire summer, they bonded, and became close friends. They took leadership on the project. They grew as leaders. They saw God use them again and again. They really developed a vision for the campus, and they came back the next year ready to hit it. We had turned over to our students the first year the role of helping us plan for the following year, and they helped us develop the campus plan. Many of the insights

creative ways of reaching the campus came from our juniors and seniors, who were given ownership of the campus plan. It also helped them keep focus and to take ownership of raising up the freshmen class. They felt wonderfully successful watching freshmen become part of freshman groups, because they had helped to determine what our goals were and how we would accomplish them. They went after it with us. They were just as excited watching this happen as were these Sophomores who then became leaders in our movement.

### **The Over the Hill Class**

The third phase in this step by step process, which was for us our third year, was raising up our third Freshman class. And this is the class I call the Over-the-hill class. It is really exciting when that first foundational freshman class comes back as Juniors; you are no longer pushing the ball up the hill. Now the ball is rolling down the hill and we are chasing it, going after it. Our goal was to have 120 freshmen in Discovery Groups, and we met our goal. It was exciting to watch. You can imagine how large our weekly meetings were. We had a junior class of about 40-45 and a sophomore class of 40-45. And we had a freshmen class of well over 100 students. There was such a sense of God's blessing with well over 200 students. It was so thrilling! I will never forget the awe on our student's faces when they walked into that first Prime Time of the school year and saw better than 200 students in the room. People were all over the place, they were sitting in window wells, in the aisles; the room was packed. It was electric. Their sense of accomplishment and success was thrilling. There was a sense of God's presence in our midst and we had the privilege of watching what He was doing. One of the juniors, Kendra Capputo, came up to me and said, "It's happening, it's happening", the ball is rolling down the hill, look at this". "It's incredible." We were watching our dreams come true and our prayers answered. The memories are marvelous as we think back to that time.

### **Principles, Not Methodology**

I've highlighted these points because I think you can read the rest in more of an outline form of the year to year process that we were going through. Again I want to remind you that this was something that was uniquely written for the Ohio State University. Every campus is going to have it's own flavor and it's own differences. I trust that this will give you an idea of what our format was or what our thinking was behind it. You are going for principles, not for specific methodology of what each step is. You want to understand this well enough and think it through well enough so that you can adapt it to your own individual situation. You need to be intellectually flexible. This is not the letter of the law, it is not "Do this and you will be successful", but it is designed to help a person think though the processes of growing the movement. It's obviously God that grows a movement. We want to be in a position where we are good instruments in His hands, and we know what we can do so that we can concentrate our time and effort on these priority events. We are in the process of raising up a movement the size, the health and the maturity that can reach an entire campus, so that abundant laborers go into the harvest field, where we can reach the entire world with the gospel.

## Chapter 8

### GETTING OFF THE GROUND

#### I. Initial stages of penetration

Opening a work: Starting a ministry on a new campus  
These are measuring sticks, not years. They are steps.

#### Step 1.

- a. Size Finish the time with one key student
- b. Health The initial person is the right person to build the work on.
- c. Maturity Realistic expectations
  - Open the campus through evangelism - not gathering Christians
  - If we find Christians, great, but it is while we are doing evangelism
  - Target the area of campus first where the most socially capable and influential students reside (Greeks, athletes, dorms, RAs, student government). Ask- "Are any of these the most influential?"

#### Step 2.

- Student shares our heart for people to know Christ
  - Burdened for the campus
  - Desire for training
  - One student goes with us on a summer project
- a. Size Have two key students by end of the year - hopefully one man and one woman
  - b. Health At peace because time is our friend.
    - Raising up small groups through evangelism
    - Some exposure to a broader picture of our movement (ie. retreat, conferences)
  - c. maturity Both key students share our heart and are taking ownership of helping to reach the campus A second student goes on a summer project

#### Step 3.

- a. size Finish the year with four key students, both genders represented
- b. health
  - Small groups are established in the solid Biblical truths, assurance, justification
  - The Spirit- filled life, positional truth, and the Great Commission understood by students. Those involved are becoming friends.
  -
- c. maturity The four students share our heart and burdens.  
They are involved in planning, ownership, and carrying out of the plans to reach the campus.

#### Step 4

- a. size Eight key students by the end of the year.
- b. health Well bonded small groups for both genders.  
They feel a part of a greater whole  
Students are friends - enjoy social time together  
Feel successful, see God's hand in their midst, excited about the future  
Good response among students who are invited to retreats and conferences
- c. maturity good understanding of our purposes and philosophy  
Eight students equipped to lead small groups for next fall  
- Four students go on summer projects

#### Step 5

- a. Size Finish this year with 40 students in the movement
- b. Health The movement enjoys being together  
Evangelism is by faith, exciting and fun  
A good atmosphere of grace, love, faith, vision and lifting up the Lord  
Students identify with other Crusade works and leaders
- c. maturity Eight student led small groups  
Students ownership of the campus plan  
Will have returning manpower in the fall to have a great fall of reaching freshman class  
Send future leaders on summer projects

#### Step 6

- a. size Finish the year with your fall 40
- b. health Enthusiasm and excitement that the movement is ready to take a major step  
The heart among the students is that they want to see God work  
An atmosphere of faith and expectation.  
Students well founded in doctrine so that duty or obedience springs from their understanding of doctrine.  
Continual emphasis on all previously listed health issues
- c. maturity First generation experienced and trained in ministry skills  
Vision for the campus as a means to reaching the world  
Continuing in previously listed maturity issues

At this point, the campus is ready to evaluate it's ability to raise up a foundational level freshman campus.

## Step By Step Growth of a Movement

This is merely a model from our campus at Ohio State. This is to be adapted to each unique campus. On a campus where Greeks are the most dominant social group, one would target Freshman Greeks very heavily. On our campus we found the dorms and RAs as the dominant social group, so we started there.

### Components of a Successful Movement while raising up a foundational Freshmen class and beyond

#### Step One:

1. Staff Team - Make sure staff team is on board in areas of ministry philosophy and commitment level.
2. Ministry Philosophy -
  - Teach them the 5 principles God honors
    - a. God honors His name and no other.
    - b. God honors grace, not law.
    - c. God honors faith when people completely trust in Him.
    - d. God honors vision, not activity or business.
    - e. God honors love as a motive, not as a duty to Him.
  - Commitment - make sure staff are using their time wisely (i.e. 35 "hot hours")
3. Reality is my friend.
4. Time is my friend.
5. Working with students is messy. Since we are committed to working with students, we are willing to live with messy.

#### Step Two:

*Image* - Create a socially sharp atmosphere. Seek to bring leaders and other socially sharp individuals into the movement. Socially sharp individuals visible at meetings; make the atmosphere attractive and comfortable with quality activities. There has to be an atmosphere where men feel comfortable - AIA emphasis etc.

#### Step Three: Foundational Freshmen Class -

These will be the leaders of the movement in 2-3 years.  
The entire movement is focused on the Freshman class.

*Size* - Staff recognize we are in penetration

1. We want to have 40 or more men and women from this class returning in the fall.
2. This takes 120 Freshmen entering Freshmen Discovery Groups.
3. The gospel shared individually with about 1,500 Freshmen.
4. Each staff member having 200 evangelistic contacts for the year.
5. In the first 4 weeks, staff share Christ with 50 new students.

*Health* - Successful feel to the year - believing hearts, trusting God.

Paul Eshelman said: "Marks of a movement are":

"Movement is stepping out in faith and trusting God;

Movement is working hard;

Movement is milking all the positives for all they are worth" (i.e. A party for reaching the survey faith goal)

*Maturity - Movement and Shepherd Team:*

Does the staff have confidence in the leaders? If not, why? Two possible answers:

1. They don't love and embrace Jesus. (Not likely)
2. Most likely, they do not know the philosophy. Teach philosophy

Of step by step process of reaching a campus.

to the Shepherd Team. If they keep in mind what God honors when they are making decisions, their decisions will be Christ- entered ones.

Identify key students

1. Potential future leaders
2. Some of whom have desire or burden to reach an ethnic group, The Greek system, or athletes.
3. We target freshmen because we will have 4-5 years to work with them, A good parallel is a college football coach who develops a ball player who starts his last 2 or 3 years after red shirting and learning the system his first two years.
4. Feed the Shepherd Team – A leader that feels used is a leader who is not fed in the Word.  
If the Shepherd Team is not fed, then how can they feed others? (This is best done in a 10-15 minute "nugget" at the beginning of the Shepherd Team meeting.)
5. A student planned and student run movement
6. The First generation is philosophically on board.
7. Students write campus plan.

**Step Four:** Movement Maker Class -

Biggest challenge to your time and attention - Pivotal step to success

*Size-*

1. A second class of freshmen who will return 40 strong as sophomores.
2. 120 or more students attending weekly meeting.
3. Attendance becomes important for vision and relationships.
4. Send 25 students on summer projects. (High percent from foundational class.)

*Health-*

1. Highly relational, friendly, inclusive student.
2. Fed on God's Word, does not feel used
3. Good plans for students summers, good communication over the summer

*Maturity -*

1. Shepherd Team goes on the same project together.
2. They own the movement because they planned it.
3. They understand ministry philosophy.
4. Staff team is still doing penetration, recognizing and willing to accept that the second year is the hardest year of all.
5. You have planned well and are ready to hit the campus running in the fall!  
Next year's leadership is challenged and in place. If they are from your foundational freshman class, ownership and enthusiasm will be high.
6. Train Sophomores as leaders- give important roles to them.

**Step Five:** The Over-the-Hill class

This is the freshman group in the third year of the plan.

This class starts the ball rolling down the hill.  
We are no longer pushing the ball up the hill, but we are now chasing it.

*Size -*

1. 100 freshmen in discovery groups by the end of the year.
2. Next year this class returns with 60 sophomores
3. Prime Time over 200.
4. Presence in all the dorms.
5. Must solidly be in the dorms. Saturating points of the campus.  
Need to step back and evaluate the target areas: dorms, various affinity groups and off campus housing, in that order.
6. Penetration starting in the Geek system, athletes, band, international students.
7. Target strongly students of various ethnic backgrounds. Move into these areas with students from these various backgrounds and with those who have expressed a heart for these people.
8. Ministry to graduate students up and running; students who are living off campus at the first step in penetration.
9. 40 Students going on summer projects.
10. 40 + Students leading successful small groups.

*Health -*

1. Expansion campuses a major focus; they feel absolutely a part of the whole.
2. Hearts that pray - a prayer movement in place.
3. Ownership and love for the partnership country. This has been chosen.  
Students have begun to go.
4. It is extremely valuable to have a staff team of the ideal number, relative to the size of the campus and for the number of laborer producing satellite campuses.
5. Momentum extremely high.
6. Movement understands the doctrine of 'justification by faith'.

*Maturity -*

1. Becoming Christ-centered laborers - a heart for the world, understands the need for laborers as critical event for fulfilling the Great Commission.
2. A seasoned Shepherd Team.
  - a. They are captured by the campus vision.
  - b. They are equipped to lead from the heart.
  - c. They know what it takes and have the Biblical resources.
3. Movement takes on the flavor of 'Concentration'
4. Students are capable of doing a better job of "penetration" than the staff team.
5. Students want and value training. 60-80 students come to training.
6. Student ownership runs deep.

**Step Six - Freshman Class that makes us a model movement**

*Size -*

1. Win a Freshman class that will return 80 involved sophomores
2. 300 people at Prime Time meeting.
3. 300 students involved in small group Bible studies.
4. Daily Prayer drawing 25 students; as large as 50 for Praise God Its Friday.
5. 50 students going on summer projects.
6. Penetrating every segment of campus.
7. Expansion campuses now flourishing, we are now on one campus for every two of our staff.

*Health -*

1. A rich love for Jesus permeates movement.
2. Students are sacrificial for the cause.

3. We have solid leadership, we love the Scriptures, teach the Word and lead from the Word.
4. Movement has a heart for laborers.
5. Praying for awakening and God's hand in our movement.
6. Burdened for the lost and the needs of the world.

*Maturity –*

1. Model student leaders and spokesmen.
2. Students are captured by the campus vision) and our potential for impacting the world.
3. Students shepherding multiplication chains.
4. Students plans involve saturating target areas.
5. Students making sacrifices to do evangelism and receive training.
6. A tremendous value is placed on stateside and international summer projects, also spring break to the world, inner-city and Panama City.
7. Graduation sends a number equal to half of the size of the C.A.G. into full-time Christian work.

**Step Seven -**

The World-Wide Impact Model Class

*Size –*

1. Staff' team ideal size to meet the needs of the campus and satellite campuses.
2. 400 + at Prime Time.
3. 400 students in small groups.
4. Win a freshmen class that will return 100 involved sophomores (i.e. 200 freshmen in groups in April)
5. 60+ students going on summer projects stateside and worldwide.
6. Our expansion campuses have movements of over 50 and feel a part of the whole.
7. 10 seniors graduate and come on our staff or go on stint, 5 other students go into full-time ministry or seminary.

*Health –*

1. Continue previously mentioned health characteristics.
2. Leaders developing character and good discipleship qualities in the multiplication chains.
3. We have fun together, good close friendships.
4. Model leaders who know what they are looking for.

*Maturity –*

1. Leaders who are mature in the Word, experienced in the ministry.
2. Passes on the skills of multiplication.
3. Modeling saturation in the dorms.
4. Major presence in the Greek system, with athletes, African Americans, Internationals.

**Step Eight - The Saturation Freshmen Class**

Win the Freshmen Class that will return 150 sophomores; unless you are on a campus of greater than 40,000 students, this class will see the campus reach saturation before they graduate.

*Size-*

1. 500 at Prime Time
2. 500-600 in small groups
3. Strong flourishing expansion campuses with 50 students per ministry sight.
4. We send 100 students from all our ministry sights on summer projects
5. 10-15 students coming on staff and going on stint.
6. 150 at training meetings
7. 100 students who have ownership of a target audience

*Health* - students who are clear in their view of God.

*Maturity* -

1. Solidly built and equipped in the Christian World-View.
2. Understand and are living in their position in Christ.

**Step Nine** - Win the Out of Control Freshman Class

*Size* -

1. 200 return as sophomores
2. Penetrated every segment of the university (ie., Grad ministry up and running, off-campus a strength.)
3. Totally visible throughout the university community.
4. Present in the areas of influence of this university.
5. 40 Action Group Leaders
6. 75 Seniors, 20% of which graduate into full-time Christian work, 100 juniors, 150 sophomores, 400 freshmen.

*Health-*

1. Lead from the heart
2. Thrilled by God's presence
3. Loving the Body
4. Solid in Biblical Resources

*Maturity*

1. Captured by the Lord, the vision, and the eternal.
2. Student leaders seasoned, committed, and sacrificial with time.
3. Leaders know what it takes
4. Touching the world; laborers going to every culture.

**Step Ten** Winning the Supernatural Freshmen Class

*Size*

1. A freshmen class that returns 250 sophomores
2. 80 seniors, 150 juniors, 200 sophomores, 500 freshmen
3. 200 students seeing multiplication
4. impacting the entire State
5. Each of our classes is growing because evangelism is extensive t/o University.

*Health*

1. A movement truly united in spirit, purpose and love
2. Men and women of the Word
3. 100 students meeting daily for prayer

*Maturity*

1. Multiplication that is thoroughly monitored and has a high quality of discipleship.
2. Proven and dynamic spokesmen for the movement
3. Model servant leaders
4. Abundant life-time laborers being equipped.

**Step Eleven** Winning the Dream Freshman Class

*Size*

1. 150 Seniors, 240 Juniors, 275 Sophomores, 600 freshmen
2. Saturating Greek system, dorms, athletes, International community, African - American community

*Health*

1. Grace, Faith, Love, Vision, God's Glory, walking in the Spirit permeating throughout the movement

*Maturity*

1. Seasoned veterans

**Step Twelve** - The Dream Come True -  
Reaching the Central Ohio Area, saturating all our schools

*Size*

1. Prime Time: 1,000
2. 200 seniors, 250 juniors, 300 sophomores, 600 freshmen
3. 40 students going into full-time Christian work, with 20 of those joining staff or going on stint.
4. 80 graduating satellite campus students, 20 of whom go into full-time Christian work.

*Health*

1. Atmosphere - grace, faith, love, vision, hope, glorifying God
2. Unified movements intent on one purpose
3. Dynamic effective discipleship full of grace and truth
4. Loving relationships
5. Mature, caring student leaders
6. Loving atmosphere
7. People free to be themselves, experiencing love in such a way they are able to face and grow in life issues
8. Dependent upon the Lord
9. Men and women of the Word
10. Strong Biblically

*Maturity* -

1. Grippled by and fixed on positional truth
2. Christ-centered laborers
3. Men and women equipped - trained and successful at leading huge multiplication chains
4. Reaching target areas for Christ
5. Men and women of prayer
6. Hearts for the world

7. The glory of Christ understood
8. Philosophically sound

## Cycles of Momentum

### Chapter 9

#### What is it?

I had just finished leading my second Summer Project. This summer was a real turning point in ministry for me. I had only four years of ministry under my belt, two of which had been spent as a new CD. God had been incredibly gracious as He blessed the ministry. I was on a rookie's high that first year. It had been due mainly to being faithful in evangelism and following up the students, spending time with and enjoying students; the nitty-gritty day to day of the ministry. But that summer after my second year as a Campus Director the Lord helped me to understand the "Whys" of ministry, how things fit together and how to be in a position to help lead and to do things on purpose. It was a very teachable time for me because in that second school year we had seen half of our movement crumble. We had gone from numbers of about 150 students to about 75. We found ourselves meeting on a gym floor, on tumbling mats, which is not the most ideal atmosphere for a campus ministry or one's weekly meeting. The individuals in the movement had become critical and fault finding and we were just going through the motions of activity after activity. We did not know it, but we were into self-effort. We were not really walking by faith or stepping out in faith and trusting God. I was doing a very poor job of leading. There was no direction, no vision, no purposefulness in what we were doing. We had already begun to address some of the issues of walking by faith toward the end of that winter semester, but when I got to staff training, I was all ears. I was listening to a talk given by Bill Wolf, who at the time was the campus director at the University of Minnesota. He described how before the school year started he had a personal appointment with each of his staff and he helped them develop personal faith goals for the year. He described how he had given direction and leadership to the team. Then he drew a graph. It was a graph that looked like an uncrested wave. He talked about the flow of a school year. There are times when it is very appropriate to do a lot of evangelism, like during the beginning of a term. It fit with the concept of sowing broadly initially in a ministry and then consolidating it. It was so helpful to me in my thinking. There is a natural flow to a school year. That had seemed to be my experience. It is not that we try to keep the same level of intensity with a high momentum of evangelism throughout an entire semester or quarter. What is natural is to take extra initiative during the beginning of the quarter. It seems most reasonable, it seems most strategic to do it that way. That's also when our energy level is the highest. Our students have more time. Students on campus are not into the heavy workload of their term yet. That is a time when we can step out in faith. Trying to carry out a day in, day-out high momentum of evangelism all year seems tiring. There is a natural, practical flow, rather than a flat-line, day to day grind. It seemed very appropriate that there was an ability to capture and go with the natural flow of each term. That's how the concept of cycles of momentum was born.

We step out in faith at the beginning of the term in a "faith outreach" gathering interested non-Christians and sharing the gospel with them. Jesus said, "the fields are white unto harvest." There will be those who will express interest as we step out in faith to reach them. We follow them up as we filter and consolidate the contacts we have, bringing a sense of closure to our evangelism and our outreaches. Next we build towards a moment in time where we can capture all that God has done. We have watched Him work, bringing people to Himself. We have seen our people's view of God grow. There needs to be the cementing of decisions that have been made, and a raising of the level of commitment; this would seem to be the natural flow, and we want to take advantage of it. (See Diagram)

#### The Three Phases of a Cycle

A cycle of momentum has three phases. There is the Faith Outreach, or the "win" aspect. As a movement we step out in faith, living in our position in Christ and trusting God to use us to reach the

lost. We go to where the non-Christian is. We reach out using some of the many tools, strategies and skills of evangelism that we have been trained in. There are two aspects of this: first there is the outreach aspect that I've just described, but there's also the faith aspect of it. Am I trusting God? What are we as a movement trusting God for in this particular cycle? He desires the advancement of the Gospel into a target area. I trust Him. I am privileged to see Him work as He brings hearts to Christ. I want to see Him raise up future laborers. I want to see Him build the people that are involved through this faith outreach. I want to see them build their confidence and their skills, their abilities and leadership strengths. So I'm trusting God in every faith outreach. I'm stepping out in faith as I am having an outreach. We are also going to trust God for particular results in this outreach. We're going to trust Him to enable us to enter into target areas, to see specific results and to watch something grow before our eyes.

The second phase of the cycle of momentum is the "build" phase or the Filter and Consolidation Phase. By this I mean that we follow up on a large number of people who have expressed an interest as a result of their first exposure to the gospel, and we build relationships with them. Through follow up, people have the opportunity to become disciples. Those who have expressed a desire to continue to grow in Christ are invited to become a part of small groups in the Filter and Consolidation stage.

