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PLACE



to



BELONG

Field Manual

FVCF

FOUNTAIN VINEYARD
CHRISTIAN FELLOWSHIP



Fountain's first camp and baptisms - Riet River 1985

EXPLANATION OF THE NAME

We began as a no-name House Church in January 1985, and then from December 1985 we took on the name Fountain of Life Community Church. In March 1996 we felt the Lord call us to formally join the Vineyard Movement and to change the name to Vineyard Christian Fellowship, Port Elizabeth.

This expresses our commitment to an outward mission/Church planting thrust, as well as our interdependence with the wider Body of Christ. In October 1997, after the planting of another VCF in Port Elizabeth, we changed the name to Fountain Vineyard Christian Fellowship.

Dear Friend

Greetings in Jesus' Name

We are on a journey - as are you. We have not arrived. The important thing on this way is that we press on to become more and more like Jesus, the Head of the Church, as we submit and respond to the transforming power of the Holy Spirit.

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. (2 Cor 3:17-18 NIV)

We invite you to deepen your own walk with the Lord and to do so together with us. We are all "Christians under construction", learning to care for one another and for a needy world.

May you experience the presence of Jesus as you read this brochure.

Yours in Christian friendship

All in
Fountain Vineyard Christian Fellowship



1st Edition 1996
13th Edition 2007
14th Edition 2008
15th Edition 2011
16th Edition 2012
17th Edition 2015
18th Edition 2017
19th Edition 2018
20th Edition 2019
21st Edition 2021
22nd Edition 2023

CONTENTS

	Explanation	2
	Letter	3
	Introduction	7
1	What is Fountain Vineyard Christian Fellowship?	8
	Basic definition	
2	What are our roots?	9
	History and origins	
3	Why do we exist?	11
	Purpose	
4	How are we structured?	12
	Structure and organisation	
5	How are we related to the wider body of Christ?	13
	Interdependence	
6	What are our beliefs?	14
	Doctrine and authority	
7	What is the process of salvation?	14
	Three tenses of salvation?	
8	What about water baptism?	15
	Believers' baptism	
9	When does the Kingdom come?	16
	The tension of the kingdom	
10	What is healthy spirituality?	16
	World-view	
11	How important is integrity?	18
	Trust and transparency	
12	How do we view healing?	20
	Healing and inner healing	
13	How do we exercise deliverance and spiritual warfare?	23
	Dealing with the demonic	
14	What are the distinctives of a Vineyard Church?	24
	The vineyard genetic code	
15	What values are emphasised?	25
	Key values	
16	What are our goals?	27
	Direction	
17	What is the church: family or crowd?	28
	The value of community and relationships	
18	What does belonging mean?	30
	Body life	
19	What are the stages of community?	34
	Relational growth	
20	What is our philosophy of ministry?	35
	Doing the stuff	
21	In what action are we involved?	37
	Ministries	

CONTENTS

22	How do we maintain balance?	39
	Three journeys	
23	How do we view paid staff versus members?	40
	Equipping the members	
24	Who are our leaders?	41
	Leaders and leadership styles	
25	How we lead?	43
	Leading as Fathers, not Kings.	
26	Who are our members?	45
	Membership definition	
27	What are the exercises of membership?	47
	Disciplines	
28	How are we financed?	49
	Money and the adventure of giving	
29	Should Christians tithe?	56
30	How does one join Fountain Vineyard Christian Fellowship?	60
	Entrance	
31	How does one leave Fountain Vineyard Christian Fellowship?	61
	Exit	
32	Why do we worship as we do?	62
	Passion for worship	
33	How is discipleship encouraged?	63
	Mentoring	
34	Why is there laughter in Fountain Vineyard?	64
	Joy and laughter	
35	Why are we an all-age church?	65
	Multi-generational	
36	How do we raise elders?	66
	Eldership	
37	Are the pastors in Fountain Vineyard ordained?	67
	Ordination	
38	What have we learnt about missions?	68
	Lessons in missions	
39	How do we plant churches?	69
	Fountain Vineyard guidelines for church planting	
40	What is our mission statement?	67
	The main and the plain	
41	What are our general arrangements for ministry trips?	71
	Sustainable Ministry Planning	
42	How can we be a People of God's Presence?	72
	Hosting His Presence	
43	Difference between Jesus-focused and Church-focused Church	73
	Be clear on Purpose	
44	Church and the Kingdom of God	74
	The Critical Corrective for Church	

