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abstract

The center of Christianity began in Jerusalem in the Middle East, then shifted to Europe and then expanded to include North America. In the last three decades the center of Christianity as measured by the number of adherents to the faith has shifted from North America and Europe to South America and Africa. Some of the largest churches in Europe currently were founded by church planters from Africa. Now the shift is back to the Middle East where it all began as millions of Muslims are trusting Christ through visions and other signs and wonders.

Conversely the Church in North America struggles for relevancy in a culture gone increasingly post-Christian. In order for the Church in North America to once again grow and flourish it must return to a focus of transforming disciples of Jesus Christ equipping them to be attractive, uncompromising and uncompromised ambassadors of the Redeemer at home and abroad. An emphasis on more effective character development and transformational teaching of the Word is needed to right the Church's boat and stop its slow but accelerating descent toward oblivion.

In my work with Asian Access in Japan for the last sixteen years, the Lord has given me opportunity to work with a number of Japanese churches representing a

diverse denominational sampling in a variety of geographical and cultural settings. This has all been for the purpose of facilitating a church multiplication movement that will encompass all of Japan as part of a greater church multiplication movement filling all of Asia with new churches by the year 2020.

The Asian Access model for church planting aimed at a national church multiplication movement involves a facilitational role for expatriate missionaries working in partnership with existing Japanese church pastors and members to develop new churches.

As a facilitational church multiplier, I've served in a number of capacities including evangelist, cell group leader, preacher, vision caster, and recruiter. When involved in evangelism or disciple making, I always seek to work with one or more national partners in order to model ministry. Multiplying workers is a non-negotiable component of multiplying churches.

My biggest challenge as a facilitator is always mobilizing habitually passive church members to partner with me in making disciples. They don't think it's their job. Or, if they are willing, they often don't think they are capable of such work. There are other excuses like busyness or the belief that their spiritual giftedness is incompatible with outreach. But really, the root of potential partners' reticence is fear or laziness (Mt. 25:14–30 NIV) born of spiritual immaturity (Eph. 4:11–13 NIV).

Notice some important points in the parable of the talents (Mat. 25:14–27 NIV) which is one in a series of parables that focuses on the accounting to take place at the end of the age. My comments are included in the text in italics.

[14] Again, it will be like a man going on a journey, who called his servants and entrusted his property to them.

[15] To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey.

[16] The man who had received the five talents went at once and put his money to work and gained five more.

[17] So also, the one with the two talents gained two more.

[18] But the man who had received the one talent went off, dug a hole in the ground and hid his master's money.

[19] After a long time the master of those servants returned and settled accounts with them.

The master in this parable is generally accepted by commentators to represent the Lord God.

The Lord invests in his servants according to each's ability [15]. The Lord gifts his servants as he sees fit and has expectations for each.

[20] The man who had received the five talents brought the other five. “Master,” he said, “you entrusted me with five talents. See, I have gained five more.”

[21] His master replied, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

[22] The man with the two talents also came. “Master,” he said, “you entrusted me with two talents; see, I have gained two more.”

[23] His master replied, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

[24] Then the man who had received the one talent came. “Master,” he said, “I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed.

[25] So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.”

[26] His master replied, “You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed?

[27] Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest” (Mat. 25:14–27 NIV).

The Lord expects all of His servants to give Him a return on His investment in them. Those that let fear [25] or laziness [26] hinder them from responsible obedience are called “wicked” and do not receive a happy reception from their Master [26–30].

For God has not given us a spirit of fear, but of power, and of love, and of a sound mind (2 Tim. 1:7 NKJV). His last command to all believers is the command to be His “witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8 NIV). Believers are variously exhorted in Scripture to be “the salt of the earth” (Mat. 5:13 NIV), “the light of the world” (Mat. 5:14 NIV) which is not to be “hidden” (Mat. 5:14–16 NIV), and “ambassadors” of reconciliation to God (2 Cor. 5:20 NIV).

It is my observation after working with many churches on both sides of the world that they are often not effective at equipping the saints for the work of the ministry because of a basic misunderstanding of how believers are transformed from self-centered unbelievers to “fully devoted followers of Jesus Christ.” How can believers be helped to overcome their fears and be motivated to overcome all opposition the enemy will throw at them if they are to share the life-giving and life-transforming gospel of Jesus Christ?