The third phase is what I would call Raising our View of God. It leads to decisions for service, and this is the "send" phase. As we raise our view of God, our depth of commitment to Him grows. This happens when a disciple gets some time to reflect on the Lord through the Word of God, and to apply the rich truths of doctrine that strengthen us in our love for God and in our walk with Him. Our eyes are open to see the Lord for who He is and to see Him more fully. As the individual gains a greater vision of who the Lord is and where God is going throughout the world, he has a greater vision for his own life and the desire for God to use his life. This can happen in various ways and places. Many of us can probably remember times when we made significant decisions for the Lord. Maybe these times were when we were away at a retreat or a conference, and the Lord ministered through His Word and spoke to our hearts. It is at those times that we take the next step in our Christian lives. Again, the three phases of the cycle of momentum are Win, Build, and Send. Faith outreach, Filter and Consolidation, and Raising our View of God.

### **For Example**

Winter in Ohio is not usually a time of high momentum. When I was a student I found it was the time when studied the hardest. On a crisp clear day after a snow fall it is beautiful. I have great memories of ice skating, building snow forts, sledding, and all sorts of good times. But honestly you do spend a lot of time in doors. Studying in a corner of your room or at the library is only natural. The days are short and dark. The skies are gray, the wind and temperatures are cold and penetrating. People wrap their coats around them pull their hats down tight and rush from building to building. So how do you bring a sense of momentum to this time of year? I enjoyed being the contrast of light and warmth through our movement to the campus.

We planned a cycle of momentum that targeted leaders and affinity groups. We wanted to be able to engage with the individuals who were influencers and were setting the pace socially for the campus. We set a faith goal to have appointments with 100 leaders and to trust the Lord for open doors to have a team meeting to do questionnaires with 10 different affinity groups. We wanted to meet leaders in the Greek system, student government, the student newspaper, clubs for students from various ethnicity, and the athletic teams. At Ohio State our cheer leaders were National Champs twice while I was at Ohio State. They were influential so we set up appointments to interview the captain of the squad and Brutus Buckeye. The appointments were great though they did not lead to a meeting with the entire squad. On most of our appointments we used the leadership interview. We found this built great rapport. In the interview we were able to get their insights on how we might be more effective on campus. In many situations we gained an ally. As we addressed their concerns and in some cases fears it opened many doors. Using the interview at the end of this chapter we found we were able in a third party way show these leaders the message we communicate to students on

campus. The Lord gave us tremendous momentum. Many of these students were greatly responsive. First as leaders they were not threatened, so we had great conversations. Many of them had a great respect for Christ and came to faith as they heard the gospel. We met believers who were encouraged to know more about our ministry. Some of these got involved with us others were very helpful in introducing us to people in their sphere of leadership.

### **Win, Build, Send**

Another thing that seemed to click for me related to training. I was training new staff and had been trained as a new staff member. I had been gathering tools, skills, and insights for ministry, figuring out how to reach various people and how to initiate in different arenas and areas. It looked like I was pulling together a "tool box" of different strategies, philosophies, skills and ministry tools. Some of these tools were evangelistic in nature, some were related to discipleship and some were for challenging disciples to a greater depth in their commitment to Christ. The natural flow of the campus ministry, within the ministry of Campus Crusade for Christ, is summed up in the phrase "win, build, send". As I looked at the cycles of momentum, they fit ideally with the sense of win, build and send. First was faith outreach, stepping out in faith and trusting God by reaching out with the gospel. Then came filter and consolidation, building those people, finding the most hungry, open and interested, and building into their lives. In addition, the third aspect included broadening and raising our view of God, and thus raising our level of commitment. This third aspect is the idea of send: I become more involved in that which is upon God's heart, the World and I have my view of Him expanded. I have taken additional steps toward being a laborer. This is the third phase of each cycle.

### **Entry Points**

In the early part of this book, we dealt with the "Why's" of our presence on campus. We thought through and dreamed about what we were trusting God to bring to pass. We considered how that dream fit into the large scale of what God is doing throughout the world. In this chapter on the cycles of momentum, we will consider how to participate with the Lord to "make it happen": "What can I do to actively reach my campus?"

There are three avenues by which people come into a movement, three facets through which people become part of what we're doing, that can be used to build a movement. One would be through multiplication. People do enter into the movement by being led to Christ through our natural presence, ( a bible study on a floor or in a dorm ) and then by getting involved in the small group system. They enter the ministry through our discipleship process. Other times people enter into our ministries through the movement structure, through the Christian education that we provide in the form of teaching, training and prayer. An example is that people join us and find us through our weekly meeting. People will become a part of our movements as they are exposed to the on going context of who we are and where we are going. This is the four-stage environment. That will be explained in more detail in later chapters. People enter our movement through the structure of our movement. They enter our movement through basic discipleship and through the multiplication system. Finally, they enter our movement through the momentum activities, the faith oriented activities. These three facets of building a movement are the "How's" of seeing people join with us.

### **How Will This Help Me?**

I will describe cycles of momentum in a little more detail, and I will show how a "tool box" can be put together and significantly used. We can define where our tools fit so that we can begin to think through these phases. Then I'll give you a model of how this might work in the campus plan. We will also talk about cycles in detail, and how one can schedule each day of a cycle of momentum, up to an entire school year. You can plan the details of the cycles. By having the plan in detail, things will not catch you by surprise. You can use the cycles in detail to give direction to the movement. You have thought through all of the events that are coming up, where they fit, why they fit, and how you are

going to execute your plan. You can think through each event and know when you need to plan it, prepare it, and execute it.

One valuable aspect of a cycle of momentum is that you can celebrate each aspect of growth throughout it. There is the encouragement and excitement as people respond initially to the gospel and we see large numbers of people exposed to the gospel; there can be encouragement and excitement as you watch the small group system grow and numerous people get involved in deeper levels of discipleship. People are built up in the process of trusting God. Then as well, there is the momentum of celebration at the end of a cycle, of enjoying all that God has accomplished, and then exposing people to something that will cause them to see God in a greater light. There is momentum and enthusiasm as we are involved in the things that God is doing, and as we grow in our own understanding of who He is, it is a natural and practical flow. Every cycle brings with it a sense of closure at the end. There is inspiration, and we are able to watch God move. This strategy really helps me to avoid burning out on the day to day grind of activity.

### **My Tool Box**

The cycles of momentum crystallized when I was the campus director at West Chester State College (now University). We found that there were many advantages to this method. First, there was a context for our training and the use of our tools. It helped us to list for ourselves the various evangelistic tools we have in the ministry.

### **Win Tools**

The Four Laws, Knowing God personally booklet, a personal testimony, articles, Athletes in Action magazines, pamphlets such as Maximum Motivation, Total Release, or Total Athlete, these have the Four Laws at the end.

We would use tools and materials such as Jesus and the Intellectual, *More Than a Carpenter*, pass out surveys or questionnaires (the 1-minute questionnaire), the World view Interview, the Leadership Interview, or an apologetics article.

Then there are strategies and skills that we can utilize. Some evangelism strategies we use are speak in different classrooms, Greek houses, athletic teams, show a movie, open forums, focus groups, or bring in a speaker on campus. The "I agree with (one selected students name)" campaign

There are skills or strategies that I can develop. I can do a number of team meetings myself, and I want to develop the skills for that. There are two types of evangelistic meeting that we want to train our staff in.

One type of meeting is a team meeting, in which we speak to a group that is already meeting regularly. One might speak to a fraternity on the night of their chapter meeting, or you might go in and speak to a gospel choir on the night that they normally rehearse, or to an athletic team at a practice.

There is also the evangelistic meeting where you sponsor an event and invite people to come. This could be topic oriented, or even a regular weekly meeting that you make a Bring A Friend Night. You could sponsor a meeting in a dorm. This is different than a team meeting because you have to do the recruiting to bring them. They have to come to something where I have set up the atmosphere, rather than me coming to a meeting that they would have normally.

I want to be skilled at these events. As I become more skilled my tool box enlarges and I have more at my disposal. This enables me to have various options available in that tool box. Whether it be a new skill or strategy, I am able to use these to initiate a cycle of momentum.

In terms of evangelistic strategies, we have classics (large evangelistic events), leadership appointments, blitzes, and team meetings. I am sure you team will be able to add to this tool box.

## Build Tools

There are also discipleship tools. Examples would be; the follow up material, transferable concepts, discovery group materials, and the ministry of the Holy Spirit Interacta Bible studies. During appointments we share the Holy Spirit booklet. That certainly is a discipleship tool. There are leadership building tools, such as NLTC curriculum, one on one discipleship tools that help to follow-up and build a person as they go through different phases of the filtering and consolidation process. The goal is to have a full tool box with many options from which to chose. Add your building tools to these.

## Various Steps Of Sending

The last phase of a cycle is raising my view of God. There are different tools for this cycle as well, One such is a **Fall Retreat**. This is usually the first get away of the year. I want my Fall Retreat to be very relational. It's a place for new people to get to know each other and for people to spend time together. Students interact through small discussion groups. They connect over meals through sports and other social activities. They stay up late and talk and laugh together. All these contribute to their feeling a corporate sense of involvement. Hopefully they feel an ownership of the group. And we trust that the teaching has strengthened their love for the Lord. It will provide an opportunity to get to know the staff.. The retreat is a tool to help a student feel like a part of us. A student will begin to feel that others are getting to know him. At this retreat we spend good time in the Word, teaching doctrine about the person and work of Christ. It helps us to see the Lord and to fall more in love with Him. I see what He has done for me in my life and I'm greatly encouraged. I have more vision for my life, and I feel that I belong. Students identify with the movement as a result of the Fall Retreat, thus they are being "Sent", in a sense, back to campus with a vision for the movement.

**Christmas Conference** is another tool that I have in terms of raising our view of God. This is a vision building experience because it gathers a large number of movements during Christmas break. I am exposed to excellent teaching that grips me with the life-changing truths of Christianity. I get a bigger picture of what I am involved in. I develop the next step of my vision as I am exposed to the world and grow a heart for my campus. I want to help. That's often one's response. I get training during this week to help me take a more active part in the movement. I receive help in becoming a leader in my movement as a result of this conference. The result is that I am able to take the next step of leadership. I am sent back to my campus as a leader. Maybe I'm ready now to share my faith, or lead a freshman group, or my freshman group is now ready to become a discipleship group. Maybe I'm ready to be part of reaching a target area, or I'm ready to become a multiplier as a part of an Action Group. These are decisions that I make because my view of God has been elevated.

We have **Spring Break** outreaches. These can take place in the inner city, or in a foreign country, I have enjoyed this experience first in Albania and then latter in Mexico. We continue to find that students lives change significantly when involved over Spring Break sharing their faith on the beaches of Florida. Students gain confidence in their ability to share the gospel in these different settings, and they develop a heart for evangelism. They step out in faith, they share Christ with the lost, and they find a wonderful openness to the gospel. They see that God can use them, and as a result of that, they make life-changing decisions based on a greater view of God. They have seen that the fields are white unto harvest.

## Summary of Sending

At **Fall Retreat** my increased commitment is that I'm more eager to identify with the movement. I make new friends there, and I'm willing for my other friends to know that I'm a Christian. At the **Christmas Conference** I receive a bigger picture of all that I'm a part of and I'm able to trust God for more, including that He can use my life and that I can be a leader. As a result of **Spring Break**, I have

a greater heart to reach my campus and become a better evangelist. **Summer Projects** are where major life decisions are made and often times students choose to go into the ministry full-time, but hopefully the vast majority, 99%, let's pray, make decisions to become lifetime laborers, wherever God calls them vocationally. They chose to be a laborer in whatever harvest field God places them.

At these events our students are exposed to the Scriptures, to doctrine, and to the richness of the Word. They have the opportunity to rub shoulders with others who have a heart for the things of God, and the whole world opens up to them. Their hearts are captured and they want to go for it because they see what God is doing and hear about how He is moving. I think of the phrase "Come help change the world." I wonder if at a Fall Retreat students, don't hear "Come," and they don't come away saying "Yeah, I want to be a part." At a Christmas Conference they hear, "Help, you can be used of God, help us to reach this campus." And they come away thinking, "Yeah, I want to help, I want God to use my life. I'm willing to be a leader." As a result of Spring Break trip, they get a heart for evangelism. I wonder if their hearts are not captured as they share their faith. They see the openness to the gospel and they see that the world can be "changed" as people's lives are changed. And on a summer project, the world is opened up to them and they gain a vision for being a laborer to help reach the world with the gospel.

In each of these it is not simply activity for activity's sake. I am reaching into my tool box and I am applying the various skills, strategies, philosophies, and tools in the various elements of a cycle. I don't use everything, but I may pick a target audience and decide what is going to best reach that target audience. I'm not just moving from event to event, which wears me out, and leaves me feeling simply busy. Instead, I understand why I've chosen these things and I see how they relate to the big picture. This gives me direction and increases my vision.

## **Cycles Spelled Out**

### **Chapter 10**

#### **How A Cycle Works**

One of the reasons that I felt the need for a cycle of momentum was that we were in a real random rut my first few years on staff. It seemed like a lot of our evangelism wasn't very strategic. We would just simply go places and find people to talk to, where it was more convenient. We went where people were gathering, rather than being strategic. We found that when we used a cycle of momentum, there was never a need to do random evangelism. There was never a sense of having "runout" of evangelistic contacts. There are Movements that seem to be out of contacts, or not to be in a position to consolidate and filter. These are movements that have not utilized their tools, skills, and strategies in a manner that sufficiently develops a core of people who have responded to their initial exposure to the gospel. Another advantage of cycles of momentum is it enables us to target specific audiences. We might target the Freshman class, or affinity groups, or leaders, or parts of campus. It gives us the chance to specifically reach into a tool box and plan a cycle of momentum for a particular target area. We can also raise various issues on campus through a cycle. We might say that we want to have an entire cycle based on the issue of the existence of God. We can do different programs, and reach into the hard core non-Christian parts of our campus. We want to raise issues, so we reach into our tool box and pull out all sorts of tools that address and make an issue out of the very thing that we're attempting.

#### **A Disclaimer**

The cycle of momentum is not interested in taking a person away from the basic day to day presence that he has in his target area. And I don't want to turn my people into only event oriented evangelists. Hopefully they develop confidence and skills as we are targeting different parts of the world with the gospel, and they become even more effective in their day to day presence in ministry. There are people that I live with on a day to day basis. I have influence in their lives as I build a relationship with them. I am definitely concerned that we have a burden to share the gospel. We do not simply share the gospel as a part of an event or of a cycle. I've got a world to reach, and if I am only going to reach those people in my area of influence, only the ones I have a relationship with, I will never reach the world. I have got to get to the world. And so a cycle of momentum helps me reach my world, along with my broader target area.

#### **Good Question**

Questions often develop as I communicate these ideas. How do I determine what to do? How large of an evangelistic thrust should I have? How can this really be faith oriented? How do I measure this step by step along the way? What about some of the hang ups that will come along the way? Let me see if I can proceed through this again and answer some of those questions. The three phases are "Faith outreach", "Filter and Consolidation", and "Raising my View of God". These correspond to (Win, Build and Send). I'm going to explain these, answer the questions, and then following, give you a picture of how that may come to pass.

#### **How large of a Faith Outreach?**

How do I determine how large of a faith outreach to have? That is a very important question, and there are some things that I need to consider. One is the number of laborers that I have. One of the things that I would love to see happen through our cycles of momentum is that with each new year our cycles would trust God for more. A helpful principle for me in setting a faith goal is dependant on the people who are returning the next year. If there has not been a decrease in the laborers and

leaders, I trust the Lord for at least one more than the last time. Even if there has been a great increase I would not set a faith for more than double.

Last year's number plus one is definitely growth. When I sense that my movement has grown, I want to take that one step forward. Whether it be through my Freshman outreach, or the number of students in small groups, or the number of students coming to a weekend conference or retreat. I want to know what I'm starting with at the beginning of each cycle, more laborers or fewer? Is there more leadership or less? Are there more students able to be involved in the cycle, or fewer? And if I sense that the number of laborers, leaders and students involved has increased, then I can trust the Lord for more as a result. Potentially, my insight into how to run this cycle or walk through this cycle has increased. Maybe we have developed a greater ability to be strategic. One year we were thinking about how to do Freshmen questionnaires at Ohio State. Our students said, "Are you aware of the fact that now every single major at Ohio State has an orientation meeting before classes start? As well, are you aware that we have a Freshman convocation?" Well, if I am targeting Freshmen, those insights are extremely helpful to me. I can meet those students more easily. I am now more strategic. I may have fewer people to pass out questionnaires, but I may actually be able to do a better job than before I had that insight. Those are some factors that help me decide how large a cycle of momentum I want to trust the Lord for.

Another thing that helps me evaluate the scope of what I want to trust the Lord for is the number of positive responses I need in order to have sufficient contacts. In other words, a sufficient number of people who have expressed a positive response to our survey, creating a large pool of people with whom we can share the gospel. I want to initiate and attempt some things that will cause me to step out in faith. The outreach needs to be large enough to involve all of the people that I need to involve in evangelism.

A third thing that helps me to decide how large of a faith outreach I need to have in a cycle, is to get a sense for how many group leaders am I going to have. Knowing the number of new group leaders who are available and who want to raise up new groups will help me again decide how large of a cycle I want to have. This will be an indication of the kind of faith outreach I'll need in order to raise up the people to be in those small groups.

### **Set A Faith Goal**

I need to set faith goals for each phase of the cycle- win, build and send. This includes exposure, positive contacts, and face to face conversations. I want to have a goal for each and every one of these: expose, positive, face to face, win, follow up, build, and send. Set a faith goal for each and you will be pleased to watch your students go the extra mile as they trust the Lord to bring each step to pass. This will help you make your faith cycle faith oriented throughout. You want to help your students as a group establish and then state what they want to trust the Lord to bring to pass.

### **Too Many Contacts?**

A question that often comes up at this point is, "What if while reaching out to this large number of people there are more interested people than we have time to follow up before this cycle is complete?" That does happen, and I am not a perfectionist. My goal is not to follow up every single positive contact that I have. I want to be faithful, yes, with all of the positive results. But I think it is far better to have too many people to follow up than not enough. And proclamation of the gospel alone is wonderful. We are planting seeds and we are exposing people to this great message, and unless they have the opportunity to hear, unless they have the preacher, how can they believe? Even if I can not get them all followed up this time, because I am working in a target area, I can reach them during the next cycle of momentum, and perhaps I will find them more interested at that point, and follow-up will occur with them then.

## **How many Cycles?**

We want to reach a target area with at least three exposures a year. Cycles of momentum really help me with that. When I think of a quarter system, I want three cycles, one in the fall, one in the winter, and one in the spring. When I think of a semester school, I want four cycles, two for the Fall and two for the Spring. In a semester system the first cycle is the most important. It leads up to the Fall Retreat. The second cycle is much less ambitious. It is launched at the Fall Retreat and carried through to the Christmas Conference. At the Christmas Conference I launch the third cycle. I can be much more ambitious with this one. It carries me to Spring Break. The last cycle for a semester school is mostly celebration. I do need to have some way for students to apply what they gained from Spring Break, but I am mostly looking to finishing the year on a high note of celebration while I prepare everyone for next Fall.

I am certainly going to start with the most open and work my way through the contacts. I want to reach those people who are hungry and responsive to the gospel. Initially, we are going to be picking the fruit on the lowest branches. Many times we will find it falling off in our laps. For example in Albania, we did something called "March Madness". That was one of the cycles for the ministry there. Initially, just seeing American college students come to Albania was a cycle in and of itself. In Albania we didn't necessarily need to reach into our tool box to pull out any major tools to use. We simply walked on campus, easily met students who brought their friends, and found ourselves talking to 10, 15, 20 people at a time. Those whom the Lord had prepared fell into our laps initially. The responsiveness was absolutely thrilling. We saw the country go from about 16 believers to close to 60,000 in just four and a half years. Now, as we do evangelism there, we find the need to use more and more creative ways of reaching the people, to use the tools and strategies and skills we have to reach them. We do not necessarily have fruit drop off into our laps. As time goes on, we will need to reach the people who have not been as open. These are the individuals who have, for various reasons, intentionally avoided the gospel or Christians. We are going to have to find relevant ways to reach those who are more socially buffered, those who are more confirmed in unbelief.

In the consolidation and filter phase follow-up occurs. I take those who have made a decision for Christ through biblical material that will ground them in their new relationship. I consolidate people into small groups to help them connect with other believers and to put them into an environment where they will be built in the Word. As I am involved in filtering and consolidation, I try to find the proper place for the person to grow.

There are various ways to raise a person's view of God, which is the third phase. Raising an individual's view of God leads them to raise their commitment level as a result. The predominant way that my view of God is raised is through the scriptures. Certainly one can see the Lord oneself through the Word. I have the desire to develop disciples who become self-feeders, students of the Word themselves. Their view of God will grow in a more natural, gradual way. But I can use numerous tools to help a cycle. We've already talked about a Fall Retreat, a Christmas Conference, or a Spring Break, and other opportunities, like a Summer Project. Taking my disciple through a personal discipleship plan can be used as a major step of growth in his or her life. This is a way for us to affect their view of God, their view of their position in Christ, and their understanding of their gifts and abilities. In addition to building into their view of the Lord, I wish to accomplish some goals that will aid the momentum of our campus.