CONTENTS

45	The Differences Between The Church And The Kingdom Of God.....	77
	Building on the right foundation	
46	How do we view perseverance?.....	79
	Resilience	
47	How do we view Gender in Leadership?	83
	Different But Equal.	
48	When people fall	89
49	Pastoral Training in Vineyard South Africa.....	95
	Healthy Equipping and Ordination for Credible Leadership	
50	Guidelines for core Vineyard Churches.....	96
51	Criteria for the Recognition as a Vineyard Church in SA.....	97
	Three Selves Plus.	
52	Wishlist.....	98
	Healthy Checks for Leadership	
53	Questions for 2021- 2026 Culture Shaping.....	100
	Updated Healthy Checks for Leadership	
54	Code of Conduct for Pastors and Leaders in Vineyard Churches	102
	Accountability	
55	Conclusion.....	105

INTRODUCTION

“For with you is the fountain of life; In your light we see light.” Psalm 36: 9

This is a journal of exploration rather than a cold, clinical, categorical statement of law and procedure. We are a pioneer people prepared to learn in the school of experience as well as seeking to “take hold of life” in Jesus Christ.

Along the way we may stumble or fall, and “mess up”, yet we are learning to wallow in the grace of God. Some therefore refer to us as “Wallies”! It has been a joyful discovery that it is the kindness of God that leads us to repentance (Rom 2:4). We are amazed at how the Father throws a cloak of acceptance over his prodigal son before he has even taken a shower or cleaned himself of “pig breath”!

This unconditional acceptance is the climate in which we fellowship with God and one another! It is so freeing we find we really want to change.

Our prayer for you as you read this is that you will be stirred up and encouraged by the flow of our life in Jesus not necessarily to join us, but to be fully involved in the Kingdom of God. You are, however, welcome to join us – as the Lord leads you!

We all have three basic needs:

1. The need to BE	My relationship with myself and the Lord	To know and feel authentic, real, of worth (particularly in relation to God)
2. The need to BELONG	My relationship with others	To know and feel that we count and have meaningful relationships with others
3. The need to HAVE and DO	My task in the Kingdom of God	To know and participate in a significant sense of purpose, both individually and as a body

The leading of people to the Lord for the meeting of these needs is what Fountain Vineyard Christian Fellowship is all about.

1 | *What is Fountain Vineyard Christian Fellowship?*

BASIC DEFINITION

Fountain Vineyard Christian Fellowship is the name of a gathering of Christians who have come together in response to the call of God to be a local Church.

As such we are seeking to be an accurate expression of the Body of the Lord Jesus Christ. It is therefore a dynamic organism, rather than a carefully programmed institution or organisation.

It is based in Port Elizabeth, South Africa, but shares the life of Jesus wherever the members live, work, study, travel or play!

2 | *What are our roots?*

HISTORY AND ORIGINS

A group of Christians from different Church backgrounds experienced over a number of years a growing desire and sense of “call” to live more accurately as an expression of the Body of Jesus Christ. We wanted to be part of a Church community which was not merely one department of our lives, but which was integral to everything about us. We felt called by God to have accountable relationships with other Christians. We had come to see that individualism is a real curse in the Church of Jesus. It prevents the full expression of the Love Commandment. It binds people in loneliness and despair.

We heard God saying to us that we must band together on the basis of one truth only – that of the abundant life in the Lord Jesus Christ. Doctrines, styles, preferences, organisation, programmes – all these and more – were to be secondary to our primary commitment to Jesus and to each other because of Jesus in our lives. If He has given us LIFE we must share it with one another regardless of secondary differences. During the course of 1984 and 1985 the Lord began to lead us out of our denominational memberships and link us together in fellowship in Port Elizabeth. Dave and Colleen Pedersen took the lead in ministry to and through this Fellowship.