In considering the question of how believers are transformed into the image of Jesus Christ, our Savior and Supreme model, it is important to first establish the composition of human nature. A consideration of Scripture—especially 1 Thes. 5:23 NIV and Heb. 4:12 NIV—reveals that human beings consist of three parts: spirit, soul, and body.

May God himself, the God of peace, sanctify you through and through. May your whole *spirit, soul* and *body* be kept blameless at the coming of our Lord Jesus Christ (1 Thes. 5:23 NIV). (emphasis added)

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even *to dividing soul and spirit*, joints and marrow; it judges the thoughts and attitudes of the heart (Heb. 4:12 NIV). (emphasis added)

Our bodies are that with which we primarily interact with the environment. Our soul or mind is that with which we primarily interact with each other in human relations. The spirit is that with which we primarily relate to God. Obviously, we as humans interact with each other and our environment with our whole selves. But we primarily manipulate the environment in obedience to the Viceroyal Commission (“rule over” and “fill the earth and subdue it” in Gen. 1:26–28 NIV) with our physical bodies guided and motivated by our hearts and minds. In the same way, our worship of God should include all our “heart, soul, mind, and strength” (Mark 12:30 NIV). Without activation by our spirits, though, our worship is at the very least severely limited (cf. John 4:24 NIV, “God is spirit, and his worshipers must worship in spirit and in truth”).

Our spirits are dead before Christ makes us alive through faith in him. This fact is shown in Figure 1 where the human being is graphically represented as an entity consisting of three concentric circles representing (from inside out): spirit, soul/mind, and body. The human spirit is initially dead (black), but once resurrected with Christ what was dead is now alive (white) and able to relate to God in a new way. The soul/mind of each believing human begins a process of sanctification at salvation. This is where every believer in cooperation with God must “continue to work out your salvation with fear and trembling” (Php. 2:12 NIV). This process is shown graphically in Figure 3.

Ultimately every believing human will be made alive and incorruptible, not only in spirit but also in soul/mind and body (hence, all three circles are pure white signifying perfection in life and holiness). The work done by the believer in cooperation with God to grow to maturity will be perfectly completed by resurrection after death or translation at the end of the age—whichever comes first.

When a person first believes in Christ making Him Lord of all, that person is made spiritually alive, becoming a new creature in the process. “Therefore, if

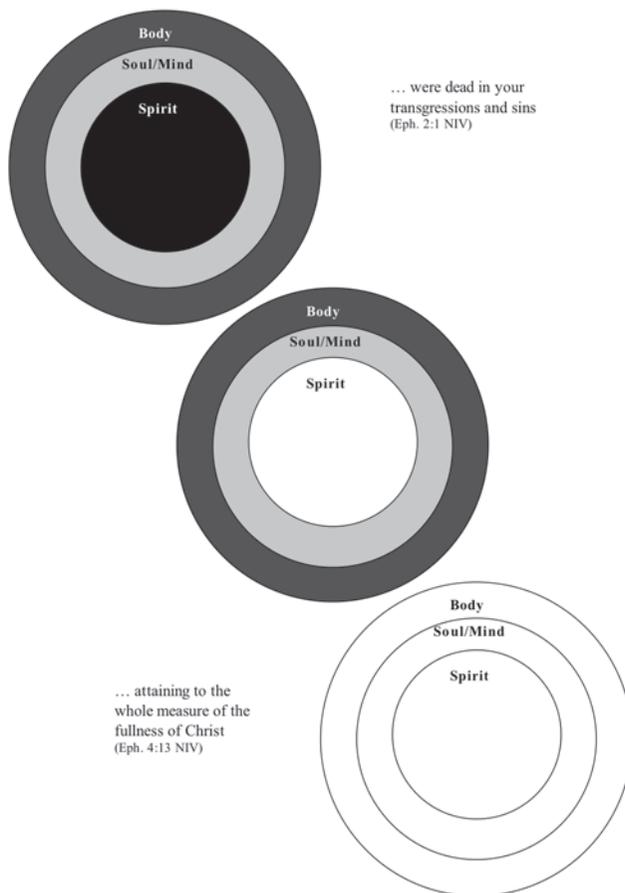


Figure 1

Transformed Spirit, Soul/Mind, and Body (1 Thes. 5:23 NIV, Heb. 4:12 NIV)

anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Cor. 5:17 NIV) However, that person’s body remains largely unchanged. That change must wait until all the dead in Christ rise at the last trump transformed. At that time, those remaining alive are translated and transformed “in a flash, in the twinkling of an eye” (1 Cor. 15:52 NIV).