## **Seeing the Hand of God**

What follows explains how to capture the momentum of what God has done through your cycle. What have we trusted the Lord for? Where has He brought us? What have we seen Him accomplish through us? What measurable results has the Lord given us? I want to summarize that for them and I want to capture the momentum and milk it for all it's worth. I want them to see God's hand in the midst of this and recognize where God has met us. It is important for me as the shepherd to capture these

things for them, and then together with them celebrate what God has done. This gives people the opportunity to praise the Lord and to share the things that have occurred in their life. We can together concretely see what God has accomplished. We want to crystallize decisions that people have made. We want to express that, "at this weekend or conference many of you have made decisions, now you need to be conscious of those decisions that you've made, and maybe even record those." I want those decisions to have the opportunity to be cemented. It is very appropriate to call for some decisions. "As a result of this weekend many of you have come to some conclusions and you need to come to some decisions in light of these." It is always a true delight to give them some time to share with each other as a group the things the Lord has done in their lives over the weekend.

I also want to recruit for the next major conference or retreat. I'll say things like, "How many of you have really enjoyed this Fall Retreat? Can you think of somebody that you wish had been here? Is there someone you feel this weekend would have been beneficial for? What if you knew that there was another opportunity, similar to this, maybe even more significant of an opportunity? Would you go to that? Can you think of someone that you'd like to bring?" Then pass out brochures for that opportunity, tell them how rich a time this will be, and help them decide, if they want to be a part of the next event.

They have made some decisions, their view of God has grown and their confidence hopefully has increased, I want to show them how they can be involved and how they can act on their decisions. I want to provide them with the avenues where they can express these. We'll **launch the next cycle** at this time. I'll say, "We'll be stepping out in faith and trusting the Lord for the following situations and here's how you can be involved." And I'll give them very specific things, like sharing their testimony, or help set up appointments, or reach leadership that they are aware of. Then of course we want to pray. "Let's take a few minutes and pray about this, thanking the Lord for what He's done, thanking the Lord for what He's done in your life, and talking to Him about the decisions that you've made. Finally, let's trust the Lord for the next cycle of momentum." We want to develop dependence and we want them to see that unless the Lord builds the house those who labor, labor in vain.

## Picture This

We want our students to help us develop our plans for the year. At Ohio State we wanted to involve the leaders in planning the cycles of momentum. I wanted them to think through this strategy. They were quality people, and had been involved with us for a while. They knew enough, but initially needed to walk through some training so that when we entrusted them with planning it had a context.

Are my students ready to plan? How do I know if I can entrust them with the planning of the movement, the ownership of the movement? If I can't then usually it boils down to one of two things. One, they don't know enough. They would choose the wrong things, not because of a bad heart, or on purpose because they're going in a different direction than we are, but they simply don't have the training, the experience to make those decisions. I can alleviate that problem by taking them through some ministry philosophy and training them. Ask yourself, can I entrust my students with this part of planning? If the answer comes back "no" assume more often than not they need some training. Set some time aside, train them and then move into the planning process. If the answer comes back, "Well, I really don't think that they have the heart for it, they are going in a different direction, they don't own the same priorities that are the values of our movement, then the difficulty and the problem is obvious. I may be working with the wrong people. I would doubt that this happens a large percentage of the time, but it does occur.

I want to walk my people through a planning process and give them ownership. We did that. Entrusting them to be able to plan three different cycles. We started planning in the Spring. We pulled them aside about the third week of the Spring quarter. We began to dream and think together of how the Lord might reach our campus in the three different cycles.

We opened it up and asked, "When we show up in the Fall what will be the most strategic group to reach? Of course, their answer was, "the first year students, or the Freshmen class." When we asked, "Why?", they had great answers. "Freshmen are at a transition point in their life, they're at the point where they're going to be more open than at any other time of their life, or at least their college career. They're in a position that when they do make a decision they have their full' college career to be involved, to be a part. As they grow, develop and mature, and become a leader, they probably will have 2-3 years even to be able to be a leader. They're making new friends. They're open to consider new ideas and probably open to new paradigms, and they're developing their world view. The needs of their lives are more obvious to them as a result of these things. They're choosing new activities to be a part of and to be committed to. They're in a position where they're determining their peer groups and making friends. A freshman will develop and hopefully become a multiplier, if they do they will have more years before graduation to have that ministry of multiplication." These were some of the things that our students were saying, some very accurate and timely observations.

Next we asked, "What are some of the best tools that we have to reach the freshmen class?" We thought through our tool box, reached into it and made some decisions. The students mentioned that at the beginning of the year they'd seen some great success with one minute questionnaires. Then we asked, "How can we utilize these one minute questionnaires in a more creative strategic way?" So they brain stormed and thought though and found out ways to really target the Freshmen class. We worked through our questionnaire and developed the questions in such a way that weren't simply asking for students who were church kids. One of the questions we asked was "Would you be interested in discussing the reality of God?" That opened up an entire arena of students who wanted to have a discussion, but didn't necessarily want to be pigeon holed into some kind of Christian organization, but they were really interested in that kind of a conversation. In the questionnaire, we asked them if they would like to see an article on the existence of God or the evidences of the resurrection or intellectual reasons for believing in Christianity. They could check that and we would make sure that they would get that article. That opened up the door to students who didn't necessarily want to be in a Bible study, or come to weekly meetings, but were at a point in life where they wanted to consider some of these things. We designed a questionnaire that would give us a broader kind of a student. And we did still ask questions like, "Would you be interested in being in a small group Bible Study?" And we found that in doing that, more than 50% of the students that filled out our questionnaires gave us a positive response in at least one category.

### **Kick it Up a Notch**

We wanted to dream together on how we could improve each aspect of our strategy. How could we kick it up a notch? How could we increase the excellence of each activity we used last year? The first thing we did was to reach into our tool box and then to rethink. We had used those tools in the past, how could we use them in a better, more strategic way. We also came up with ideas and plans to use comedy in the Freshmen dorms to give a proper positive image. We came up with strategies for socials, and how to involve students in fun. We needed creative ways at the beginning of the school year of how to powerfully advertise our first weekly meeting. There would be a large number of students who would be coming in looking for something like us, we needed to get their attention. Our students planned all of this. They planned the whole cycle of momentum. They said, "We want to find ways in which we can do one minute questionnaires with students who are going to be pledging, and with students in residence halls. One of my desires is to be an insider. We wanted strategies that were not going to leave us feeling like we were clueless socially. We were having the chance to do our one minute questionnaires as insiders. One of the things that I can tell people who are in the administration of the University as it relates to these surveys is that this enables us to reach out only to those students who have expressed an interest. We do not in any way hassle, bother, or annoy those students who don't have an interest. They take one minute, they can tell us that they don't have the slightest bit of an interest, and as a result, they don't get hassled. It is very strategic.

One of the things we want to do too with that questionnaire is to make it attractive, the kind of thing that a student would be willing to fill out. So we attached a coupon to ours. Tom Rode came up with the idea of putting a pizza coupon on it. Other campuses who have heard of this idea have talked to businessmen in town and offer free hamburgers. At Bowling Green personal size pizzas are the coupon. Students are glad to have those things, so for the hassle of filling out the one minute questionnaire they get a pizza or a hamburger. It's a win-win situation.

## **Leaders and Staff set the Pace**

Part of my strategy was to I challenge my staff to get 50 evangelistic contacts the first four weeks of the school year. As they begin the school year they are able to connect with the returning students at socials. But I want them spending their time doing evangelism during the hot hours of their day these first key weeks. If they want to hang out with their key students take them sharing with them. We set the pace in involving students many ways. We do events that are socially oriented. We did a barn dance. We did a freshman pizza party. We did things that would allow us to gather students the first part of the quarter. In this cycle of momentum as a faith outreach our goal was to reach as many Freshmen as we could through our one minute questionnaires, through our first few weekly meetings, and through special sharp humorous topical meeting in the dorm. Also we met strategic freshmen through one-minute questionnaires in the Greek system and various areas that we wanted to target with international students, as well as off campus students. We targeted them specifically through one-minute questionnaires as well our socials were avenues to meet students for the first time.

## **Faith Goals**

We trusted the Lord for 5,000 people to be exposed to the Lord, and an opportunity to find out very quickly if a person has an interest or not in spiritual things. We wanted to trust the Lord for a particular number of positive contacts. We wanted to trust the Lord that we would be able to get back face to face with a certain number of those students and that we'd be able to share the gospel with a certain percentage of those students. We wanted to trust the Lord that there would be a certain response level to those evangelistic presentations, and that ultimately we would see a particular number of students become a part of small group discipleship. That's the win, build, send aspect. I want to have faith goals in each of those arenas. I want to be able to be set this before us as a movement. We need to be trusting the Lord for a number of exposures, for the number of positive responses to those exposures, for the number of people that we will be able talk face to face with. We then continue, as we trust the Lord for the number we hope to share the gospel with. We want to trust the Lord for the number of people who will make positive responses to that presentation, whether it will be trusting Christ, or expressing a hunger and a desire to grow, or a desire to get back together again to discuss those things further. I want to trust Him for certain numbers of people who will come to a certain activity, Fall retreat, Christmas Conference, Spring Break, or Summer Projects.

## **Additional Cycles**

The second cycle is the cycle where we wanted to trust the Lord to reach into significant social and cultural areas. Social areas like the Greek system, and the athletes. Cultural areas like the African American community and international students. One year while directing the ministry at West Chester University, we wanted to trust the Lord together for 25 evangelistic meetings, team meeting with different affinity groups. Did we just pull that number out of the air? No. We felt that we had the number of laborers that could actually do that if we trusted the Lord. It was not something that could be easily pulled off or that we thought was going to fall into our laps. We really wanted to penetrate into different arenas, and wanted to trust the Lord for different places to open up. We desired to see the Lord raise up many new Bible Studies, or Discipleship Groups.

Setting a number like that is not a prophesy, it is simply a prayer request. If it doesn't happen the world won't cave in, but I do want to be committed to that number. Eventually during that cycle we had contacted every group we had thought of initially contacting, and we were two team meetings short. So we sat down again and brainstormed. Where else could we do a team meeting? We came up with the Young Democrats, the Young Republicans, and the Gospel Choir. And as it turned out we were able to get into one of those political groups, and it was really fun to try. We didn't see any decisions or Bible Studies come out of it, but it was a good opportunity to share the gospel in that arena. And then, The 25th team meeting that was set up was with the Gospel Choir. The Lord took us

to this last situation to open the doors wide. We saw a tremendous response here. We had a wonderful follow up meeting that ended up with a Bible Study of 15 women and a number of key male leaders getting involved. The Lord used this to open up the entire African American community on our campus. I remember the very next year, looking around and seeing 25 African American students who had come out of the initial efforts from that team meeting. The Lord had wonderfully opened the door, but we would have missed this blessing if we had simply said, "Let's do team meetings in these areas and not set a number. But by setting that number of 25 team meetings, we pushed through what would have typically been the stopping point and continued to walk by faith and trust the Lord, and the Lord opened up a whole marvelous area to honor Himself.

Our third cycle at Ohio State focused in on getting our students to take personal ownership of the gospel to the lost. We would launch this usually from three places. Our Spring Break included students going to Albania, Chicago, and Daytona. From these outreaches students would see how God could use them to reach the lost. As they grew in the Word and as they stepped out in faith to share Christ they took ownership of the Great Commission. To help them apply that we would ask them to set a personal faith goal of how many people they wanted to share Christ with between the beginning of Spring break and the Spring Retreat. As they would set their faith goal, we would add them up and come up with a movement wide faith goal.

Together we developed tools to accomplish this. One tool we enjoyed using was a "World View" Interview". To initiate a conversation we used articles, like "Does God Exist?" to give to a peer to read. We asked them to make a list of 1-5 of the folks they most desired to come to Christ. They would pray for individuals and trust the Lord to give them opportunities to share the gospel with each one. For Spring quarter, I would ask the Lord as CD to raise up as many new disciples as there were graduating Seniors. Each year we would celebrate at Spring Retreat all that the Lord had accomplished. We would take Spring quarter to plan the next year. We would attempt to meet one on one with each disciple and Freshman to help them personally develop a plan for growth for their summer, a prayer strategy for their friends, as well as their evaluation of how they would like to be involved in the Fall.

## **Numbers**

Numbers are not a negative thing in the Scriptures. In fact we have a book called the book of Numbers and a book called Chronicles, where the Lord chronicles people and lists them or numbers them. You and I know that Jesus fed 5,000, because the Scriptures record it for us. In the book of Acts, we are aware that 3,000 people came to Christ in one afternoon because the Scriptures tell us so. It gives us the number to get us to understand the impact of what God has accomplished. It awes us to see how the Spirit of God has moved. I want to attempt to express our heart in this. There is a tremendous value to an individual. The individual is not a number. My fear is that as you read this that's all you will hear, that we are trying to think strategically in broad strokes, but it would be heartbreaking if you just sensed that this was a numbers oriented thing. The individual is critical. Each and every person that responds is an individual with significant needs, who really needs to come to Christ, who is lost and going to hell without a Savior and needs a greater view of who God is. As I look at these numbers I think the same thing occurs for us. As we are awed by watching God work, we are touched by seeing Him accomplish something, and the fact that we are able to measure it does not make it any less personal and significant. Maybe it helps us to identify the hand of God, that we together trust God to accomplish something, and then we watch Him bring it to pass. I would say far, far, far beyond, many times what we had ever anticipated. When I trust God for the advancement of the gospel it helps me to measure that advancement so that together with my people I can trust God for shared aims and shared dreams.

## Chapter 11

### Cycles In Detail

It was a Friday in April. Delicious food and fun snacks were piled high on plates. Laughter and conversation was throughout the room. Fifteen students and four of us as staff were going to play and plan. What would you think if I told you, you could have a worry free summer; that you could face a school year not fearing that something had been overlooked? You can begin your school year ahead of the ballgame executing your tactics versus needing to catch up with planning and preparation. No one wants to take the precious time of the beginning of a term running around trying to get things setup. If we are thoroughly prepared we are freed up to go after the ministry face to face with people. I desire for you that this is not only true of the first few weeks of the school year but a reflection of the whole year. If I told you that you could have that if you would take two eight hour days with your staff and one long evening with your students would that be worth saving a school year of flying by the sea of your pants.

In every planning process I need to get my plans into my schedule. What we were able to do each year at Ohio State was to start in the Spring to think through the following Fall. We virtually said, "Our one minute questionnaires are the start of the school year. Everything builds to that moment and springs forward from it. So on a particular date we are going to do one-minute questionnaires. Now in order to do those, what needs to take place?"

1. We need to have permission.
2. We need to have the questionnaires printed.
3. We need the approval for the coupon of free fast food we're going to attach to it.
4. We need to find out who's coming in to do these.
5. We need to train our students, so we need to have a planning time before classes begin.
6. We need to put up posters all over campus.

### This Yields Security and Freedom

We needed to come up with a list of things that needed to occur so that when we got to the date, when we were going to execute the distribution and filling out of our one minute questionnaires, that all the preparation had taken place. We were simply ready to execute at that time. We back up, I take out a sheet of paper and draw out the ten weeks of the first quarter, (you'll see a model of this following). I come to that first day of the first cycle, which is a ten week cycle for us, and it will say, "Do one minute questionnaires." Then I will have two lists, one that says "*Spring*" (things that need to be accomplished before we leave campus). The other is "*pre-Fall*", (things that need to take place following when we leave campus and before that first day. During the two weeks of planning where the staff come in early and then ultimately the students arrive early. We back up, and say, "This is the date we want to have the one minute questionnaires drawn up and reevaluated typed, and ready to print. This is the day to print them. This is the date we need to invite students to be a part of the beginning of the year kick-off, or what we call an "Advance" as opposed to a retreat. This is when I'm going to train those students to get them ready. We think through all of these different events. We also need to have posters up for our weekly meeting. In order for that to occur, what has to happen? We have to schedule the room. When are we going to schedule the room? We put that in the spring. Then when are we going to print up posters? Who's going to design the posters? When are we going to design the posters? All of that gets put into a schedule of either spring or pre-Fall. Now I can leave campus in the spring if I've anticipated everything that needs to happen in that first week. We brainstorm together to determine how to improve each of those activities, and we back up and we write it all down. We can work through the list and assign different tasks, and then make sure that we've accomplished all those things before we leave for the summer. We can now leave for the summer with a totally clear conscious, knowing that we have anticipated all our needs and have addressed them.

The same thing is true when I come in the fall. I know exactly what I need to accomplish because it is all written down. We thought of all the items that need to occur before that first day on campus. I write down all the activities that I need to accomplish during that first week and schedule all that needs to occur. Then I go to week two of the quarter, and I write down all of the activities that we are going to execute and then I back up from that point and ask, "What needs to occur?" We might say, "At the end of the second week we're going to have a barn dance." I need to schedule the dance, reserve a place for it, plan for refreshments, promote the event. When and how do we promote the event? Hand outs, announcements. We need to arrange rides. We back up. We write that down, that at the first weekly meeting we need to advertise the Barn Dance. This is the time we're going to arrange rides. I jot all that down. Now I've gotten all of the second week down that we're going to execute. It is planned for. I go to the third week, and do the same thing. Maybe at the end of the third week we're have a freshman party the night of the third week's Prime Time. How am I going to bring that to pass? We have got to order the pizza, and make sure that the freshman know that they are invited. How are we going to do that? Write that down. Who's going to be a part of the freshman party? Do those individuals know what their roles are? Each of these steps is a part of the planning that we do. We walk through step by step each week. I really want to get that first quarter in great detail.

The second quarter I want to have a little looser outline with the freedom to adjust. But there are things I need to anticipate and specifics that need to be secured. We set a night aside to have a Christmas party before school lets out. The party leads to a planning time to hammer out the details of next term and usually goes well past midnight. In the Spring quarter I have a sketchy idea. Now if I have to arrange a Classic for that quarter, then I have got to back up and ask, "When do I schedule the Classic? When do I choose the committee to pull it off? When do we begin advertising for it? When do we begin our teaser? Again I have written the event down, and backed up from there and planned all of it. You will see an example at the end of this chapter of a week by week, thirty week, three cycles of momentum, you will see those cycles in detail.

I hope you are able to see how helpful this is. For example let's say that I'm in the second week of my school year. When I go the to my "cycles in detail" plan I realize that I've listed there ten things that are going to be done this week. Some of these actions are execution, some of them are preparation, some of them are planning oriented, some of them are simply errands or things that I need to have emphasized at the weekly meeting. I listed ten items that we have anticipated that need to occur during this week that affect my cycle that week and on into the future. I can leave staff meeting with wonderful closure and anticipation of what's to come and that we're on top of it. We have already thought backwards in light of execution. My staff know what's expected by the end of week. For example, we have set as our execution goal 15 evangelistic contacts for that first week. When they leave that staff meeting, I say something like, "This will be a successful week if we:

1. Get 15 evangelistic contacts
2. 2 or 3 of those evangelistic contacts were from your hot questionnaire contacts or your "yes, yes, yes" contacts
3. You get back to one student who expressed an interest earlier in the week.
4. We advertised well our weekly meeting and we did all in our power to rally the dorms to come.
5. Start your Action Group this week
6. Invite the Freshmen that you've met to the Freshmen party, and the Barn dance.
7. Follow up hot contacts.
8. Get back with students who came to first meeting.

There is clarity of direction for my staff, and they can know that this is a successful week if we have accomplished the things that are at the bottom of that list for the week. Maybe we need to be printing brochures for the Fall Getaway. If that needs to get done that week then we need to see it in light of the future, not simply in light of the urgency of the days events which can consume my hours as I am running around putting out the fires of now, instead of being proactive and living out what Steven

Covey in his book, Seven Habits for Highly Effective People, calls the second quadrant, important but not urgent. The most important thing for me in the cycles of momentum, especially in that first quarter, since freshmen are wonderfully strategic, is that I need to be prepared for a great start. As we said earlier, six weeks can affect me for five years, if I miss a Freshmen class, I pay for it for five years. If those first six weeks of the school year are so critical that half of my Freshmen class comes out of the first six weeks and maybe even more, then I need to have those first six weeks really buttoned down and very well prepared. I can make my cycles of momentum visible that is one of the nice things about it. You can see a sample from Ohio State. We put it in scarlet and gray, and made it very visible so people knew where we were, and people knew what we were trusting God for each week, and for each aspect of the entire cycle and year.

## **Spring** ***Before we left Campus***

redo pizza coupon  
redo 1 min. Questionnaire  
plan Advance  
order materials  
plan Prime Time talks (10)  
Prime Time testimonies (5)  
speaker for Fall Retreat  
create get back piece  
call Marmon Valley-barn dance  
negotiate camp for next Spring  
meet with Residence Hall Dir.  
address cards filled out to write students over  
summer  
beginning of school year Advance  
e-mail addresses for summer  
orientation Welcome Leaders applications  
100 filled out and returned for (O.W.L.)  
training  
prayer strategy set  
students talked with about Fall  
campus activities table  
staff know who are in their groups  
choose student party team  
plan first 5 parties

## Summer

Freshmen Survival Kits ordered  
write three letters: once a month, updates,  
prayer, summer project news  
send reminder about ADVANCE

prepare Freshmen dorm "Comedy"  
Funds developed for SP for the year  
Students ready for Welcome Week OWLS

## Fall

### *Two weeks before term*

organize blackboard blitz for Prime Time  
door prizes, cards printed, prizes chosen  
contact RAs re: passing out surveys  
paint posters  
when and where UVC classes meet

put up all posters  
reserve rooms for Freshmen party  
around the oval advertising

**You are able to divide up the lists above among your staff team. Your Spring list can be divided up among 4-6 people with each person taking six items and accomplishing those in two days. You can leave for the summer with one item to accomplish apiece. You leave with secure feeling and freed to enjoy the summer.**

## **Chapter 12**

### **Movement Structure**

Ed had just been made the new campus director. He had been in training for this role the year before. That whole year had watched a movement grow and take off. It was with great anticipation that he started out the school year and the staff team advertised for the first weekly meeting. It was exciting when over 150 students came. To him that was significant on this small university of 6,500 students. As he, the campus director, got up to speak, he wanted to share his heart. "We want to be serious about where we are going," he said. He explained to the students that were gathered that this was a movement of evangelism. "Our heart is to reach the campus, to be involved in the Great Commission." This was who they were and where they were going. If they did not have a heart for that, and did not want to be involved in those things, then well, this movement was not for them. In a sense what he did was draw a line and said, "We only want this kind of person. " It was not too surprising then when they opened the front door for their next weekly meeting that barely 70 students came. It left some of the student leaders feeling a little unsuccessful, and asking, "What happened?" They would ask for commitment and this was the result. It is the Gideon principle, and there's nothing wrong with the Gideon principle. Certainly God does narrow down and pull together a core of committed people when He wants to pull something off. There is no question about it. But, the principle that was missed was that there is a certain place for those expectations. Now you might be saying, "What is wrong with what he did? I think that is pretty straight forward and up front. If you are going to involve students, why not filter away those who have not got an interest in being a part of what you're doing?" That is understandable. And I am going to spend the next few pages here explaining why we really do want to have a meeting where students can come and not feel the pressure to be totally mature and committed to our every objective.

#### **A Place For Me**

Students need time to be exposed to everything that we're doing as a movement. There certainly is a place to define and describe what we are doing. I would feel one of those places is in the area of discipleship. Another time would be when we are training those students who are going to be the leaders of our movement. A concept that we will begin to develop and build on is one that was first presented in the book [Guidebook to Discipleship](#) by Doug Hartman and Doug Sutherland. I found these concepts to be extremely helpful to me as a Campus Director and leader in the movement of Campus Crusade for Christ. They were helpful in understanding how to build a movement. But even more so, the concept of a four stage environment were significantly helpful to me in avoiding many of the mistakes that can be made in trying to build a movement. I would argue this. What we want to do in a four stage environment is create an atmosphere where students, who are at various levels of involvement, desire, time availability, and commitment are able to be involved with us without feeling unduly pressured. Now we are not for everyone. But this meets the need for those students who simply need to be exposed and allowed to grow at their own rate.

#### **The Four Stage Environment**

The four stage environment is the structure of our movement. People can be involved in any one of four stages. A diagram follows that looks like a wedding cake (page 110). In fact it's often been called the Wedding Cake Philosophy. You will see that there is actually five phases of this, but the top phase, or the more narrow part of this is actually one phase in two parts in the four stage environment. This aspect of a movement is where we communicate our curriculum. It is the aspect where we are involved in Christian education. Hartman and Sutherland explained it in this way: "There needs to be an atmosphere established, a place where people can get involved for different reasons and join at

different points to express their involvement. It is a place to reside where they are able to move at their own pace. The Holy Spirit is able to mature them as an individual at their own pace of involvement.” One of the illustrations they used was about a young man who was a student at Michigan State University. He used to come to the weekly meetings on campus and the only reason he came was because he wanted to meet some Christian girls and get a date for the weekend. So he'd come to the College Life meetings at Michigan State University. That was the extent of his interest. As time went on the Lord got a hold of his life. Because he had identified with the movement, when he got to a point where he wanted to grow, his involvement began to deepen, and his commitment to Christ now had an avenue of expression. He got involved at a different stage, this involved training and ultimately he got involved in the leadership of the movement. This man eventually came on the staff of Campus Crusade for Christ. He later became the National Campus Director and later headed up the Jesus Film Ministry.

Now they explain that if we did not have the opportunity for a person to abide and be involved at a level of their own commitment then we chase away people before they get exposed to the Biblical themes and the Biblical commitments that we have. I want to have a place for students to hang out with me where I model on a consistent basis the values of our movement at our exposure level or gathering level meeting, the first stage of the four stage environment. I want to model all the things that are true about our movement. I do not want to demand that students get involved in levels of commitment that are past where they are, but I certainly want to model all those things that are true about the distinctives of our movement. As I do so, they have the opportunity to be exposed to these things and then the Holy Spirit has the chance to move them through the various levels of involvement.

There is the student who is significantly committed to Christ who will only come to the weekly meeting, and he may choose not to become involved at other levels, not because of spirituality, but because of time. There may be a limited amount of time that this person has and they are investing their time in something that is eternally significant apart from my movement, but they are exposed to my movement. Now it could come later that their time availability to be involved totally changes, they were able to be involved in the four stage environment the Holy Spirit has changed their circumstances they are now able to invest more. There may be students can be in our movement, that may not be aware that other things are available. There are some dangers I need to be prepared to help students with.

## **A Place to Start**

Let me explain the four stage environment and then we can go on and discuss it. Again as Hartman and Sutherland explained, the four stage environment is always stimulating, as it demonstrates that there are greater levels of involvement in God's Kingdom. The four stage environment continually challenges a person to take the next step of involvement with Christ in their ultimate development and involvement in the Great Commission. The base part of the four stage environment is called the pool of humanity. These are the people who have expressed a curiosity. They have become a part of the pool of humanity because initially they were in the target area, whether that be the target area of my campus, my dorm, my state, or whatever. But they're initially in my target area and through an exposure to Christ and Christianity, they have expressed an initial curiosity. The gathering area, or the on going level of the pool of humanity can have a number of different appearances. Very often we provide a place for the curious to feel comfortable at our weekly meeting. I want to have a weekly meeting that is seeker-sensitive, not necessarily seeker-focused, although at times it will become seeker-focused. At my weekly meeting I want to create an atmosphere where the curious, whether they be believers or not, can come, hang out and learn about the person of Christ. Here they can be exposed to Christianity in a very positive, encouraging, and attractive way. We need to have a sharp meeting. It needs to be innovative, humorous, and the talks need to be top quality. More about that later. Another example of an event that creates a pool of humanity would be things like social athletic

events where friends and others are invited, an example would be pick-up football games. All of these are elements where a person can hang out, get exposed, see what we are about in a positive attractive way, and have nothing more asked of them than that.

### **Getting Plugged In**

The next stage in our four stage environment (remember it is not a stage in terms of spirituality, just opportunity for involvement) is the basic discipleship level. This is the stage where a person can come and learn more about Jesus and learn how to follow Christ. In the Lord's ministry this level was the people who came and listened to Him speak and teach they were those who understood the parables. They began to grow as they heard Him speak to the multitudes. The multitudes would be considered the pool of humanity. These were the people who were curious about Him. They just showed up because He was fascinating. He did miracles. He fed people. He spoke with authority. They had a deep curiosity about Him and as a result the multitudes followed Him. Those who discerned or understood the parables were called disciples. Of course many of them left, if you remember the John 6 discourse on the bread of life. He is talking to this group of people, in John 6, sharing hard issues that were too hard for many at the basic discipleship level. As a result many of his disciples left him. He was raising the commitment level, and we will do that too in our own system. We may have a person in a freshmen group, or a Cross Training Group as some call them, and at that level they will have the chance to learn how to follow Jesus and to fall more in love with the Lord, and how to walk with Him. And after a period of time we encourage them, challenge them, invite them to move on to more serious discipleship in the multiplication process.

### **Equipped To Be Useful**

The third stage is the stage of training. At the first stage a person is saying, "I am curious about Christ." The second stage is someone saying, "I want to follow Jesus." At this third stage they are saying, "I want to be used of God. Train me how to be used of God in other people's lives on this campus, and beyond. This is where we teach them skills. We can be very targeted and specific in our training. We want to have a planned curriculum that equips our students in the following: ministry philosophy, evangelism and discipleship skills and the ability to use our many ministry tools. Training focuses on living out what Jesus has built in. (Eph. 2:10)

### **Avoid My Mistakes**

I have the conviction that in my first stage, at my weekly exposure meeting, I want to teach doctrine. I know that I have made mistakes concerning this in the past. One, when I turned my first campus over to the new director, I didn't explain to him the significance of a creating a safe place for the curious in the movement. The campus had a great weekly meeting with over 150 students coming to it. As he took over, he had not clearly been taught the "four stage" environment, so he drew the line, and involvement began with commitment to the Great Commission. Many folks left. On the other hand, while directing the movement at Ohio State, I think I made another mistake. I did not train my staff in strategic thinking. Our weekly meeting took on more and more of an entertainment flavor. We were interested in impressing people with the quality and dynamic of Christianity and the "with-it-ness" of Christianity. We began to veer away from one of the major distinctives that I wanted to be part of the movement, feeding our students from the Word, teaching doctrine. At the training level we want to put the training right at the level where a person is presently equipped. I have got to challenge a person and involve them in something that really is targeted exactly for them. If it is not challenging enough, they are bored. If it is too challenging they are overwhelmed and they begin to feel threatened, or they lose interest because it seems to be impossible to be involved at that point. Training has to be very targeted to where an individual is. In contrast, doctrine fits a person at any level. I can put the cookies on any shelf at any time if I am teaching doctrine. This can be done very successfully at a weekly meeting. At Ohio State we got away from this focus. We thought that

students would not be interested. We acted as if we could only hold their interest for twenty minutes, and as a result we really did not teach anything substantial. We were not able to really feed people from the Word. The meeting lacked substance and attendance suffered. We can make mistakes in both directions. We can be overwhelming by requiring a great deal of the people who show up, or we miss by not truly impacting their lives with the Word of God, and it is the Word of God which changes people's lives.

## **Laborers**

The next stage of the four stage environment is the multiplication stage. In this stage a person is saying, "I want to see more and more people raised up, I want to help build a movement. I want to multiply my life. I want God to use me in the lives of other people, to build them and disciple them and see their lives changed. Ultimately in this stage a person actually becomes a life time laborer. They become involved in the Great Commission and multiplication is pictured by first the twelve and then the three that became the leaders, the more intimate group of Believers within that group of apostles. On a college campus we see the multipliers as being those students who are discipling other people and ultimately are our shepherds or student leaders. Many are actually leading groups of students who themselves are leading students. In other words, they are building discipleship chains.

This is the four stage environment. Below I'll give you a picture of where this fits into the whole picture.

## **Under The Umbrella**

We are called to the Great Commission. God's heart is to raise up movements of people of His own possession who are going to proclaim His excellency throughout the world. "Go into all the world, make disciples, proclaiming the gospel to every creature". That is what we are called to. Now the critical event in the proclamation of the gospel is adequate laborers. "The harvest is plentiful, but the laborers are few". We are called to beseech the Lord of the harvest to raise up laborers. Laborers are the critical contribution to worldwide saturation of the gospel and a Great Commission fulfilled. Not just that every person has had the opportunity to hear, but that we have made disciples in all nations. We are talking about building believers, as well as reaching those who are lost and seeing them become believers. The critical event for that is laborers. I would present that movements are the best means through which we can raise up laborers. We described the step by step process of building a movement. Then we described the elements of a movement or entry points. The first thing we talked about was strategy oriented. We have defined the "cycles of momentum", which help me with target area saturation. The entry point I want to address in this chapter has to do with curriculum. This is the ongoing four stage environment or movement structure. We are involved in Christian education. We are developing, training, and teaching our people. I will have a curriculum in each aspect of my four stage environment. The third aspect that is under this umbrella of fulfilling the Great Commission and raising up a movement are those aspects of individual development. Individual development is discipleship and multiplication.

## **Christian Education**

The four stage environment is our Christian education or our part of the movement where we are teaching and educating our people. In light of that it is not surprising that we would approach it as an educator would. We would need an overall plan for our weekly meeting. As a teacher may have a unit plan for each week addressing specific themes, we need a plan for where we are taking people. We are not just throwing topics at them that are not interrelated, but we would want to take them

someplace having an overall flow for feeding people and building into them. Notice the **example list of different topics that can be addressed at a weekly meeting**. We can focus on doctrine. If I focus on doctrine at my exposure meeting, the weekly meeting where I am trying to gather the curious, I can feed them by teaching the rich truths of our faith and then applying these truths to different levels of maturity. By doing that I can also feed the more mature in my movement. An example of this would be doctrine regarding the Fatherhood of God. We need to understand that God the Father has a relationship with us that meets tremendous needs in our lives. The Fatherhood of God addresses a number of basic issues. If I understand the Fatherhood of God, I can understand that He loves me, and that He provides for me, and that He is extremely approachable, that He desires to have a relationship with me, that He is doing everything necessary so that I am totally acceptable to Him. He will always be there. I will never be abandoned. He is pleased with me. These are truths that I can present to a person at any level of maturity. For a person who is just being exposed to the Lord for the first time they will find it is a topic that is attractive, but does not fail to address solid Christian issues. When they hear about the Fatherhood of God, He becomes extremely attractive. He is obviously going to meet some needs that I have for acceptance. I am His creation. He created me in a way that I desperately need a relationship with God as my Father. If I am coming from some very needy positions in my life, like a dysfunctional home, or a poor relationship with my father, it can touch on those issues and feed me truth that I desperately need to grow as a person. Now let us say that I am a very mature Christian. The Fatherhood of God can equally minister to me. One day I will have my own family. I am a model for my own children of the nature of God. As well, since He is my Father I need to obey and follow Him. He loves me and knows what is best for me. I might be struggling with significant decisions in my life, but He is Father and He is infinitely wise above any other father. He loves me, and His heart is pure and holy, so His desires for my life and His direction for my life is critical. I can teach these truths and apply them so they relate to and affect any person. I can do this with any doctrine.

## **Doctrine as Opposed to Duty**

We want to teach doctrine as opposed to duty. I think the place for duty is in our training. We have a four stage environment. Our weekly meeting relates to the curious level, and freshmen groups relate to basic discipleship. I have developed a curriculum for training. I'm also meeting with my student leadership team and I am overseeing and shepherding the staff team. Christian education takes place in every one of these opportunities. I want to plan these out. I want to have a lesson plan. If I am an educator I will have a lesson plan for each and every lesson that is taught. In fact most educators are taught to write out their lesson plans word for word. That would be ideal. But, certainly as we are preparing to lead a movement and to educate believers through the process, I want to think through each of these areas, and have thoughts and plans of how I'm taking each and every one of these in a particular direction. I need to know where my training is going. I think it is very appropriate to plan out what we will cover every week. Ultimately, I would want to have the curriculum and be well studied and prepared for a freshmen discovery group. As a staff member I want to be very skilled in leading a freshmen group. Ultimately I need to have a file ( a repertoire of solid Bible studies) where I can simply pull out proven and successful curriculum. I want to plan out, map out every week of my Prime Times. Do I know where I am going? There needs to be flexibility obviously, but I need to have that thought through. Why not plan for a whole school year? It is not unreasonable to even have a four year plan of where I'm taking a movement or where I am taking a student. Mike Brown, Campus Director at Bowling Green State University, has developed objectives for students, where he wants them to be by graduation, what he wants them to be exposed to, what he wants them to be trained in. He has developed a four year curriculum for training. He shows a Freshmen how involvement over the next four years will deeply develop and equip them. His students are very motivated to be trained because they see the value and purpose. There are objectives for the movement as a whole that I want them to be exposed to, and perhaps a certain cycle of curriculum that I would take a movement through over a three or four year period.

**I am including an example of one year's curriculum for an Action Group.** Whether it be the discipleship books or the Interacta materials that we are using, ultimately I come to the point where I

am simply teaching the Scriptures to a mature Action Group. That is what I am modeling here, how a person could plan out a thirty week curriculum for an Action Group.

I am also going to need a format for each of the groups or meetings I am leading. What is my format for the weekly meeting? What is the normal flow of it? What is the format for my Freshmen Group, my Action Group, my training meetings? Am I using question and answer, Panels, are there other things that I can expose them to? What is the format for running staff meeting or our student leadership team? I even want a format for my time with my Associate Campus Director. If I have a standard format for each of these I can save a great deal of time as I plan them. Here is a sample of my staff meeting format.

- Casual:** Time to say Hi and get the Buzz out
- Opening:** Focus us on the Lord: Start with Prayer, Worship songs, Scripture or something that will get our attention and allow us to begin the meeting with proper focus.
- Big Picture** Remind each other of our vision. What are we believing the Lord for at this Campus. What are the short term goals for this year? Where are we now in light of these?
- Next Step:** Where are we going? What are we trusting the Lord to do through us this next week?
- Agenda Items:** My (Directors) agenda. Items the staff team feel need to be talked about.
- Closing:** Set action points and Goals for the week. Pray for the week.

## Needs to be formatted

### LABORERS

*Shepherds*

For Jesus: the 3

Willing to be spent, movement leaders, lifetime laborers

### MULTIPLICATION

*Disciple Others*

For Jesus: the 12

Build individuals, impact the world, build a movement,  
want my life to count, in Action Groups

### TRAINING

*Use My Life Lord*

For Jesus: the 70

NLTC, LTI,

prayer movement, learn ministry skills and philosophy, gain vision

### INITIAL DISCIPLESHIP

*Desire To Follow Jesus*

For Jesus: basic followers,

Those who understand spiritual truth, i.e parables  
Entry level Bible Studies, Discovery Groups, or Cross Groups

## POOL OF HUMANITY

*The Curious*

For Jesus: the multitudes

Weekly meeting exposure, i.e. Prime Time, Real Life, spiritually open, socials, parties, prayer meetings, athletics

## TARGET AUDIENCE

For Jesus: the world, Israel

Needs to be formatted

## THE GREAT COMMISSION

LABORERS

*critical event*

MOVEMENT

3 elements to a movement

3 entry points

STRATEGY	CURRICULUM	INDIVIDUAL DEVELOPMENT
<b>Target Area Saturation</b>	<b>Christian Education</b>	<b>Discipleship</b>
<b>Momentum</b>	<b>Movement Structure</b>	<b>Multiplication</b>
<i>Cycles of Momentum</i>	<i>4 Stage Environment</i>	<i>Leaders</i>
<i>no randoms</i>		<i>discipleship</i>

# DISCIPLESHIP

## Chapter 13

I learned the concept in this chapter on discipleship from my wife. She has disciplined me in how to disciple. The material contained here has the potential to tremendously impact people's lives. Thousands of staff and students all over the US and in other countries successfully use this discipleship tool. But for me this was not always the case. As a new staff I felt like a failure as a discipler. My first two discovery groups failed. At times I was the only one who would show up. My first action group went no where. Students on my campus enjoyed being exposed to me but if they had to be disciplined by me they felt they were getting the short end of the deal. My idea of discipleship was to get something done, go sharing every week or do something together. I had no idea of how to build into someone's life. I felt utterly frustrated by this for years. I sought every available resource I could find for help. At every conference or CD time I would grab Sherm Brand (at that time the CD at Penn State) or Blair Cooke (at the Univ. of Penn) and pick their brains. These were the guys who seemed to know something and were seeing success. I'd ask them questions like "What do you do on a personal time with a disciple? What are you taking them through in your group time? How do you ask questions? How do you keep track of where you are with each one? How do you help them lead their groups?"

My wife was beginning to see some thrilling success in her discipleship ministry. She was getting insights into what it meant to become a master builder of women. I greatly enjoyed being able to learn from her. I made her teach me all her discipleship methods. What do you do on appointments? How do you really build into your disciples so that you help them grow into the maximum person they can be in the amount of time that you have with them? How do you give them a vision of what God can do with their lives?

This discipleship philosophy is based on a couple of passages from the word. One is in I Thes. 2: 4-12:

- :4 "just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, Who examines our hearts.
- :5 For we never came with flattering speech, as you know, nor with a pretext for greed- God is witness-
- :6 nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.
- :7 But we proved to be gentle among you, as a nursing mother tenderly cares for her children.
- :8 Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.
- :9 For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you we proclaimed to you the gospel of God.
- :10 You are witnesses, and so is God, how devoutly and uprightly and blamelessly behaved toward you believers;
- :11 just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children,

In this passage Paul speaks of a mother's tender care for her children. He speaks of affection, and imparting our very lives to people who become precious to us. He likens himself to a father who encourages and exhorts his children. This requires intimacy, knowing one's disciples, bonding with them and giving of oneself.

In I Cor. 3:10 Paul calls himself a master builder. This whole passage (I Cor. 3: 6 – 15) speaks of how our work in other's lives will be evaluated at the judgment seat of Christ. Paul warns those who build into other's lives to be careful of the quality of their work, for it will be tested by fire. I am only one of

perhaps many who will impact this person's life, but I want whatever contribution I make to be of a high quality. I strive to be a master builder of men. I desire to be one who imparts gold, not straw.

### **See Them Through His Eyes**

In John 1:42 Jesus meets Peter. He calls him "Simon" which means "pebble" or "a coarse, sandy small object". Hebrew names were commonly indicative of the person's character. Then Jesus tells Peter how he will be seen. "You shall be called Cephas", which translated means "Peter" ("rock"). Jesus is saying "Right now you are easily moved and have little impact on others, like sifting sand. But, Peter, that is not your potential in me. You will be an immovable, dependable boulder. This is who you can and will become as I move in your life." Jesus had a vision for Peter's life, and Jesus shared this vision with him. He laid before him the potential of his life. This is the principle that Janet has taught me and which is the basis of this discipleship approach. Jesus first looked at Peter and saw him objectively. He saw both his strengths and his weaknesses. In light of those strengths and weaknesses He saw the potential for all that Peter could be for the Kingdom of God. Then He shared this vision with him. "Peter this is who you will be if you stick with me. If you continue to walk with me this is your potential." Think how encouraged Peter must have been as he saw himself through Jesus' eyes.