The transformation of immediate interest to those of us remaining on the earth is the one that begins at salvation continuing until all believers see Christ “face to face” and finally know Almighty God like they’ve been known by their Maker (1 Cor. 13:12 NIV). About this continuing process of sanctification, Paul says we must “continue to work out [our] salvation with fear and trembling” (Php. 2:12b NIV). He also exhorts us, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing, and perfect will” (Rom. 12:2).

How can the church cooperate with the Holy Spirit's work of sanctifying believers so they are continually growing toward the "whole measure of the fullness of Christ?" (Eph. 4:13 NIV) The most common model in the USA and in Japan seems to be to exhort believers to attend church regularly where they hear a lecture called a sermon and, perhaps, attend a Sunday school class where they will hear another lecture. Many churches have small groups, but most commonly they are social groups where any teaching of believers is accomplished by yet another lecture by the leader. Sometimes in such a small group, an attempt at discussion learning is made, but the type of discussion employed usually does not include individual time for reflection and discovery learning, and finally, peer teaching. All of these increase the retention of knowledge as well as intrinsic motivation for personal application. Conversely, a learning process that does not include these elements should not be expected to result in personal transformation.

The first questions designers of church systems that transform need to ask themselves is how do people change? What obstacles must be overcome for people to grow in the knowledge, competence, and character of Christ? After all, Jesus, our Lord, did Himself say, "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it" (John 14:12-14 NASB). As the church becomes more effective at helping members grow from glory to glory as followers of Christ, God will find more and more trustworthy souls in whom to fulfill this promise.

Designers of church systems that transform members¹ need to make a distinction between the different kinds of learning that need to take place for people to be transformed. In addition they need to be aware of what motivates people to grow, to change, and to apply learning practically. In this article, my focus is developing fruitful disciples that glorify God (John 15:8 NIV). I address three types of learning: cognitive knowledge, personal character, and skill competence. In addition I mention aspects of volition I have experienced in ministry in these three areas without pretending to be exhaustive. There are certainly other types of learning, but they are beyond the scope of this article.

I believe too often in the church, leaders try to "front load" members with cognitive knowledge in an attempt to transform them and equip them to impact their worlds for Jesus Christ. This reflects a "just in case" mentality toward preparation. This is what businesses did before the Japanese economic bubble of

¹ Thom S. Rainer and Eric Geiger. *Simple Church*. Nashville, TN: B&H Publishing Group (2006), 26-27.

the 1980s and early 1990s. They kept huge inventories of goods on hand “just in case” a demand arose. During the explosive growth of the Japanese bubble economy, Japanese businesses introduced the idea of “just in time” management of resources. Inventories of goods were kept small, reducing overhead while production capabilities were kept nimble and efficient so any sudden demands could be quickly met. This Japanese business practice spread to American business—especially big business—but did not have nearly as much impact on the church. House church leaders know that believers are hungry to learn and apply what they learn when they are already in a ministry situation. They customarily employ “on-the-job training” of church members.

116 “Front loading” disciples, on the other hand, creates insecure but often prideful Christians who usually do not apply what they’ve learned. They seem to feel they’ve already done their “Christian duty” by listening to the teaching and taking notes. My doctoral research suggests that house church Christians in Japan multiply evangelistically more often and to more generations than do non-house church Christians. Perhaps it is because house churches’ simpler structure allows practitioners to “keep the main thing (converting outsiders to fully devoted followers of Christ) the main thing,” and use on-the-job training as a matter of course unlike most other churches.

For the sake of this discussion, cognitive knowledge is defined as the Bible content that Christians memorize, study, and learn along with other information they are exposed to in seminars and conferences. It also includes verbal and written instructions designed to “prepare God’s people for works of service so that the body of Christ may be built up” (Eph. 4:12 NIV).

Character is the personal moral transformation that results in the ability to “test and approve what God’s will is—his good, pleasing, and perfect will” (Rom. 12:2b NIV). It is the practical ability of a Christian to “walk blamelessly” and “keep his oath even when it hurts” (Ps. 15:2, 4b NIV). Often we have seen Christian leaders with great Bible knowledge and superior ministry skills who have succumbed to financial or sexual temptation because of insufficient growth in this area of moral fortitude.