### **Personal Vision Plan**

Out of a desire to build into our disciple's lives came "The Personal Vision Plan". This is a discipleship tool that Jan devised to help her encourage and motivate her women to greater growth. It is used to reinforce the disciple's strengths. It can be used to identify needs and perhaps share a blind spot that is holding this person back from further growth. It captures a dream or vision of this person's potential in Christ. And it pinpoints long and short range goals to help the disciple take purposeful steps toward maturity in Christ. How do I start?

First, I need to become a student of my disciple. I need to ask myself questions about them. I start listing for myself every recognizable strength. I will use every resource available to me to discover the strengths of one of my disciples. I will ask him to list his strengths. I will observe him. I will check with people who have worked with him in the past. I will ask his friends to describe him. What are his positive qualities? If he is married I will seek to gain insight from his wife, the person who knows and loves him best. How does he handle school? What is he like in a social setting? What role does he take when he plays a sport? What does his room look like and why? What kind of a leader is he? If he is a director I will ask his associate what he does well. How does the team respond to his leadership? You will find a brain storming list included in this chapter which gives you questions and words to trigger your thinking about your disciples' strengths. I usually take a sheet of paper and write down strengths that come to mind in seven major categories. 1) relational, 2) task, 3) Walk with the Lord, 4) Scriptural abilities, 5) Leadership, 6) character 7) mind. After I have written down a thought I try to ask myself a question that deepens and broadens my thinking.

### **Their Strengths**

For example let us say I wrote down that my disciple is very enjoyable to be with. I want him to have specifics as to why that is true. Is it because of his sense of humor? Or is it because he is so accepting? Maybe it is because he is a great question asker. Maybe it is a combination of 3 or 4 reasons. Write all of these reasons down. I find that I can fill up  $\frac{3}{4}$  to a full page of these strengths if I work at getting in depth with each of these thoughts. If I cannot see their strengths and believe in their potential then I question if I should be working with them. It is cheating that person. Someone else should be discipling them. We also need to be working with people who are those faithful, able, available, and teachable individuals. If there is one issue that hinders multiplication it is that we are not working with the right people. We need to be working with individuals who truly have the potential to be multipliers. I have observed that selection is crippling us on the campus. As I have traveled and

observed student leaders I would say that 50% of the people our first generation students are working with are the wrong people. No wonder we are not seeing multiplication work as we would like. It is because we are working with people who are either not able to or not willing to multiply. Selection is crucial and I need to be working with someone I see potential in for them and for the movement. Become a student of your student. Look at the questions and lists that follow. Yes, initially it takes time but you will get quicker at this.

## **Needs To Be Developed**

Look at the samples to follow. You are able to see from these the simple format that we use. On one half of the paper we list the strengths. On the other side we list the needs to be developed. As you may already have noticed, we have included questions that help think through a disciple's needs. I ask questions like, "What needs to be developed in this person's life? What is preventing him from taking the next step of leadership, or the next step for them in discipling others?" Answers may range anywhere from, "He needs to develop an ability to be more open or more personal", to "he needs to use his time better or he needs to be a better student of the word or a better student in school." Is there anything that hinders him from taking on an additional responsibility? Write these areas down on the "needs to be developed". Cover in your thought process additional aspects like character or social skills. What are the needs to help make this person more of a man or woman of the word?

## **The Vision**

Next is the development of the personal vision for this individual. This not something mysterious or strange. What I am doing is dreaming before the Lord about this person. Praying, "Lord, with these unique strengths, and with the minimization of their weaknesses, what special contributions or role will they play?" What kind of individual is this? What motivates them? Is this person a Shepherd? Is he a motivator of God's people? Is this person a pioneer, an individual who finds ways to open doors? Is he a hill charger? Maybe he is an inventor. What I am trying to do is to figure out their natural bent. If we were to take all of this person's strengths and projected them out and saw them maximized, and then minimized their weaknesses, what is potential for this person? Isn't that what Jesus did with Peter? You are drifting sand but one day you are going to be solid rock. I do not wish to get specific with the place or the particular job. I stay general with the role. I can say you will be used of God as a shepherd. That role might best be lived out in full time Christian work and I may share that with him, but the individual could be a shepherd for the Lord in many different places. I am not claiming any divine message when I share this. This is just dreaming about how the Lord uses a life yielded to Him and living out one's strengths. I am not determining God's will for them. I am trying to discover intrinsic motivations.

I have been delighted to see this actually work. As I have shared with a disciple how wonderful his strengths are and his potential for the King, I have seen the face of young men light up. They are just delighted that what they hope is true about them has not only been identified but the deep longings of their hearts are being encouraged. They feel deeply believed in. I have guys say, "Yes, that is what I want, let us get on with what we can do to see me become the person I want to be for the Lord." "I am willing to pay the price." They are motivated to meet. They want to hear about the areas in their life that are holding them back. They are motivated. We have purpose and direction. We have very specific things to work on.

As you can see in the sample discipleship plans you can get an idea of how one might move from the strengths and weaknesses to derive a vision. I sit down across from my disciple and share with him this plan. If I do nothing more than share these strengths with him that alone will have a tremendous impact on him. We rarely have someone take time to get to know us. To share with him his strengths can deeply encourage him.

## The Plan

This can not remain theory. We need to take the next steps. After I ask the Lord to help write a vision plan, the next step is to get this into a long term plan. In what areas does my disciple need to develop in order to move toward this dream? As you look at these examples you can see how we got the vision, strengths, and weaknesses specifically addressed in the long term plan. There is a lifetime plan to address his development in the Scriptures. This is very targeted for this individual. As you can see my next step is to take each of the long term goals and establish a short term objective that I can focus on in the time that I have to be with them. It might be a summer or a school year or a college career. The last step as you can see is to get this into the schedule. We have put together for you a week by week plan. It was my terrible common practice to simply act on what I thought of that day. Before I learned how to do this I'd just get up in the morning, and as I was thinking through and praying through my day say to myself, " Well, lets see, I am meeting with Mike today". "Well, we commonly get together in the Union." " I haven't talked to him about his quiet time in a while. I guess that would be good." "And as long as we are in the Union we probably could do a random." It was all so thrown together. I realized that I had a 30 week school year. At best that meant about 60 hours of personal time with my disciple in a years time. If I was only getting these 60 short hours I needed to make sure each one counted. Now this may be natural for you to think like this and if that is so then you are much further down the road on this than where I started. I have to work at this, but that work is well worth it. I have never been sorry for any of the time that it takes me to do this. It might take me 3-5 hours per disciple to do this. That investment saves me whole semesters of wasted time. When we do get together what we are doing is highly valuable.

Look at how my wife Janet has set up her week by week schedule in the sample we have included. Notice how she has a variety of activities and places where they meet. Notice the balance. There is no sense of rush or being overworked or pressured. Jan would add this, "What we have accomplished is we have gone sharing six times, we have done a team meeting , we have had four meals together, for fun. There has been a lot of variety. We have met all of her short range goals. We have done follow up, and personal bible study. We have challenged people to her group, worked on her testimony, set up a team meeting and done that team meeting. It has been well paced. Only one evening the entire term was needed to accomplish this and that was for the team meeting. All the rest occurred during our personal times of discipleship. As you look at Corrie's schedule you can get a male slant to the week by week schedule.

People blossom in an atmosphere where they are believed in, and someone takes the time to get to know them and develop them. This method of discipleship sets up a process where that can happen. Year after year on our summer project the staff have written vision plans for their students, even in the short six week time we have on a project, seeing great results. Belinda Pastor shared at a training seminar how she had worked with six relatively new staff and that out of the six God used it in their lives so significantly that five of them cried during the time she shared the vision with them. They were not only touched by the fact that someone believed in them, but also were in awe of the potential for their lives, something that they had not realized before she had shared with them. As Belinda would share the vision she literally would have the woman take the paper out of her hand and read it over and over. They would say things like, "Yes this is just what I was praying the Lord would do with me. It means so much that this is what you have seen. How can I become this person?" It is so motivating each time one gets together because it is one more step toward becoming the person they want to be for the Lord if we are following a personal vision plan.

STRENGTHS

NEEDS TO BE  
DEVELOPED

VISION

LONG RANGE GOALS

SHORT RANGE GOALS

## EXAMPLE VISION PLAN

MARY

### **STRENGTHS**

- Good people skills
- Loves people
- Strong socially
- Attractive personality
- People want to be with her
- Warm and caring
- Gift of mercy
- Good communication and speaking skills
- Positive spirit
- Enthusiastic
- Desires to multiply her life
- Influences others for Christ
- Loves the Lord
- Has a consistent walk with God
- Shares Christ effectively
- Woman of growing conviction

### **NEEDS TO BE DEVELOPED**

- Stronger self image
- Can be a people pleaser
- Has trouble saying “no”
- Fear of failure
- Procrastinates
- Can be undisciplined
- Has trouble confronting others
- Lacks training in discipleship

### **VISION**

A loving, caring woman who is a natural leader and influencer of women. Her positive spirit sees the best in people and draws that out in them. As women are drawn to her attractive personality and heart for God, the Lord will use her ability to communicate (through speaking, teaching, and discipling) to build faith and convictions in them, and express His warmth, love, and personal care for them.

### **LONG RANGE GOALS**

1. Develop a strong self image based solely on her relationship with Christ — not people or performance.
  - a. Learn to express her love for others without being a people pleaser.
  - b. Learn to confront in love.
  - c. Find her significance in Christ — not success or failure.
2. Develop her natural leadership and people skills so that she might reach her potential in Christ.
  - a. Develop discipleship skills.
  - b. Develop speaking skills.
  - c. Give opportunities to lead.
3. Build strong Biblical base from which to minister.

MARY

**SHORT RANGE GOALS**

1. a. Have her read *The Search for Significance*, and discuss what she is learning.  
b. Look for opportunities for her to have to confront or say “no.” Help her through it. Reinforce what she’s learning in #1.a.
  2. a. Give her testimony 1 - 2 times this semester.  
b. Help her pull together a group.  
c. Discuss the basic “whys” and “hows” of discipleship.  
d. Help her think through what to do with her women — learn to think like a discipler.
  3. Think through some basic doctrinal topics to study personally — take 1 or 2 this semester.
- 1 - 3: Go on a summer project this summer.

**EXAMPLE APPOINTMENTS FOR THE QUARTER  
BASED ON VISION PLAN**

MARY

- Week 1    Go sharing  
            Get to know her better  
            Ask questions about her
- Week 2    Lunch at my house  
            Share my vision and goals for her  
            Encourage her in who she is  
            Give her *Search for Significance*
- Week 3    Go sharing  
            Talk about her quiet times and personal Bible study  
            Help her come up with a topic to study
- Week 4    Meet with two women about being in her group
- Week 5    Go out to lunch  
            Challenge to summer project  
            Discuss discipleship and how to start her group
- Week 6    Go sharing  
            Discuss her progress in her book (*Search...*) and Bible study
- Week 7    Work on testimony  
            Follow up a new believer or go sharing  
            Come over for dinner this week
- Week 8    Set up a team meeting together in her dorm  
            Discuss her women — how is her group going?
- Week 9    Go sharing  
            Polish her testimony  
            Discuss her progress in her book (*Search...*) and Bible study  
            Team meeting this week
- Week 10    Come to my house for a special lunch  
            Review our progress in her goals  
            Rejoice together in what God has done in and through us!

## **EXAMPLE VISION PLAN**

CORRIE

### **STRENGTHS**

- Enthusiastic
- Fun-loving
- Good up-front skills
- Enjoys people
- Gets excited about the right things
- Sees the big picture
- Throws himself into a task
- Hunger for the Word
- Strong personal convictions
- Living for the eternal
- Good motivator
- Leads from his heart
- Shows signs of an ability to teach
- Others follow him
- Carries himself well
- Non-Christians feel comfortable with him
- Good at being “one of the guys”
- Motivated to really see himself count
- Leads in evangelism

### **NEEDS TO BE DEVELOPED**

- Learn how to be vulnerable
- Lacks patience with others
- Grow in one-on-one discipleship skills
- Too black and white
- Doesn't understand his emotional needs
- Lacks perception in discerning disciples' needs
- Can be distracted by relationships with women
- Needs to listen more
- Trouble picturing details needed to accomplish a task

### **VISION**

A shepherd of the people of God who can build a movement, and is able to penetrate areas where male leaders are found. One who leads his people from the Word. He feeds them so they are healthy and equipped for ministry. He is able to be used of God to raise up an enthusiastic ministry of believers who will reach a significant segment of our world — a movement that will send out healthy, motivated, Biblically-solid laborers.

### **LONG RANGE GOALS**

1. Develop a lifetime plan to become a man of the Word.
2. Develop a well-thought-through ministry philosophy.
3. Understand the basic skills of being a leader.
4. Develop his ability to lead from his heart.
5. Learn to share himself, his needs, weaknesses, fears, hopes, and victories. Become real with people.
6. A greater understanding of himself.
7. Learn discipleship planning skills.

## **CORRIE**

### **SHORT RANGE GOALS**

1. Begin the process of his lifetime plan for studying the Word.
2. Teach him my study methods.
3. Talk through ministry philosophy and the atmosphere and skills of a leader.
4. Be in the battle together to model leadership.
5. Do a team meeting together to stretch him in his faith and to experience success in his ministry.
6. Learn about his family, what is on his heart, and what motivates him.
7. Ask him questions to help him understand himself.
8. Teach him how to disciple.
9. Help him raise up a group.







## ***JOE DISCIPLE***

### **Strengths:**

Great people skills  
Wise, Appropriate  
Sharp, Masculine  
Fun, Pleasure to be around  
Thoughtful  
Responsible  
Excellent Speaker,  
Great use of voice  
Good quality content in his awareness  
and as a storyteller.  
Poised, Fun up front  
Wonderful sense of humor  
Loyal committed friend  
Quick mind  
Extremely faithful  
Works Hard  
Committed Husband and Father  
Excellent Athlete  
A Man's Man  
Leads from a sincere heart  
Thorough - Handles details  
Thinks things through well  
Well spoken  
A student of the Word - purposed to be a man of the word  
Man of Integrity  
Genuine, Humble  
Relaxed  
Administratively gifted  
A problem solver  
An excellent steward of God's resources  
Disciplined  
Knows the value of things  
Negotiator  
Shepherds people, Loves people

### **Needs To Be Developed:**

Confidence  
Opportunities to spread his wings.  
Having a personal sense of fulfillment  
in his ministry  
Broaden his bases  
Build his repertoire  
Expand his own use of his  
pilgrimage

### **VISION:**

Joe is a gifted servant of the Savior. He is a man that has seen God move in very powerful and personal ways. Whether it be in his fraternity, or in a foreign country, or on his campus, or in Ocean City, he has been involved in the supernatural. He knows what he is looking for and will not settle for anything less than that which is obviously of God. He brings into the ministry many strengths that maximize fruitfulness. He is an excellent motivator. He is a quality speaker. The people he leads will be encouraged to serve the Lord out of proper motives and hearts of faith. He believes in his people and they will be those who rise to their potential. He allows the body of Christ to go further because he maximizes its resources. He is an excellent steward of the things God entrusts to his people. His influence will lead to gathering men who are men. It will also greatly contribute to the people of God enjoying life and ministry. As Joe partners with his close friends or breaks out and leads on new turf the flavor of the impact will be quality, personal, and supernatural.

## **Long Term Plans:**

1. Think through all he has seen the Lord do in his life and ministry. Catalogue it in good detail in a way that he could use.
2. Get further input so that he grows in his confidence and expertise.
3. Get further schooling so that he expands his base of skills and knowledge.
4. Develop a series he could share as a retreat speaker.
5. Take more opportunities to speak and lead over the next year.
6. Develop and package various evangelistic talks you can give. Utilize your gifts in humor. Try different settings to give these in.
7. A lifetime plan for the Word.
8. A long term plan to develop a repertoire of talks and Bible studies.

## **Short Term Plans:**

1. Take a full day to map out your pilgrimage.
2. Put yourself into different situations where you can learn from people.
3. Try out the things you learn.
4. Get some Seminary training.
5. Write a four talk series.
6. Step up to the plate on your campus, volunteer.
7. Write at least one new evangelistic talk this school year and give it. You'll Wow them.
8. Develop a list of talks you would like to be able to present. Start with 10-15 that have Crusade distinctives. Maybe start a list of Bible characters you would enjoy studying and sharing about in small group Bible studies.

## Sending Chapter 14

He was always a pleasure to be around. Every group he was a part of saw him as the person they wanted to express their heart and their thinking. If he emceed a meeting he seemed able to capture the flavor of the moment and knew just how to express it. He was the kind of person who could walk into a room and instantly pick up the energy of that room. He brought smiles to peoples faces. He caused people to feel welcomed, appreciated and loved. He was one of the brightest and most promising students at Morehouse College. A very promising career, with financial rewards awaited him in the field of Psychology. So why would this young man leave all that and choose to go into the mission field and, at that, one that required he be responsible for developing his own financial support team?

He had a prestigious job. He worked for the ad agency that had the Chrysler account. Fact is, he got to be involved in working with Lee Iacoca on the ads. This was cutting edge stuff. It had to be heady and fulfilling, not to mention well paying. Yet when he visited a friend who took him on campus to share the gospel his heart was captured. Then when he went to a Christmas conference and saw the potential of what God could do through the movement that he was invited to join, his will resolved to leave the dream earthly job and join that movement.

His father had dreams for him. The family is extremely well connected. Fact is they know the president of the nation. His dad holds the equivalent position to that of the surgeon general of the United States. His dad saw him going to law school and one day being one who led his nation. The family was not only disappointed with his decision, they were completely disapproving. Couldn't he have a greater impact from a position? But he chose to join the staff of Campus Crusade for Christ. Where does the strength come from to make such a decision?

These individuals are not the first to wrestle with decisions like these. James and John worked in the family business with their father. They left their nets right after a pretty good catch and followed Jesus. He said He was going to make them fishermen who would catch men from now on. One could reason, what about their dad, weren't they leaving their father in the lurch? Certainly he was counting on them to take over the family business. They had trained for that their whole lives. No one would suggest that to call Matthew out of the tax collector business was not a positive step for the Jewish society. But James and John were in an honorable profession. Certainly they could honor the Lord and serve Him as fishermen. Jesus called them into full time Christian work. Moses had trained his whole life for work in the Egyptian government. Couldn't he further the cause of the Lord and His people from that high platform? Why give that all up? Heb. 11:24-26 explains " He refused to be called the son of Pharoah's daughter; considering the reproach of Christ greater riches than the treasures of Egypt." Not everyone is called into full time Christian work. Yet I would argue that a lot more are than are coming. We have not fallen as far short of reaching the world as we have because there are too many people responding to the call to full-time ministry. It is interesting to me that in the old covenant the Lord set aside one twelfth of Israel to serve Him vocationally. Here we are in the new covenant, there are billions that have yet to hear of Christ, Heaven and hell are at stake, and yet the number of full-time laborers in the harvest is seriously wanting. My friend, Roger Hershey, a regional director in The Great Lakes with Campus Crusade for Christ, challenges us with these thoughts, "Why do we assume that we are all called into the market place unless we are one of the chosen few called by God into full-time ministry? One needs to see whatever one does as the call of God. In light of the Biblical mandate to take the gospel to the world and in light of eternity, it would make greater sense to consider that one is called into full-time Christian work unless or until the Lord calls you into the market place. And only then because you will be more fruitful in that arena."

Roger points out that his thoughts on this are not all that new or unique. He quotes Robert E. Speer, the chairman of the Presbyterian Board of Foreign Missions, in 1901. This was during the time of the

great student awakening that led to the student volunteer movement. I would like to quote from an article Roger gave me of an address Roger E. Speer gave in 1901.

“...Christians will pursue a profession here in the United States having demanded far less positive assurance that this is God’s will than it is for them to go into the mission field. But by what right do they make such distinctions? Christianity contends that the whole of life and all services are to be consecrated; no man should dare to do anything but the will of God. And before he adopts a course of action, a man should know nothing less nor more than it is God’s will for him to pursue it.

....If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, to make money, and to gratify their own ambitions.

.... There is a general obligation resting upon Christians to see that the gospel of Jesus Christ is preached to the world. You and I need no special call to apply that general call of God to our lives. We do need a special call to *exempt* us from its application to our lives. In other words, every one of us stands under a presumptive obligation to give his life to the world unless we have some special exemption.

The whole business of asking for special calls to missionary work does violence to the Bible. There is the command, “Go ye into the world and preach the Gospel to every creature.” We say, “That means other people.” There is the promise, “Come unto Me all ye that labor and are heavy laden and I will give you rest.” We say, “That means me.” We must have a special divine indication that we fall under the command; we do not ask any special divine indication that we fall under the blessing. By what right do we draw this line of distinction between the obligations of Christianity and its privileges? By what right do we accept the privileges as applying to every Christian and relegate its obligations to the conscience of the few?”