The skill competence area consists of the Christian’s spiritual gifts and natural and experiential abilities that are developed and sharpened through practice. Too often an offered sermon on the Great Commission or evangelism seminar is expected to actually equip and deploy church members to do evangelism. The competencies written about in this article are ministry skills that are God-given abilities that have been readied through use to be effectively employed to extend the reign of Christ in a particular context (cf. Figure 2).

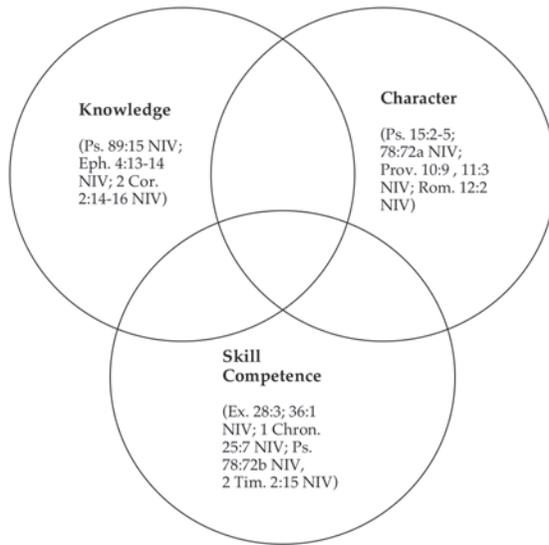


Figure 2
The Three Areas of Growth for a Disciple of Jesus Christ

The preceding figure is designed to show the interaction and interdependence of the three areas of learning in the life of the believer. For example, in the performance of a ministry skill, both knowledge and character are needed to effectively, thoroughly, and faithfully perform the skill.

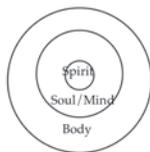
The truth is that many who are called “Christian” in the church both here and in Japan are badly self-deceived; many can quote Scripture and may have several binders filled with sermon notes, but “having tens of millions simply accept Christ and then live in ways that do not reflect the values Jesus taught gains us little ground.”² This article examines how Christians can be equipped to live lives that are consistent with what Jesus taught recorded in the Word of God.

Barna contends that 80% of those who call themselves Christians in America look no different than pagans in their divorce rate, addiction to pornography, giving to Christian ministry, and other indicators of spiritual maturity—or lack of same.³ Church leadership must become more knowledgeable and wise—intentionally and systematically growing the church they have been made steward of by the Lord of the church.

Before I share some solutions that God has shown me in my own life and ministry, it would be helpful to show the sanctification process graphically.

² George Barna, *The Seven Faith Tribes*, Tyndale, 2009, Kindle version location 70–73.

³ *Ibid.*, 260–62. The 80% was calculated by dividing the percentage of Casual Christians (2/3 or 66.67%) by the sum of Casual Christians (2/3 or 66.67%) and Captive Christians (1/6 or 16.67%).



Pure and without sin; clean and free from guilt; "not ashamed"
Gen. 2:25 NKJV

Body, Soul/Mind, Spirit
1 Thes. 5:23 NIV
Heb. 4:12 NIV



As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

Eph. 2:1-2 NIV

To all who received him, to those who believed in his name, he gave the right to become children of God.

John 1:12 NIV



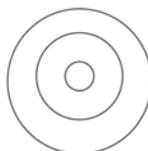
If anyone is in Christ, he is a new creation; the old has gone, the new has come!

2 Cor. 5:17 NIV



And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

2 Cor. 3:18 NIV



We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality.

1 Cor. 15:51-53 NIV

Figure 3

Transformed from Glory to Glory (2 Cor. 3:18 NKJV)

In Figure 3, humans are again represented graphically as consisting of three concentric circles: spirit, soul/mind, and body. At salvation, the human spirit is resurrected with Christ through faith and changes from dead (black) to white (alive). The body remains the same (almost black), daily one step closer to death. Figure 3 focuses on the sanctification process of the soul/mind described in 2 Cor. 3:17–18 NIV:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

From this passage we see that the Holy Spirit is the true Transformer who brings freedom—freedom for the believer to live consistently with his or her resurrected spirit, increasingly reflecting the resurrected Lord’s glory to a dark and hurting world that God intends to redeem for His glory. The figure shows graphically that as the Christian cooperates with God in the process of sanctification, her or his mind is renewed (Rom. 12:2 NIV); he or she is abiding in Christ (John 15 NKJV); she or he is keeping in step with the Spirit (Gal. 5:25 NIV); and he or she is God’s fellow worker (1 Cor. 3:9) experiencing more and more of God’s miraculous power to redeem lost people and transform them increasingly into Christ’s glorious image. The transformation process is shown in Figure 3 simply by the center band of each human graphic representation becoming increasingly lighter gray in color.