We have already discussed in earlier chapters, Matt 9: 35-38 Jesus says, “ The harvest is plentiful, but the laborers are few.” After a demanding day full of numerous ministry experiences, Jesus looked out upon the multitudes and His heart went out to the great need that existed. His response was one that would indicate that the reason that we have not fulfilled the Great Commission is not for a lack of interest or need among the lost. The harvest is plentiful. I would add I do not believe it is for lack of tools, or strategies. Of course we do need to continue to improve and increase our effectiveness. I do not think it is a lack of finances in the Christian world. It is not that the funds aren’t there. It is what we spend our money on that shows our priorities. The laborers are few. One of the reasons that the laborers are few could be because it is so difficult for those who would go to get the finances. God’s people need to own this problem and we need to face the challenge. The reason the world is unreached is that there are not enough laborers!

When I was in Albania the thrilling numbers coming to Christ caused us to feel the great need for more laborers. My friends who have been to parts of the Middle East see the task as so overwhelming with the need to find open doors. The laborers are so few that are concentrating on this part of the world where so few have heard the gospel. Even in our own country the need for laborers is great. Sandy Corbitt our staff campus women’s Regional Director in the Northeast relates this story. “As I was walking around the University of Vermont with Katherine, an alumni of the campus, currently on our staff. She showed me where she had lived, where the meetings used to be held, and explained what the ministry had been like.

It made me sad to think that six years ago we had to close down the ministry there because of staff shortages. I wondered how many Katherines we had missed by not being there. I wonder at times, when will we have the resources to reopen that campus and others that have had to be closed simply because of a lack of laborers.

I hope to present a step by step flow that will help those in Campus ministry biblically and practically approach the issue of sending.

Too often we approach this issue from the perspective of answering the question as to why people are not going. I would like to take a different approach. Let us consider, "Why do people go?" What is it that attracts them to full time Christian work? What can we do to foster an atmosphere that brings our students before the Lord to consider His call? First, I want to talk about the overall Biblical thought that if pervasive in our movements will greatly assist sending. Second, I would like to make suggestions for overarching philosophical principles to have in place in a movement. Third, I would like to share some practical strategies to aid in recruiting. Lastly, I would like to deal with the barriers that need to be overcome so that students can get to the harvest field.

## **Living in Light of Eternity**

Since we have been raised up with Christ and seated in Him who is at the right hand, in Colossians 3:1-4 we are admonished that we are to "keep seeking (set our affections on) the things that are above" and to "set our minds on the things that are above". This is contrasted with seeking the things of the earth. The word "seeking" is the same word that is used in reference to the devil who prowls about like a roaring lion, "seeking for someone to devour." (1 Pet. 5:8 ). It also is used to describe Jesus' purpose- " He came to seek and to save that which was lost". This describes the all-encompassing direction and passion of their being. As those who are in Christ, we are able and we are called to have our hearts and minds focused on, and in pursuit of, those things that are above. What things are above that we are to look, to fix our hearts and minds upon? The Lord is above. My mind and my affections are to be saturated with His person. His attributes, His names, His manner, character, and heart as revealed in the Gospels. This should be my pursuit because I seek Him to know Him. He is above. Our eternal rewards are above. Our position in Christ is above. Eternity itself is something above as opposed to being of the earth.

Have you ever noticed that following a conference or a stirring time in the word, our sense of following the Lord seems more compelling and more possible? Why is that? I have noticed that a great deal of the reason for that is my heart and mind were focused on the eternal as opposed to the temporal. We need to live in light of eternity. We also need to instruct our people to make decisions in light of eternity. Blair Cook, who has spoken at many conferences on the topic of sending, asks this question, "Why do we fear making decisions about our futures when we are feeling strong spiritually? Why do we think to ourselves, "I need to get out of this atmosphere of a conference where I am really excited about the Lord, and go home and get my feet on the ground, then make my decisions?" Blair suggests the Lord might ask us, "Why would you make your decisions when you are considering more the things of the earth as opposed to the things above? Are you better able to discern my will in the light or in the darkness? Paul would call us to live life in light of eternity. Let us model that in our lives and call our students to live in light of eternity. We need to make our decisions in the light, not in the darkness.

In 2 Cor. 4:16-5: 10 Paul asks us to consider a number of issues as they relate to eternity. Am I calling my students to consider these as they consider how to invest their lives? There is nothing in this life that compares to the eternal weight of glory that waits us in heaven. No struggle or hardship is worthy of comparison. No promised earthly blessing is worthy of my desire. We are called to live for

the unseen as opposed to the visible and temporal. James would remind us that the temporal is but a breath on a cold winters day, visible for but a moment and then gone. Am I going to live for the vapor or am I going to live for that which will never fade away reserved in heaven? One day this clay pot, this broken vessel will put on life immortal. Today I can glorify the Lord through this vessel. His light can shine through my life and that will add to my eternal hope. The kingdom is the family business. As I contribute to the kingdom, I am contributing to that for which I am an heir. Heaven is home. I am only an alien here, just passing through. I am the Lord's ambassador in this foreign land. I have no guarantee about tomorrow. Life is not promised. In addition to that, the Lord could return at any moment. Am I living in light of these realities? Am I making my decisions in light of these truths? I know my own heart is deeply stirred by the thought of my Lord's approval. Words of significant people in our lives hang with us. What they say can linger in our minds for a lifetime. One time I had a coach say about me, "Jim is no quitter". I am amazed that I hear those words echo in my thoughts to this day. My father and I had a serious disagreement once over my brother. He said some words that crushed my heart. An hour later I drove 10 hours cross country. I rehashed that conversation the whole way in the car. Words are powerful and the approval of significant people in our lives reaches deeply within us. Imagine with me how critical the pleasure of our Lord toward us will be. How important will it be to hear from the most significant person in the universe, "Well done good and faithful servant"? Those words will resound in our hearts for all eternity. It is my ambition to make my life to be pleasing to Him. ( 2 Cor.5:9 ). In verse 10, Paul places before us the sober reality that we all, as believers, will appear before the judgment seat of the Lord. Some day all that I have said, done or thought will be reviewed before the eyes of my Lord. It is all being recorded for playback right now in my own mental hard drive. One day, before Him and with His eyes fully on me He will push playback. I will see my every decision, my every action, and my every thought through His eyes. I am told that on that day there will be tears for lost opportunities and bad choices. He will wipe away every tear, but there will be loss suffered. When I choose what to do with my life it must be in light of these truths. It must be in light of the reality of eternity. I owe it to my students to prepare them for these realities.

In light of these biblical admonitions, we have found it critical to call our students to be lifetime laborers. We think it is beneficial for them, from their earliest involvement with us, to see that God is calling all of us to maximum fruitfulness with our lives. That affects me no matter what He leads me to do with my life. We have found that when our students understand that, it seems only natural for them to consider whether or not Campus Crusade for Christ staff is the place where they could be most fruitful for their King. We do not want them on staff if the Lord has not called them. We want them to have the most eternally significant life possible for them. If they are making their decisions in light of the eternal, we can rest in the Lord's leading.

We want to have other biblical issues capture our student's imaginations as well. There are the thrilling opportunities to be involved in the infinitely noble cause of rescuing the perishing. Another is seeing the glory of our Lord established throughout the globe as the gospel goes forth. When these are burdens and convictions of our students they are prepared for a lifetime of impact. They also are given the resources to make lifetime decisions. Where will they see the greatest impact for the savior? Our students are able to discern how they wish to spend their time. Many times I have heard students explain that they chose full-time Christian work because they felt that they wanted to give the Lord their tired and untired hours, as opposed to only those hours left over after they had earned their income.

## **Now That is Something Worthy of My Life**

Thirty of us sat together in a room for staff meeting on a summer beach project. For the sake of interest I thought I would ask a question- " What were the key factors in God leading you to join the staff of Campus Crusade for Christ?" Answers flowed like, " I felt I could make the greatest contribution to the Great Commission if I joined staff," "I saw the Lord use my life doing the very

things I could do on staff.” “ I was so attracted to working with the caliber of people I found in this Movement.” “I had labored alongside a number of my friends and we saw the Lord do thrilling things. We decided to come on staff together and be a part of something eternally significant.” “ I felt loved and believed in by those who built into me. I wanted to be able to touch other lives as mine had been touched.” Pretty good reasons I thought. That reinforced my belief that people will join with us if they find these kinds of experiences to be a reality in our movements today.

The Midwest has sent large numbers of students into full-time Christian work over the last few decades. The Lord recently accentuated that by doing some things I believe to be historic. What has attracted more than 1,000 students to commit the minimum of a year of their lives to the mission field? I would argue that there is a context of Biblical truth, God’s movement in our midst, and an atmosphere that enables individuals to see that their lives can count, along with others toward reaching the world for Christ. That context is something that we by cooperating with the Spirit of God, can intentionally and proactively seek to create.

When I became the Area Director of the States of Ohio and Michigan, I was so excited by the potential. This was a place that could have a major contribution to the Great Commission by sending abundant laborers to the world. But I knew that, for that to occur, a number of things had to be true. 1) We as staff needed to love our Lord and our calling. 2) We needed to have large successful movements where students were leading the charge and seeing God use them. 3) We needed to see the world as the context for our ministry here. 4) We needed to put our students in a place where they could see Campus Crusade for Christ at its best. 5) We needed to have a vision that was worthy of our Lord and that would capture the imaginations of our students and staff.

## **Staff Morale**

We set out to participate with the Lord in seeing Him build this. The staff and students responded to the Five Things That God honors. It freed them to be themselves and to step out in faith and see God use their lives. Movements started to apply many of the principles of ministry that we have discussed. Movements started growing. It was exciting, to watch God work. The staff loved being a part of this. Happy, healthy staff went a long ways toward creating an atmosphere that was attractive for people to join us. And that is what we were asking our students to do- not just join staff, but join with us in reaching the world for Christ.

Staff moral is critical. There are four ingredients that lead to staff who have high moral. 1) I enjoy my local staff team and feel I am a valuable part of it. 2) This is a positive experience for my family. This includes my families having adequate financial support, and personal development. 3) I am part of a successful growing ministry. 4) What I am doing has world-wide impact. Staff who feel this way are our best recruiters and are unapologetic about inviting others to join our staff.

I relate to this in a personal way. My first 18 years on staff I could endorse students joining our staff with total fervor. People follow people with a dream. I believe the Lord used me to draw many students to our staff during those years. Then something occurred that broke my heart. In addition, there was a struggle in my relationship with some leaders in our movement that was personally crushing. It took three years to get through this. It was startling to me how that effected my heart for inviting others to join with us. For those three years I do not recall a single student that I encouraged to come with us. When I look back at the ministry, where I was at the time, I don’t believe we had more than three students who joined with us in those three years. You can bet it was the other members of my team that were the attractive features for those three joining staff. I never discouraged anyone from joining us, but I sure didn’t have a heart to invite them or pray to that end. My moral was at an all time low, and I stunk as a recruiter.

## **Successful Movements**

Growing movements are vital if we want to see large numbers of students going full-time into the harvest. Our people want to be a part of something that is truly making a difference. If my movement is growing, seeing people come to Christ, and making strides toward reaching the campus, my faith is encouraged. I can believe the Lord to reach other places in the harvest field. If I cannot impact an American campus where I know the language and the culture, it makes it difficult for me to believe I can do so on another campus overseas. If we can not reach Ohio State, do I really think we can reach Beijing?

I like to look at a movement's different class sizes. Are we effectively reaching and involving those in each freshmen class? Do they stay with us as sophomores and juniors? Do they become our leaders as juniors and seniors? How many are we graduating in our senior classes? If we do not have large senior classes then you can bet we are not sending many to the mission field. Think of the pressure that puts on those three to five seniors we are graduating. That could be part of the reason why in their senior year, some of our key students distance themselves from us. They want to be clear with us about their lack of desire or call to join our staff. And possibly they feel there will be too much pressure to not let us down.

If our senior class is 20, 30, 40, 50 or more students strong, and we have the kind of atmosphere on our campuses I am describing, we will not be in a desperate arm-twisting mode. Many will join us and students will be freed up to seek God's call. Sure, we invite them to join us. I think it is a wonderful complement to any student we ask. We have so much to offer a person. The caliber of people that we are asking them to join with is very complimentary. But if everything else is in place and we are graduating a large number of seniors, abundant numbers will join with us.

There are additional advantages to successful movements. Certainly there is the principle that "success breeds success". Students that have seen the Lord bear fruit through them have a greater likelihood of believing God for other steps of faith. They have seen the Lord work in one situation, and know what they would like to reproduce in a second. In other words, they have seen it. They have the experience and likely the training necessary to be effective in the next place God calls them. We find we are not sending bodies, but laborers to the harvest field. They have likely shared this exciting time with other students from their campus and the camaraderie developed leads them to chose to go to the world together. I have noticed countless times that movements with a bonded Core Group of leaders will see anywhere from half to most of the students who watched God build their movement join our staff.

## **Context, The World**

Biblically, we are called to nothing less as God's people. Jesus is the Lamb of God who takes away the sins of the world. If those in my movement see all we do in the context of the world, then it makes great sense that they as students are involved with us to be developed for a life-time of ministry. They are ambassadors for the King wherever He calls them. They are appropriately challenged and developed by us to be laborers for a lifetime. It is in this context that I aim to reach my campus. It is in this context that I view other Christian options of involvement. Are you going to be developed for a lifetime of being an ambassador for Christ? If the answer is yes, I can be thrilled for my student even if he or she joins another group. The world is the goal and we certainly are not God's only way of reaching the world. We may be a good way but we are not the only way. If our students see themselves as laborers for a lifetime then all they need to figure out is where they will be most fruitful. When our students embrace this, we certainly can trust the Lord, and them, with their decisions.

## **Our Best Foot Forward**

I am on the staff of Campus Crusade for Christ because I feel God has placed on my heart the burdens that are important to this movement. I feel that the vehicles that we use to reach these burdens are

both Biblical and effective. I feel comfortable participating in them. I love the people that I get to associate with every day. I feel that the Lord has used this whole process to cause me to be more like His son. I think Campus Crusade for Christ is a great place to serve the Lord. The Lord used the Biblical teaching I received in this movement to change my life. When I teach the word to our staff and students I am sharing things from the bottom of my heart. This is not a perfect movement. And I have been hurt deeply at least six times while on staff by imperfect people like me in this movement. But, this side of heaven, I believe that this movement is one of the best. And I believe we are seriously involved in what the Lord is doing in writing history. I deeply desire to have our students see the best of what we are. It is heartbreaking to me when a student has a bad experience with us. Not every student will find us appealing. There are a whole lot of students that are not called to be in our movements. I want to attract the ones that are called to be with us because they see the best of what we are, and where we are going. It is my desire, as a new leader in The Pacific Southwest, to have our students find movements of effective, creative and far reaching evangelism. I hope we have evangelism that expresses how attractive our Lord is. I hope they will find loving communities of believers that extend grace to them. I hope they feel the freedom to be themselves and to grow into all that God has for them. I want them to see our best, and experience that in summer projects both here and overseas. Region-wide, I hope we have events that will enable them to link arms with people of like mind. I want them to see the extent that God is using this movement and the great resources with which He has entrusted us. If they do, they will have a better context from which to decide where the Lord is leading them.

## **A Vision Worthy of Their Lives**

I had the privilege of being a part of the Great Lakes region for 16 years. The thrilling response to the millennial pledge comes out of a vision that is the rich heartbeat of the staff members and about 1000 students. A vision for the world and for how the Great Lakes students fit into God's plan is understood and embraced by students and staff alike. Staff and students long to see the gospel go forth on the many strategic campuses we have yet to open. They have adopted numerous campuses overseas. They see the need for strong movements on each of the campuses where we have ministries. But, again, let me say that this dream is owned corporately by the staff team and the many student leaders involved. This didn't happen overnight, but came through a continual emphasis on the dream and the strategic nature of the students on these campuses. This was taught at student leadership retreats, and at Life Opportunities conferences held every year. It was encouraged on Summer Projects. Spring Breaks were taken overseas, and all along students were tied into a vision beyond their own campus and into one where their campus was seen as a strategic necessity for the dream of a world reached for Christ. The campuses of the region are tied together. They own this dream as partners identified together with the same vision. The momentum from that is wonderfully attractive to those who would consider joining us.

## **Three Levels of Sending**

Many believe that Sending occurs in our movement as kind of a natural result of student involvement. We live with the slow trickle of people joining with us one at a time. As I write this we have seen the number of people joining with us decrease on a constant basis over the last twenty-five years. I do not believe that this is a given, or a condition of the times. Students will and do join with us in large numbers. We have lived too long with only level one recruiting. We need to get more of us to level two, and some of us to level three. Let me describe each of these below, and then list the various characteristics of each. The Lord captures people's hearts to serve with us through many of the things listed in level one. But to see the level of sending needed, the Lord also needs to capture their imaginations. I believe that takes place more in the ways listed in levels two and three.

### **Level One**

This is the steady stream of individuals who have a positive experience while a student in our movement. This leads to one or two people joining us from a particular campus every year or so. Certainly, we desire this, but it is concerning that some of our ministries are seeing only one person join with us every five years. The reasons why someone joins with us because of level one sending are listed below. Understand, levels two and three do not replace level one reasons but rather build on these.

1. God's call-
  - Biblically based life objectives
  - Eternal Perspective
  - A heart for the world, the lost, discipleship
  - I see the "Need"
  - A heart to be a laborer
  - I will be maximized in my fruitfulness
  
2. God has touched my life
  - My life has been wonderfully changed.
  - I came to Christ through Campus Crusade for Christ.
  - I have grown greatly as a believer.
  - My relationship with God has been wonderfully enriched.
  
3. I have a significant relationship with at least one person who is on staff.
  - I am loved.
  - I am believed in.
  - I have respect for the quality of people on staff. They are Godly.
  - I like these people. I could work with them. They are fun.
  
4. I believe in what CCC is doing - "attracted to this work"
  - I have seen God use me.
  - I have seen CCC be successful.
  - I have a burden for the Great Commission.
  
5. I will be developed
  - I want to be trained
  - I need to be stretched.
  - I see the potential to grow further as a leader.
  - I have an interest in the many ministry opportunities I will be able to experience.

## **Level Two**

The person that is added to our sending base through level two feels the advantage of being a "we". They encourage one another to trust God. They help each other through the tough spots. They come together. This is some of the theory behind our internships. You might say that this is not proper. I disagree. We are not taking away the level one reasons; we are adding the team concept. Their peers are seen as part of what they are joining.

1. We have been part of a successful movement.
  - We saw God's hand, felt the supernatural occurred.
  - We were part of a movement that was growing and healthy.

- We were integral parts. We had a ministry. We were part of the planning. We had ownership.
2. We were a well bonded CAG ( student leadership core ).
    - We saw our dreams come true.
    - We watched God work through us.
    - We were friends. We enjoyed each other. We had fun together.
  3. My peers and friends on my campus are coming on staff.
    - New staff training will be fun to go through together.
    - We can make history together.
    - Our cumulative impact will be significant.

## Level Three

People are sent from this additional motivation because they have been tied into the greater vision of what we are trusting God for. This extends beyond their individual campus. They are captured by the dream. They feel they want to be apart of something “the people of God” are seeing Him accomplish. This is a great deal more than the bandwagon effect. This would more represent a flood of God’s blessing- the answers to our prayers- that God is thrusting abundant laborers into the harvest field.

1. I have been tied into the greater whole.
  - I feel apart of an exciting dream. i.e. The regional dream
  - My heart and my imagination have been captured by where we are going.
  - I am already apart of this and I want to continue. i.e. Region or Partnership
  - I am burdened to see our Partnership expand.
  - The dream for this region includes things I long to see happen  
Expansion of our campuses, expansion of a campus we are on
2. I have a broad base of friends throughout this region and the US.
  - I already have a large network of friends who are going to the world.
  - My summer project friends are going on staff.
  - My friends, who I have been to our partnership country with, are going on Stint.
  - I have been on Stint, a natural stepping stone to coming on staff.
3. I am already tied into our regional dream. I love our region. We have linked arms on the way to the world. Staff is a great vehicle to continue to do that. I know so many people, I can’t imagine being alone. In fact, a team of us are talking about going to \_\_\_\_\_. We met through:
  - CORE LEADER’S Retreat, rubbing shoulders as fellow Leaders.
  - Catalytic leaders planning time
  - SPARC (Students Praying for Awakening and Revival on Campus), Christmas Conference, Life Opportunities
  - Visiting each other’s campuses, Cross pollination, other friends
4. I am known by someone I respect who I perceive is a representative of this larger movement.
  - My Regional Leadership knows me, and asked me to join.
  - Regional leaders, you need to know by name and be praying for every potential staff applicant.
  - Regional teams need to know by name all individuals on campus leadership teams.  
Regional teams need to track with each student prayed for.

## Practical Ideas

We have talked through the Biblical foundation for Sending. Then we talked about the philosophical mindset that we desire. In this chapter, we will try to be extremely practical. We will start by talking about a conference.

### Life Opportunities Conference

The front row was full. Right up close to the speaker was a group of eight students from a prestigious university in the Midwest. They all had future employment lined up with enviable corporations. But as the speaker continued to address eternal issues and a realistic view of the market place, they

wrestled and squirmed. Numerous times during the last talk of the weekend they groaned out loud, or verbally expressed in some other way how the Lord was working them over. To their credit that is precisely what they had wanted. The speaker was already 15 minutes over time. He had a few more pages of notes to go, and the students would not let him stop until he had given them everything he had. Students want us to challenge them with nothing less than God's best. Now, not everyone at this weekend was as responsive, and some would have felt that the stakes were too high, but that was not who we were aiming at. Sometimes we are so afraid to put a student under pressure that we water down the challenge and as a result we miss the very student that the Lord wishes to speak to.

We had an event affectionately known as Senior Panic for years. One reason we changed the name was that we wanted our Juniors to come to this as well. Another was that we didn't want to communicate to our students that they should be putting these major life decisions off to the last minute, or that going into full-time Christian work was something for people who did not have anything else to do with their lives.

We are very careful to let our students know up-front at this conference that we are not going to pull any punches. That if we cannot share with the group assembled for this weekend the things we want to share, then there is no one else we can share them with. But as far as we are concerned, they are a select group of men and women that we have shared our hearts with for as many as four school years. Our goal for the weekend was for them to hear, as best as we could explain it, why they should consider full-time Christian work, and, specifically, what it would be like to be on the staff of Campus Crusade for Christ. By the end of the weekend we wanted the seniors to know, as much as possible, if CCC was something that the Lord was making either attractive or unattractive to them.

This weekend is so outstanding for the staff as well. I have lost count of the number of times staff would come away from a weekend refreshed and reminded of why the Lord had called them to join staff. It is during this weekend that we felt we set the sending philosophy for our entire Region, a philosophy that unapologetically invited students to come with us and was honest about the difficulties in doing so.

We are very aware that we are inviting students to join with us, so it was always our desire to do this weekend in-house. Staff from our region did all the speaking. We dealt with subjects like the Lordship of Christ, making decisions in light of eternity, determining the call of God, and making decisions in light of a realistic view of the Marketplace and CCC. We also had a number of staff share their lives and the process the Lord led them through in choosing to come on staff. A very positive time during the weekend was Saturday night when we had the staff entertain the students with many fun skits and various other creative and humorous presentations.

A positive feature of keeping this in-house is that it gave many of our staff the opportunity to be spokesmen for us. Their personal ownership of the direction of the region was very high as a result. It was marvelous for another reason. We who are on staff know that being on staff is a great place to raise a family. The in house atmosphere gave us the opportunity to display this.

This weekend came to be considered the best conference of the year. Students would go two and even three times in their college careers, even though the content for the weekend did not vary much from year to year. At one particular conference that I attended there were over 450 students in attendance and the atmosphere was electric. The students let us know that they were not there to play games and that we had better "bring it", as they would say. "Bring it" meant we had better seriously take them to the Word and challenge them appropriately.

## **Prayer Strategy**

Our Lord's instructions for seeing more Laborers in the harvest field was to beseech the Lord of the harvest to thrust forth laborers into the harvest field. Prayer had better characterize what we are

about when it comes to sending. We would beseech the Lord constantly. I was never at a prayer meeting that was of any reasonable length of time that we did not pray for the Lord to raise up laborers. Our Life opportunity weekend was preceded by a full day of prayer where we beseeched the Lord in general for laborers, asked Him to raise those laborers up from among our students, and then prayed for each student by name that was coming to the weekend. When we pray for the freshmen class, we pray that the Lord would give us that class so that laborers might be raised up. On many of our campuses, we have a list of every graduating senior, and we pray through that list every week at a staff meeting, as well as on our own. I would ask to have the staff list for me every senior that was a possibility to join with us, and we would have them send us a picture, or we would take pictures at our opening years CAG retreat. I would keep these names with me in a teacher's planning book, and we would monitor every step in the process of a student's decision. We were able to pray for every part of the process for each and every student. This was so tremendously helpful for me when I visited a campus. I had already prayed for so many of these students by name. I was reasonably aware of where they were in the process, and this added to my ability to connect with them. To me a minimum prayer strategy is praying once week for the needs of the world and for the Lord to raise up laborers. The staff each week would be praying for our students by name, that they would find a place to serve the Lord for a lifetime. That, for many of them, that would be on our staff. As a regional team member, I hope to make it possible for us to have a wall with photos of all our graduating seniors that we regularly pray for.

A helpful tool for me has been to have a 4 X 6 card that I carry in my Bible. Written on it are the names of about ten to twenty students that I know in the region or from a summer project or because I have interacted with them as a student leader. I pray for them all year long. There are other special things one can do. Maybe you have a burden for athletes and you can pray that the Lord would raise up a laborer who would be effective in reaching them. Roger Hershey told me how being at Miami University concerned him because it had a low percentage of African American students. He had a desire to see the Lord reach men and women of this culture, even from Miami. He told me how the Lord impressed him with the powerful ministry a man like Tony Evans is able to have. So Roger began to pray, "Oh Lord, raise up strong gifted young men here at Miami who could be the next Tony Evans". Over the last three years Roger has introduced me to two such young men. I had the privilege of being with one of these young men on a summer project.

Create a wall of fame in your home. I learned this from Sherm Brand who was the Campus Director at both Penn State and Ohio State. Sherm had a picture of every student that was serving the Lord full-time, that had gone out from his ministry, up on his wall. That caught my eye every time I was in his home. I found it ideal to keep these kinds of pictures in my office right in front of my eyes where I work. First, it would remind me of why I do what I do. Second, it was a great reminder and opportunity to pray for these laborers that the Lord has raised up, and to pray for their fruitfulness. It is also an excellent vision creator. When people come to my house and see this, they ask questions, and are captured by the extent of geography that is covered by the people on the wall. Their pictures are attached to a world map depicting where they are serving the Lord. It truly helps people see what we are all about.

I find it beneficial to track with each of these individuals that I am praying for. Keeping up with items like exactly when they are going to graduate. When would be the best time for them to interview for staff? Have they filled out an application? Are their references in? I find that only about one out of every two students who applies for staff actually ever completes the process. If I keep track of the process I believe I learn a great deal that helps me be a better steward in the future like is the number in my Senior class going up? As we pray diligently through the whole process, how does that effect what we are seeing happen? Are we helping our students deal with difficulties, or are we losing people along the way that we could have helped?

## **Ingredients That Add to Success**

I find one of the best times to invite a student to join our staff is after a victory. We have just finished speaking to a group of men and the response has gone well. Some of the guys have trusted Christ and others have asked us to get back with them. My student is sensing that the Lord has worked in and through our lives. He is pumped. Now is the time to drop the hint. "Hey Bro, you could do this as your life's work. What do you think about that?" You have just finished with an evangelistic appointment and the person asked an incredible number of questions. Talking with them about the Lord was just plain fun. So you say to your disciple, "Bro, can you believe, I get paid to do this? If you joined staff you could get paid for this too." It is helpful to plant the seed in our students minds that God could use them as full-time workers. Be sure the students you make these suggestions to are the type of people who would do well on our staff.

## **Summer Projects**

Summer Projects are an extremely valuable part of our seeing students join with us on staff as well as a means of sending them to the world. These Summer Projects are an excellent opportunity for the Lord to build a solid foundation in the Word into our students. It is a time when He touches their heart for the lost and for the world. They make lifetime friends. These friends then become encouragers for each other as they go to the world together.

If I have found that one in four of the students who go on a summer project come on staff or become an intern with us. Many more go into full-time Christian work in other avenues as well. If I hope to some day have 100 students join our staff and another 20 become interns it is reasonable to plan in such a way that makes it possible for 500 students to go on Summer Projects.

## **Staff-qualified students in leadership**

When choosing students to join our core of leaders it is wise to select those students who, should the Lord attract them to full-time Christian service, have the emotional and social strength to qualify. I found that there was far less heartbreak if we were discerning in the first place. A student can be crushed if turned down for staff or some other full-time ministry. After investing many hours with a student, we can be personally devastated as well, when someone in a missions personnel department, after evaluating the student, discovers they do not possess the abilities to work on a team or the social skills to be constantly initiating. In addition, I want to increase the likelihood that more laborers will be raised and sent from my campus. Staff-capable students will help raise up the future movement and future laborers of our campuses and they are able to step right in should the Lord capture their heart for joining our staff.

## **Connecting our students to other students throughout their region**

It was the end of the week. A hundred students were on Spring break in Albania. We were all crowded in a room sharing about the mighty ways God had worked to bring better than 350 Albanian students to faith in Himself. Some students had seen as many as 12 people trust Christ with them and go through 4 or 5 follow-up appointments with them. Many of these same students were sitting in the room next to their Spiritual parents, clad in garments bearing the school logos of the student who had lead them to Christ. The night of worship and prayer was something I thought was only reserved for the book of Acts. Going home to the US, our students found it difficult to explain what happened with mere words. When our students sense that what they do on campus has a much broader impact than their own school their View Of God changes. They see the Lord working on a much broader scale, and their value of what the Lord is doing on their school gains momentum. They feel tied into something that is more likely to bring victory in the cause of Christ. A student wants to invest in something that will yield the greatest fruit. None of us want to give our time to something that will not be fruitful or make a difference for eternity. When I am connected to other students in the whole region, and for that matter, the whole country, and ultimately the whole world, I am no longer playing on an intramural team. I am inter-collegiate. Having our students tied into the Worldwide

Student Network expands their vision for the great potential of university students for eternity. I have now gone international. As I have relationships with people and together with these people I will have a global impact that will effect history and eternity.

## Tracking with our students

I feel it has been helpful to keep track of who we are hoping will join with us, and where they are in the process. I will ask each of our teams to share a list of their staff qualified seniors with me. Many of these I will know, as they have been in leadership, and some will have been on a summer project I was on. This becomes a prayer list. Periodically I walk through this list with the Director and Associate Director. We discuss the student's current interest. I learn if they have applied, if they have taken an interview, what their barriers are that make this a difficult step, and what the timing is for their joining with us.

There are handouts available that have been written by Roger Randall when he was our National campus Director, that provide a Biblical response to the many difficult questions and barriers our students face. The four papers respond to the following issues; 1) What does God think about my use of my education? I spent a lot of money on this degree- what is the best stewardship of my schooling? 2) How do I answer my parent's questions about going into the ministry? Is Campus Crusade for Christ a legitimate and Biblical organization? 3) Is support-raising Biblical? 4) Is this a good place to raise a family? What are the financial conditions for those who are on staff? I plan to include Roger's papers and some additional comments on these issues in the appendix.

## Discipleship Plans

### I. Strengths

#### A. Relational Skills

1. What kind of friend would they be?  
Warm, Caring, Thoughtful, Encourager, Loyal, Open, Shares self well, Vulnerable, Listens, Fun, Enjoys life, Good question asker, Approachable, Sensitive, Initiates well, Genuine, Real,
2. What are their social skills?  
People person, Very relational, Draws others in, Tender hearted, Likeable, endears self to others, Poised, Sincere, Peace maker  
Personable, Draws others out, Observant, Good sense of humor, Friendly, Socially mature, Refreshing to be around, Cheerful, Makes good eye contact, Affectionate  
Sanguine, (people gatherer?) Melancholy, (sensitivity, loyalty?) Choleric, (goal driven) Phlegmatic, (easy going, low conflict?)  
In a crowd do they initiate or do they go to those with whom they are most comfortable?
3. What are their group skills  
Includes People in the group, Intuitive, Senses the large group needs, Good up front, Excellent motivator, Calming,

#### B. Task or Responsibility Skills

1. Are they organizational?  
Dependable, Responsible, Disciplined, Administrative, Organizes well, Delegates, Good use of Human resources, Hard Worker, Analytical, Follows through, Gives clear direction, Problem solver, Detailed, Thorough, Helpful, Punctual, Trustworthy
2. What motivates or concerns them?
3. What is their DISC test?  
Directive? Take control, Closure focused, Problem solver, Results oriented  
Influencer? Impact, Process more important than results, Influence, Lasting  
Stable? Steady, Peacemaker, Responsible, Dependable, Not easily shaken  
Conscientious? Details are a friend, analytical, Sees pitfalls, Follows the guidelines and rules
4. What do they bring to a Challenge or Task?  
Ideas, Creativity, Servanthood, They are risk takers, They are a team Player, They get everybody involved, they watch out for  
Those who could stay on the outside, They use the strengths of others, They find new ways to solve or do things, They bring order, They keep it fun and interesting, They bring excellence or quality control, They help others work hard to the conclusion,  
They are relaxed, Bring a calming effect, Are resourceful, Energetic, Well trained, Flexible, Affirming, Serious, Intense, Aggressive

C. Leadership

1. How do they lead?  
Give direction, Communicate how to's, Help others take ownership, Bring clarity to the situation, Utilize each individual's strengths, Communicate vision, Act as a spokesman, Help people see the step by step process to the end,  
From the heart? Or from the head? Or from the agenda?
2. Qualities of Leadership  
Courage, Challenges, Boldness, Courteous, Polite, Competition, Pragmatic, Visionary, Passion, Zeal, Motivator, Devoted, Committed, Persevering, Overcomer, Planner, Full of Faith, Fighter, God focused, Personal strength, Sharp, Articulate, Secure, Self Motivator, Lives out beliefs, Talented, Gives clear direction, Encourages and Coaches others, Up front abilities, Decisive.

D. Character

1. What is it about them that others admire? What about them is Christ like?
2. Qualities of character  
Honesty, Integrity, Purity, Morally uplifting, Kindness, Graciousness, Self-control, Patience, Discretion in speech and actions. Convictions, Depth, Humility, Consistency, Patience, Teachableness, Quiet spirit, Loving, Genuine, Transparent.

E. Mental

1. How has God gifted in Their thinking and what qualities of the mind has he given them?
2. Qualities of the mind  
Quick, Witty, Cautious, Perceptive, Bright, Studied, Intelligent, Logical, Holistic, Thorough, Focused, Crisp, Analytical Possibilities thinker, Broad interests, Imaginative, Creative, Street Smart, Common-sense, Practical, Ponders, Contemplative, Inquisitive, Innovative, Realistic, Wisdom, Discerning, Evaluative.

F. Scripture

1. Characteristics for young believers  
Discipline, Hunger, Curiosity, Natural Insight
2. Characteristics for those more mature  
Teachers of the Word—Know and understand, Prophets—Moved by and take action, Exhorters—Cause lives to be changed and different, Encouragers--- Cause others to be able to do it, Motivators—Make you want it

G. Physical

1. Pride in their appearance
2. Demeanor ( the way they carry themselves)
3. Hygiene, Fitness, Sleeping Habits, Eating habits, Weight, Athletic, Disciplined

H. Intrinsic Motivations

1. What is their natural bent or Motivation?
2. Myers-Briggs Test
  - a. SJ--- Longing to be responsible, faithful
  - b. SP--- Longing to be freed up to express and experience
  - c. NT--- Longing to learn and to master knowledge, skills, challenges
  - d. NF--- Longing for life to have meaning and purpose
3. What motivates them to be used of God in the body of Christ?
4. Qualities that relate to Motivations  
Heart for the glory of God, Compassion for the lost, The big picture of the world, Longing to lead a local flock, Eternal Perspective, Heart for prayer, Spiritual Gifting, A love for children or other people group, A heart for Worship,

I. Burdens

Social Causes, The Lost, State of the Church, The World, The Family, Teaching the Word, That which captured their heart

II. Needs

What holds them back from taking the next step?

A. Ministry Questions

1. Would I want them in leadership? Why or Why not?
2. Would I want to turn my Action Group over to them? Why or Why not?
3. Do they grasp the role and values of our movement?
4. What are their convictions?

B. Personal Questions

1. What are they making sacrifices for?
2. What are they putting effort into?
3. Are they disciplined?

4. Do they use time well?
5. Are they overwhelmed?
6. How do they react to adversity?
7. What is their view of God?
8. What is their view of self?
9. What is their view of eternity?
10. What is their view of the world?

C. Growth Questions

1. From 0-10 what is their desire to grow?
2. What is their desire to see God work?
3. What are their convictions?
4. How can where they are strong help them with where they are weak?
5. What wrong thinking do they have?
6. Are they feeling driven by personal convictions or people pleasing or performance?

D. Passion Questions

1. What causes you to pound the table?
2. What stirs your emotions?
3. What breaks your heart?
4. What inspires you?

E. Feeling Questions

1. What communicates love to them?
2. What makes them feel satisfied, successful, fulfilled, significant, happy, secure, peaceful, that they are having a wonderful time?

III. Vision

- A. Use tools to help you like the book *The Blessing*
- B. Picture how God could use them 15-20 year down the road?
- C. Project out their strengths. If The Lord used these to His purposes what would result?
- D. Pick up on a word that captures their natural bent or their heart.  
Examples: Leader, Shepherd, Father, Mother, Pioneer, Captain, Builder, Hill Charger, Husband, Developer, Creator, Problem Solver
- E. Do not try to be a prophet or feel the need to get specific in their role ie. (staff, CD, Pastor)

IV. Long Term Goals

- A. In order for the vision to take place what must take place in these following categories?
  1. Character
  2. Study of the Word
  3. Experience
  4. Training and Equipping
  5. Practice
  6. Vision
- B. Enhance their strengths, Address their weaknesses

V. Short Term Goals

- A. What are the top three priority goals. Get this onto paper
- B. Get this into the schedule. Develop a weekly plan to work on short-term goals. Follow it.

VI. Becoming a student of your Disciple

- A. How do they react/initiate in one on one, small group, on a team, in a mob, etc.?
- B. How do they respond to authority? How do they handle stress? Finances? Trials? Persecution? Criticism?
- C. How do they approach a task? How do they approach spiritual discipline? Are they self-feeding?
- D. What kind of friend are they? How do they relate to non-believers? How do they approach relationships with the opposite sex?
- E. What was your first impression of this person? What things do they value? Are they a leader? What about them makes people follow?

F. How do they spend their free time? Why do they spend it that way?

## **Developing Leaders**

### **Chapter 15**

#### **Nine steps for success:**

1. Understand the role and its responsibilities.
2. Dream about how God could use this role. What is the potential in God's eyes? How could God make an impact through this role on His people, the world? This process will bring about a sense of ownership of the role.
3. Articulate the dream - Put it in writing. This is the Vision Statement Write out your objectives: What are you trusting God for?
4. Definitively state what it will look like when the job is done. This should be measurable. Here is where we are going. Specifically describe what it will look like when we get there.
5. Do a PrEFACE
6. Come up with a Plan of Action. How will you accomplish the dream? This is your step by step process. It should have long term steps and short term objectives. Make a "to do" list. (note: the "to do" list is not first.) Come up with time deadlines for the steps of the plan.
7. Make key decisions. i.e. How to use personnel? What will the team members' roles and responsibilities be. What resources are needed?
8. Lead the team through the plan of action using these five skills.
  1. Giving direction.
  2. Passing on ownership.
  3. Delegation.
  4. Training.
  5. Monitoring
9. Make evaluations and adjustments (Debrief time). Learn from your mistakes and correct them.
10. Capitalize on all that God does, Milk it for all it's worth - never let people forget God's moving in their midst.

#### **Five questions about qualities:**

1. Are you Pioneering?
2. What kind of Heritage are you leaving?
3. Where are you Demonstrating Excellence?
4. How are you taking Steps of Faith?
5. Where have you kicked this up a notch (Creativity)?

**Roles and responsibilities of a leader:**

1. Vision caster.
2. Direction setter.
3. Spokesman.
4. Coach
5. Change agent.

**Stepping into a new role: These are questions that people want you to answer as their new leader.**

1. Who are you? What is your pilgrimage? Are you real? Experienced? Qualified?
2. What is your heart? Do you love Jesus? What are your concerns, your burdens? Do I like what's on your heart? (People follow someone who leads from their heart- it may not be natural for you, but you need to share your heart.)
3. Where are we going? But specifically: What is changing? (a felt need)

# **Chapter 17**

## **Guest Chapter “Todd Pastor**

### **Preface to the Chapter**

“The steadfast love of the Lord is better than life” Ps. 63:3

Ultimately, spiritual multiplication is a ministry strategy, consistent with what God prescribes in His Word as the best way to go about building the Body of Christ, which we hope to prove in this chapter.

Yet, it must be stated on the onset that like all principles put forth in this book, unless anything culminates in the joyous enjoyment of God Himself, it misses the mark in terms of fulfilling the highest order of that which God has called us to fulfill. This is, as Jonathon Edwards put it, the end for which God created the world, namely the enjoyment of God for His Glory.

May this chapter be used of Almighty God to foster large, healthy movements of God that reverberate His Glory to such an end that more and more men and women are drawn into this enjoyment of God whereby He receives that much more glory!

## **Spiritual Multiplication**

### **Biblical Precedence and Helpful Suggestions Explored**

#### **More Than a Harvester Needed**

John Dugan really enjoyed his life on staff with Campus Crusade for Christ. Having always been a hard worker since his days helping on his family’s farm, John seemed to take to evangelism naturally. He enjoyed it while becoming a leader in his movement in college. And, now He loved doing evangelism on staff.

Quite quickly, John Dugan was earning the nickname of “John Deere” because “he was always harvesting so large a number of students unto the Lord”.

The irony to all this came in John’s second year on staff. The rest of the team of four was reassigned because of God’s call to other ventures, some overseas and some stateside. John, through many hours of prayer by many, was allowed to stay as the only team member to pursue that campus the next fall. John, his confidence in the Lord, came back in the fall undaunted and fully expectant to see great things.