Looking closely at the process of transformation from “glory to glory,” it is evident that the resurrection of the spirit which brings everlasting life to a person is all from God. This is clearly beyond any human capability. It is a gift of faith from our Sovereign God. However, as the Spirit of God enables, the believer must cooperate with the work of grace, confessing his or her sin when he or she fails in some regard. How often do Christians in small groups or in their personal devotions include a time of confession to God? (cf. 1 John 1:9–10 NIV; Jas. 5:16 NIV)

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives (1 John 1:9–10 NIV). Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective (Jas. 5:16 NIV).

The final transformation of the human body from “corruptible to incorruptible” is also clearly a divine prerogative. No human agency can transform the body to immortality, notwithstanding the billions spent annually on skin “rejuvenating” creams and lotions and questionable surgical procedures.

But what about the human soul or mind? How is that transformed? I believe the other two transformations—body and spirit—are instantaneous, in the twinkling of an eye.

Man’s spirit transformed instantly: Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Cor. 5:17 NIV)
That this transformation is spiritual is evidenced by, first, the new believer’s body has not changed—except in the case of a divine healing, resulting in a new commitment to faith in Christ. In addition, the mind/soul—notwithstanding some instantaneous changes in thought patterns (e.g., in some cases believers have reported being instantly set free of some addictions at conversion)—has not

changed. This is evidenced by continuing sinful patterns of thinking in every believer who has ever lived. That's why the saying goes, "Christians are still sinners; they're just forgiven." So to recap, 2 Cor. 5:17 is talking about spiritual regeneration of the Christian. Truly, our dead spirits are resurrected to everlasting life and seated in the heavenly realms with Christ (Eph. 2:6 NIV).

While the soul/mind of a new believer may experience some partial regeneration evidenced by new freedom in certain areas such as addictive behavior, the transformation of human thinking and will seems to—and does—take a lifetime, being completed only after physical death or translation (cf. Php. 2:12–13 NIV).

Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose (Php. 2:12–13 NIV).

120 So many churches try to help members grow "spiritually" by self-discipline and self-help. They deny the power of God to transform human life by their lack of effort to appropriate God's grace in this area. After all, "it is God who works in you to will and to act according to his good purpose" (Php. 2:13 NIV).

There are two broad areas of needed change in the church's methodology that I wish to address that I believe provide at least part of a solution to the malaise in which many churches presently find themselves. Many churches are declining in numbers and influence as their memberships gray and the youth leave once they obtain drivers' licenses.

First, there must be systems employed in churches that allow members to access the grace of God to grow in holiness. Good character is not optional if we are to have a distinctive presence in the world and an attractive witness to those outside the faith. One avenue of accessing God's grace for character growth is through suffering. Suffering can be God's invitation to access more grace for healing and growth in Christ.

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but *we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.* And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us (Rom. 5:1–5 NIV emphasis added).

Chester and Betsy Kylstra explained in their books *Biblical Healing and Deliverance* and *Restoring the Foundations* that all Christians have the potential to suffer with the following:

1. sins of the fathers (Ex. 20:5b NIV):
For I, the Lord your God, am a jealous God, *punishing the children for the sin of the fathers to the third and fourth generation* of those who hate me (emphasis added).
2. ungodly beliefs (Rom. 12:2a NIV):
Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.
3. wounds of the heart (Luke 4:18a,b,c NIV):
The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind.
4. demonic oppression (Luke 4:18d; Mark 16:17a NIV):⁴
to release the oppressed
And these signs will accompany those who believe: In my name they will drive out demons.

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If the church is to look different than the world and stop being so anemic to stem the tide of ungodliness surrounding it, then members must appropriate God's grace to grow in holiness. The membership of churches must be equipped to stand their ground in the demonic onslaught and be in the world but not of it.

The Kylstras and others have started a movement called Restoring the Foundations (<http://rtfi.org/>) that seeks to equip churches and individuals in appropriating God's grace for practical holiness and wholeness in Christ. The process is Christ driven and results in Christians who are free to fulfill their God-ordained purpose. As Jesus said, "You shall know the truth, and the truth shall make you free" (John 8:32 NIV). This is only one of a number of helpful ministries the Lord has raised up to help churches become more proficient in disciple transformation.