And, he did! He led a large number of people to Christ the first few weeks, again. He was continuing to build upon the “John Deere” legend. Then, the challenges began to emerge which John had not anticipated.

Adding to the “crop” of 28 new believers from the previous year, were the 17 new ones from this year. They needed to be followed-up, disciplined, invited to events; in short, they needed attention. Yet, John was running himself ragged trying to just touch base with each of them, not even getting to any follow-up material for weeks. Here was this, so to speak, bountiful crop harvested but just sort of sitting in the barn. John was not sure what to do.

He was “John Deere” after all, and he wanted to do what he had always done...get back out in the fields and harvest. But, the Spirit would not let him and he began ways to get this group of new believers grounded in the faith, by doing things in teams and large groups. It was going quite well, at first.

But, they had questions, concerns, wanting to grow. Many began to ask about sharing their faith. John took some of them out but the demands of each of them superceded his abilities to think straight let alone tend to them.

One night, before bed, the Lord had John in Exodus 18, reading about Jethro’s loving confrontation with his son-in-law, Moses. And, all of sudden it hit John, “I can’t do it all. I may be John Deere, but I am not everything. I need to train these guys. It takes more than a harvester to do the job of bringing in the crops and getting the food to market. Boy, I am not even thinking of the planting and weeding! Man, I have got to rethink it!”

God led him to passages on the Body of Christ and spiritual gifts, like in Ephesians 4 and things began to turn around in the movement. He enlisted the help of some of the upper classman in the movement and John began to pour himself into others to raise up more laborers to handle all the new believers. The movement was thriving. And, John was **“spiritually multiplying”!**

The intent of this little parable is spelled out for us: John’s giftedness was going to take the movement only so far. The demands of new believers were real and intense. John was in need of learning to go beyond simply “spiritual addition” to “spiritual multiplication”.

This is a similar lesson needed for any of us who labor in Christ’s Harvest Fields. Even if we don’t have John’s giftedness and a huge reputation for leading hordes of students to Christ, there is a reality of the sheer limitation of spiritual addition.

What we hope to cover then in this chapter is pretty straightforward: expanding on the case for made for “spiritual multiplication” in this parable. We will look at the following:

Spiritual Addition vs. “Spiritual Multiplication”

The Biblical Precedence for “Spiritual Multiplication”

Tips for Developing and Excelling in “Spiritual Multiplication”

## **“Spiritual Addition” vs. “Spiritual Multiplication”**

John was one of the most gifted at spiritual addition the movement at his assigned campus had ever seen. But, that giftedness could take John and the movement only so far. That is the chief issue with which each of us involved in the Harvest need to come to grips with in our souls. In other words, more than harvesting is needed to build the Body of Christ.

Addition in ministry is when someone wins people to Christ, but does not disciple, train and deepen those converts to go out and do likewise! While we will review the Biblical basis for this in our next section, at least we need to allude to the obvious: the great Great Commission passage found in Matthew 28:18—20. It says very clearly that we are to Go and Make Disciples...not converts.

And, they are disciples when they are taught “to observe all that [He] commanded [them]”. “All” is a pretty clear, even in the Greek. It means **all**, not just the salvation message and basic follow—up. And, it says, “observe”. This means more than simply attending church, or being in Sunday school.

Spiritual addition is not only not practical; it isn’t even an option! The “life” that led them to the Lord needs to be repeated in them. When this occurs—when those won to Christ are disciplined, trained and deepened in the faith and go out and lead others to the Lord who are then in turn disciplined, trained and deepened in the faith and go out and lead others to the Lord, and so on—well, then “spiritual multiplication” has occurred.

But, let’s look at the practical advantages of “spiritual multiplication” over “spiritual addition” before we look at the Biblical precedence any further.

We can think of nothing more powerful to illustrate the practicality of “spiritual multiplication” than the following chart:

Years	4	8	12	16	20	24	28	32	36	40
Addition: lead 1000 to the Lord each year	4000	8000	12000	16000	20000	24000	28000	32000	36000	40000
Multiplication: Win and train 3 every 4 years to produce multiplying disciples	1+3 =4	4x4 =16	16x4 =64	64x4 =256	256x4 =1024	1024x4 =4096	4096x4 =16384	16384x4 =65536	65536x4 =262144	262144x4 =1,048,576

Essentially, this chart is making a comparison between John Dugan’s ministry prior to his understanding of “spiritual multiplication” and, after he began to understand it, that ministry extrapolated out over a 40 year period.

The ministry of addition starts out looking absolutely spectacular, seeing 1000 people come to Christ every year, so that after 4 years there are 4000 converts. 4000 converts who do not multiply into others, but 4000 nonetheless.

Now, over that same time period, if John goes about an approach of “spiritual multiplication”, he seemingly sees very small results. But, in reality, he selects out of those who trust Christ with him three people within whom he pours his life. He disciplines them in depth. After 4 years, these disciples—along with the original discipler, armed with the vision to multiply, each select three people. After eight years, those four select and multiply into three more each and now there are 16 multiplying.

Still, the comparison hardly seems to make a case for “spiritual multiplication”. After 12 years, there are 12,000 converts compared to 64 multiplying disciples, possibly a few hundred converts made in that same period from which to select out those 64 (more about selection to come later!).

The reality is that “spiritual multiplication” starts out small, but leads to “off the charts” results. After 40 years the original discipler will have built directly into *only* 30 people. ***But, he will have developed a “chain” of disciples—multiplying disciples—that grows into a network of over 1,000,000!!!***

If we maintain a long—term perspective, the “important and significant” lifted up over the “urgent and spectacular”, we can each see an incredible impact of “Biblical proportions”!

### ***The Biblical Precedence for “Spiritual Multiplication”***

While all this may sound exciting, the reason for doing anything in the Christian Life must rise above the purely pragmatic. Now, we have already alluded to the precedence of the Great Commission in Scripture, but are there more instances to support the theological soundness of the Biblical precedence for “spiritual multiplication”?

We believe there is indeed!

#### **Colossians 1:28; Ephesians 4:12—16**

The scripture clearly states that “we proclaim Him and admonish every man, and teach every man that we may present every man complete in Christ”. ***Every*** man. ***Complete*** in Christ. The goal is thus not conversion but completion. Like Matt. 28:19...”teaching them to observe ***all*** that I have commanded you”, not just some of what Jesus had commanded.

The implication of the verses in Ephesians is that it is God’s will that each person who comes to faith grow into maturity in Christ, become full in the true knowledge of Him, fulfilling God’s desire for their character and their ministry. Verse 12 of that same chapter even says that the saints are to be equipped “for the work of service, to the building up of the body of Christ until we ***all*** (there is that word again!) attain to the unity of the faith...”.

Again, mere conversion is not what God prescribes.

But, is “spiritual multiplication” specifically prescribed? Couldn’t one go about a ministry of spiritual addition and just have someone else do the follow—up, forgetting about the care of new believers.

#### **2 Timothy 2:2**

There is an emphasis in this verse upon multiplication. Notice how it talks of a connection between the teacher, his students, and his students’ students. There is a long-range view to things versus one that is terminal.

Teaching does not simply start with a teacher and end with his students...it is to go on to the students’ students, their students and so on. The idea of one generation teaching the next is explicit here in the text, which supports the view of multiplication as opposed to mere addition.

#### **Ephesians 4:16**

This idea of connection is explicit in this text, as well. Look at the language the Holy Spirit has Paul employ: “...the whole body, being fitted and held together by that which every joint supplies...” (the body metaphor is, of course, amply alluded to in the 12<sup>th</sup> chapters of Romans and I Corinthians). This runs counter to the more modern, Western view of rugged individualism wherein which we have “lone rangers” doing ministry while others are either on the sidelines or doing theirs by themselves.

A ministry of addition leads to that kind of mentality, which runs so much against the flow of scripture.

If one person is doing all the evangelism and there isn't this sense of connection or chains of generations, we really end up swimming against the tide of the New Testament. God intends there to be "spiritual multiplication"!

## **Old Testament Precedence, as well!**

There is also an emphasis upon "spiritual multiplication" in the Old Testament. We referred to one passage earlier in John Dugan's parable, that being Exodus 18. In this passage, Jethro confronts Moses for trying to lead Israel single-handedly, teaching the Law and implementing its particulars on his own.

First, Jethro displays his concerns for Moses in verses 14, 18:

*"What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening? You shall surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone"*

The indictment of "doing it alone" has a sting to it and probably it is obvious to us that one ought to delegate. But, before we get to the solution, let's take notice of something: it says not only that Moses, the leader, will be worn out if he doesn't change his ways, but, also, the "people who are with [him]". What does this mean?

Are we at liberty to surmise that it is wearisome to those around us not to be included in the process of the work of God's Kingdom because a leader who has marginalized those around him is hoarding the task? This makes for some very interesting conjecture!

Secondly, Jethro, outlines his solution to Moses in verses 19—23:

*"Now, listen to me: I shall give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk, and the work they are to do. Furthermore, you shall select out of all the people able men who fear God, men of truth...and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens".*

There is, again very explicitly, this idea of chains or generations of leaders—leaders who in turn teach leaders, who in turn teach leaders, and so on. This strongly supports the notion that "spiritual multiplication" is indeed Biblically prescribed for us as the way in which God intends His Kingdom to function. This is something we see in both the Old and New Testaments.

## ***Tips for Developing and Excelling in "Spiritual Multiplication"***

We first looked at a comparison between "spiritual addition" and "spiritual multiplication". We then briefly explored the Biblical precedence for "spiritual multiplication".

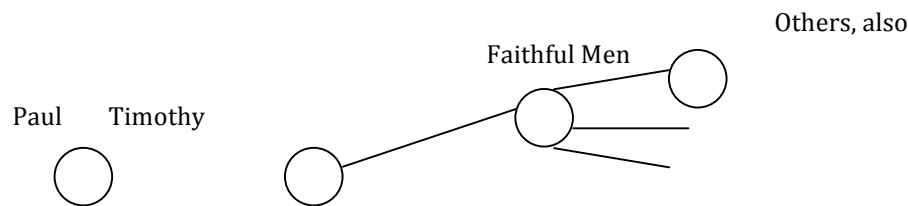
Now, we want to examine some ways we can best develop and excel in “spiritual multiplication”. While there are many ways to go about this, we have pursued a “top-ten” list for those who give leadership to “spiritual multiplication”.

### Tip#1—Leaders Start and Stay Focused Upon the End in Mind

Steven Covey, in his book *“The Seven Habits of Highly Effective People”* popularized the notion that effectiveness is linked to one beginning any work upon a worthy goal with a view to what end one is seeking to attain in the accomplishment of that goal. Certainly, “spiritual multiplication” is a worthy goal. So, when one begins to work toward that end, a view of it must be in the mind of the leader at all times as he is pursuing it.

This helps us avoid a critical trap. It is something that Michael Brown, a Campus Director for Campus Crusade for Christ at Bowling Green State University calls the “get a group mentality”. Often we can be content to simply have a group of hungry students around us and we can then tend to take our focus off of the real issue: “spiritual multiplication”. We feel good about ourselves when we can say, “hey, I am doing ministry, I have a group”.

A great suggestion is made by Sherm Brand of “Here’s Life America”, a branch of Campus Crusade for Christ, to help us in this arena. He encourages leaders to have a vision before them to “multiply out” to four generations—taken from II Tim. 2:2.



Sherm advises this:

*“If a leader begins to strive toward that goal [of four generations, beginning with himself as Timothy and his leader as Paul], it will serve to keep him on track and will help him to know if he is truly building multiplying disciples. If he is not eventually multiplying to four generations, he knows that he is weak in some aspect of building disciples. Once he does reach to four generations...his goal then becomes to help his people reach to four generations and so on. Again, we start small, but always think big. It will take time to see four generations develop but that is the best visible measure of how well we are building disciples.”*

While this is key to starting, the end in mind must be focused upon continually. It is easy for the “get a group mentality” to creep back in again. So, we start and keep focused upon the end in mind: “spiritual multiplication”

### Tip#2—Leaders are Immersed in the Movement

While all this talk of “spiritual multiplication” would naturally lend itself to a sense of connectedness and team and movement, it is nevertheless critical to emphasize it here. A leader must be consistently seeking to be a part of the wider movement on campus within Campus Crusade for Christ and immersing his disciples in that, as well.

A leader knows that he alone is not the answer for spiritual growth in the life of the men he is leading. Having them along with him involved in the fellowship, decision making and momentum of the movement is best for all parties involved.

### **Tip #3—Leaders seek to be servants**

One of the more significant paradigms that a leader needs to hold, not only to simply be obedient to the Lord in light of His commands in scripture but to be effective in “spiritual multiplication”, is this notion of servanthood.

A leader needs to see that the men he is leading are entrusted to him so that he can help them be successful rather than an attitude which implies one now has men who can help him achieve a ministry. The maturity of ones disciples is an end in itself. Now, by the grace of God, it is more than that, but never at the expense of serving that man in ones group.

### **Tip #4—Leaders think deeply about the content they are exposing to their disciples**

There are whole libraries on the subject of growth in the believer’s life, or sanctification. We won’t be presumptuous as to think in a few paragraphs we could even do justice to beginning to outline encouragement in this area.

But, we think it is important to say that part of leading a “spiritual multiplication” chain, is the critical role of deep thinking, planning, researching what material ones men will be exposed to in the course of their development under your leadership.

We also want to suggest some tracks to begin this thinking process.

**First** of all, we highly recommend that ones disciples are exposed to the “growth model” within Campus Crusade for Christ, though the material developed by Henry Cloud, most notably in *“Changes that Heal”*.

**Next**, we consider the following as a paradigm to think about the material one will expose to ones disciples. Essentially, it is a “menu” of sorts, developed out of Ephesians 4:11—16, whereby one can select material ensuring there is a balance between the various items considered crucial for growth in a disciple of our Lord.

The “menu” has five major headings:

- **Training** (from verse 12, “equipping the saints”)
- **Doctrine** (from verse 13a, “Unity of the Faith...Knowledge of the Son of God”)
- **Character** (from verse 13b, “mature man” ...“the fullness of Christ”)
- **Team Effectiveness Skills** (this would imply ones relational effectiveness, communication skills, team building skills, personality and temperament awareness. From verses 15, 16a, “speaking the truth in love”... “fitted and held together by that which every joint supplies”)
- **Unique Contribution** (from verse 16b, “the proper working of each individual part”).

The idea here would be to select material or experiences that would be a balance of all the above so ensure a balance of growth in your disciples lives. Rather than being so heavy in training, perhaps if that is your bent as a leader, there would be a balance of doctrine and the other items to ensure the full-orbed growth in those you lead.

**The third major category** under the heading of content is **Assessment**. It is very important that the material and experiences that are being selected for ones disciples is based on an accurate assessment of what those disciples needed. This is in contradistinction to a simple, generic formula given out to each member of the group (and thereby fulfills every student's notion that we are simply putting them through the "Crusade hoops"!).

The best reference here is to the material contained in this book that Jan Sylvester developed called Vision Plans. This approach is outstanding and is a very important tool to really ensure "spiritual multiplication".

**This leads to our fourth category—Monitoring Multiplication.** This means that the leader is not only thinking about the content in his group, but the content in his men's groups and even his men's groups. With having Vision Plans, this allows each leader to review what is being developed in each man's life. It provides a quick reference point to discuss exactly what is each man being exposed to "down the chains".

Monitoring Multiplication would include having a list of questions you would ask each week or every few weeks of your disciple about not only his growth, but the growth of his men and so on. The questions might include some from the following suggestions: What is being taught in the group? Are men being teachable? What is the vision plan for a particular man? How is he progressing on his plan? Are men really multiplying? Is a man working with men who will multiply (we will cover this question in more detail under the category of Selection)?

This accountability is crucial to ensure that multiplication is happening beyond a generation or two.

### **Tip #5—Leaders know content isn't the only focus**

Leaders know fundamentally that if they only focus on the content of what is being imparted, the teaching, the experiences, the training, etc., they will miss the mark and "spiritual multiplication" will abort or be immature.

So much of discipleship in general and "spiritual multiplication" in particular is dependent upon the relationship developed in the group and one on one with a leader and his disciples. There needs to be an atmosphere of grace, time to just hang out together, time for the leader to simply model the Christian life—not just talk about it.

### **Tip #6—Leaders continue in evangelism**

Often, especially when the "get a group mentality" is reigning, it is easy to let evangelism slide into the background. In reality, it remains in the foreground. It is front and center, because this is where the future generations are going to come from.

This is also the whole point of the Great Commission—"go and make disciples". Sometimes, in the effort to make "spiritual multiplication" more prominent in a movement, unconsciously, we let evangelism take a secondary role instead of "discipling" in the context of evangelism".

### **Tip #7—Leaders rely on Praying to a Sovereign God**

Leaders “instinctively” know that given God’s sovereign rule and reign, that nothing will happen apart from Him (John 15:5). So, they are vigilant in prayer—in their planning, their teaching, their evangelism, and their selection of disciples. God is the author of it all and unless the Lord builds the multiplication chain, they labor in vain who build it (slight variation of Psalm 127:1!).

### **Tip #8—Leaders pay heed to the incredible importance of Selection**

We have looked at II Tim. 2:2 quite a bit in this chapter. It warrants another look as we consider **Selection**. When Paul uses the expression “able to teach others, also”, there is connoted there the idea that one ought to be making judgements as to whether or not one is indeed “able to teach”. In other words, is he one who not only has the intellectual capability but the character, as well?

An acrostic that has been helpful is S.T.A.F.—for social, teachable, available and faithful. This implies that when one is in the mode of selection, one ought to be looking at least for men who are

- 1.) actually able to relate well enough for people to follow
- 2.) willing to learn
- 3.) free enough from scheduling demands, e.g. school work, job, family 4.) and, earnest enough to follow—through on assignments given and agreed upon.

There are criticisms that a leader needs to be able to address regarding Selection, if he is to be freed up for “spiritual multiplication”.

One criticism, is the accusation that somehow *selection implies making judgements on others’ spirituality*. First of all, we don’t believe that is does, because one is not saying in selection whether or not someone is walking with God, just are they “able” to spiritually multiply at this time.

Another, is the accusation of “*elitism*”, or the idea that *Campus Crusade for Christ* only “moves with the movers”. The cry is “what about those that don’t fit the mold...they are vital to God”. We would wholeheartedly agree. So much so that we think it makes a case for why selection in “spiritual multiplication” is so very, very crucial.

We would employ a “*jig saw puzzle*” here is an illustration to answer that critique—one that we considered helpful in our own coming to terms with the criticism of elitism. Here is what we mean. When one begins a jig saw puzzle, of, for instance a farm scene, usually the corner pieces are looked for first. When in place, the edge pieces are pursued feverishly. Then, as the puzzle box is being examined, certain colored pieces are hunted for, perhaps that go together to begin to “make the barn”. Slowly, painstakingly, the middle, more elusive pieces are brought “into the picture” and the puzzle is completed.

Now, does the pursuit of the corner pieces first imply that the person putting the puzzle together is bias in favor of “corners”? Does he like “edges” better? Are “corners and edges” more valuable, more likable, more important? Are the middle pieces something to pass over, ignore, unvalued and unloved?

The answer to these rhetorical questions is obvious. But, here is the irony. It is precisely because the middle pieces are so important—that is where the main focus of one’s eye will be upon when the puzzle is finished—that one “goes after” the corners and edges so earnestly. They are strategic to getting the middle pieces in place. Go after the middle pieces first, and the puzzle takes years. Start with corners and edges and it is done in a few hours (or in the case of the puzzle put together of Niagara Falls with my daughter—several days!).

This translates back on campus this way: it is because each and every student on that campus is so vital—Jesus died for him or her—that we start to build a multiplication chain with men who are “S.T.A.F.”. These are the edges and corners. We have even used this illustration when challenging a

group to really be aligned to “spiritual multiplication” and begin a chain. We have said, “who wants to be a corner puzzle piece?” and then wait for the excited responses in affirmation!

### **Tip #9—Leaders Remember to Bake All They do in Encouragement**

Taking on the colossal task of “spiritual multiplication” brings with it challenges from within and without. There is criticism, there are the attacks of the enemy, there is loads of self—doubt to battle with. Being in rich fellowship with other leaders, which we mentioned before, is primary. It needs to be a situation where you know you can count on some brothers to “be there for you”, lift you up and always point you to the Lord.

### **Tip #10—Leaders Remember to Bake All They do in Positional Truth**

Particularly important is the reminder of constantly remembering, as well, who we are in Christ. This is content not only for your disciples, but also for you—and for all of us!

The reality of “spiritual multiplication” is that the life that is multiplying, after all, is the Life of Christ. So to be steeped in positional truth only makes sense.

## **Conclusion**

We trust that reading this chapter has helped toward seeing the practical realities of “spiritual multiplication” over addition, has enabled Biblical convictions about it to be made or strengthened, and that the tips have been helpful and stimulating to your thinking.

Much more needs to be written about it—and much more still needs to be lived out regarding it!

## **Afterward**

A huge debt of gratitude for this chapter is due to Sherm Brand. Though he is directly quoted only once within this chapter, his influence on this subject and this chapter permeates throughout. It is filled with much of his views, philosophy and theology. God receives the glory for this, Sherman deserves a huge “thank—you”, and the author of this chapter deserves all the criticism for anything that is inaccurate, ill—stated, unclear or offensive.