Without growth in receiving Christ's grace to free the oppressed and heal the brokenhearted, it is difficult if not impossible for Christians and especially Christian leaders to grow in *character* in proportion as God expands the influence of one's ministry. This is the cause of so many Christian leaders falling to moral and financial temptation as their ministries grow.

⁴ Chester and Betsy Kylstra, *Restoring the Foundations: An Integrated Approach to Healing Ministry, 2nd edition*, (2001) Hendersonville, NC: Proclaiming His Word Publications, 7–8.

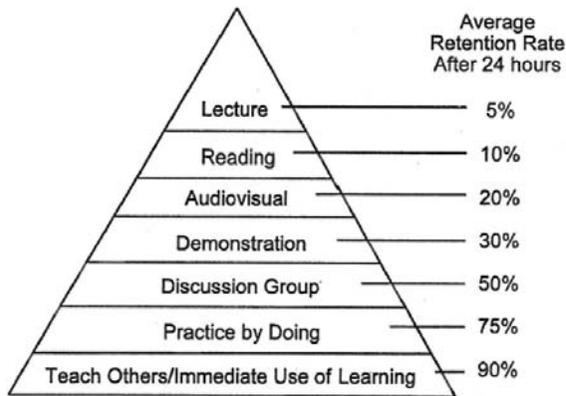


Figure 4
Learning Retention Rate Averages⁵

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Finally, we must teach the Word of God appropriately in the church to transform believers from glory to glory, equipping them for divinely empowered service in the kingdom of God. Lecture has been greatly overused. Statistics are readily available from National Training Lab Institute and many large corporate training divisions that consistently state that 95% of what is said in a lecture is forgotten within 24 hours. Indeed the level of retention of large amounts of information presented in lecture increases when audio-visuals are used, when discussion is employed, when modeling and peer teaching are added, and when detailed notes are taken (cf. Figure 4. Learning Retention Rate Averages).

Lecture style sermons done well can inspire and set the stage for powerful small group discussion. True life transformation occurs best in small groups. But are all small groups created equal? The obvious answer is a resounding, “No!” As Vella says in *Learning to Listen, Learning to Teach*, when small groups become settings for a leader to lecture and everyone else assumes a passive listener role, domination results, and dominators in waiting are created.⁶ Another problem in some small groups is the lack of permission to express dissenting views. In such groups there is no accountability to “get at the truth,” and so transformation potential is stunted.

Effective small group interaction must include time and opportunity for dialogue, reflection, and peer teaching. This is where discovery learning—the best

⁵ David Sousa, “How the Brain Learns,” (2001) ISBN 0-7619-7765-1.

⁶ Jane Vella, *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults*, revised edition, San Francisco: Jossey-Bass (2002), xiv in the Preface.

kind of learning—takes place. What members discover for themselves, they are intrinsically motivated to apply in real life. They are excited about what they’ve discovered. It’s *theirs*.

A pastor and member of the Asian Access Board pastors a church in the Tohoku region of Japan. That church has developed twenty-five daughter churches using lay members in most cases. In fact, I once heard one of the church planters from this group say, “We use a small group curriculum that enables each of our members to develop a personal vision that fits within the larger vision of the church’s vision. That way we all *own* the vision and have a vested interest in working with all our might to complete it.”

I have used the same curriculum in my own ministry and have seen members with relatively little formal education share deep insight that they were eager to apply. To read more about this curriculum available through BILD International that has been translated into a number of foreign languages go to <http://www.bild.org>.

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In attempting the innovations I’ve proposed, there is the issue of wineskins. Church members who have been soaking in traditional teaching for years will, for the most part, not be interested in the more active role these innovations will require of them. As Jesus said, “No one after drinking old wine wants the new, for he says ‘The old is better’” (Luke 5:39 NIV). My experience in facilitational church planting suggests that it is best to work with new Christians to implement new systems of transformation. It is easiest to learn from the beginning rather than trying to relearn so much of what has been learned. Most do not have the motivation necessary.

However, those trained under the old system who are hungry for more, can often make the jump. Those stuck in tradition will sometimes be changed as they see the exciting works of God breaking in and through the new group. If you attempt this innovation, pray for the spread of a “holy envy” in your congregation that will mobilize an unprecedented number to actively get involved in expanding the reign of Christ.

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