Each person who joined in with the emergence of this “Community of Friends” brought with him or her a rich heritage, for which gratitude is still expressed. Some came with scars and struggles, others with nothing but hopes and dreams. As with the growth of any dynamic organism there was a clustering together, dividing into a variety of expressions and multiplying into numerous groupings. These groups have been called by various names including Cells, Fellowships, House Churches and Life Groups. Whatever the name, much has been gained.

People have experienced the challenge of being in deeply caring friendships, of being “members one of another”. Some have been rescued from debt by counsel, support and contributions. Money and possessions frequently change hands. Various expressions of the giving love of Jesus have been opened up for us. Many have been redeemed and delivered from depression and loneliness. We are also learning that God’s measures of “success” are not necessarily the same as that of men, no matter how impressive their criteria might be. God looks at the heart. God is into the “people business”. We have been deeply aware of the shadows of our own negative sides and are extremely grateful to God for both His grace and the power of His Holy Spirit, which sets us free.

“Constant change is here to stay” well describes the pioneering motto of this Community of Friends. Changes in structures are expressive of our value on relationships. People matter! They really do. Our time, energy, resources and abilities are all directed to the establishing of the Kingdom of God in the lives of people. However, the detailing of these structures and their coming-into-being does not do justice to the real history of this Community. The history that counts is the internal history of each person’s journey in God as well as the history of the qualitative development of our relationships in the Lord.

Beacons in our brief history include a growing understanding of such truths as:

Grace	The Father Heart of God
<u>The Kingdom of God</u>	<u>Healing</u>
Faith	Gifts and ministries
Worship	Body life
Spiritual warfare	Effective parenting
The role, nature and mission of the Church	Maturity
Relationships - commitment to each other	Intercession
<u>Leadership</u>	<u>Money management</u>
Overcoming depression	Spirituality
Foundations	and Holy Spirit renewal
Multi-generational church	Church planting

We have been discovering that we are all imperfect and very much in need of both God's grace and each other's support as we interact with and build each other up in Christ. We have also discovered that growth to maturity TAKES TIME. There is no shortcut. Certain circumstances may serve as strong teachers, but the actual process of maturing in Jesus Christ is not something to take frivolously. We are learning patience! Learning to submit to the headship of Jesus over the Church, which is His Body, has brought us to a place of constant challenge and change. We are people in process, a community in transformation. We have had to challenge our fear of failure and learn to receive grace for our mistakes. The false gods of personal preference, convenience and complacency have had to be cut down and removed, just as Gideon did with the altar to Baal and the Asherah pole as he received clarity on God's call to him to lead Israel against the oppression of Midian (Judges 6).

That is where we have been - "putting our house in order". This seems an endless task, yet as we have done so God has opened up new horizons for us and led us into new ministries. Over the years various people have served among us, planted churches and developed ministries. These have included some of the most wonderful gifts in the Body of Christ.

In 2008 Ricky and Natalia Venter joined us and have grown their roles in very fruitful ways and have now taken a call to lead the Vineyard in Brussels.

In 2017, Gavin and Karen Maree and The Edge VCF (a 10 year old plant from FVCF) rejoined Fountain.

On 12 August 2018 we opened our new Auditorium! The building cost was R4,3 million!!

In 2018, Val Stockwell was ordained as a Vineyard Pastor at Fountain.

In 2019, David Skevington joined the Fountain pastoral staff.

As we look ahead we know that the Lord has been shaping us for fresh fruitfulness.

In October 2018, Dave and Colleen were appointed as National Directors for the AVC SA. This is a wide door for Fountain Vineyard to serve the wider Vineyard Family.

During the 'Covid 2 Years' (2020-2022) we stepped out in faith and built the Eden Life Centre and appointed Karen Maree as resident counsellor and therapist who is raising this ministry to new levels.

3 | *Why do we exist?*

PURPOSE

The purpose of this Fellowship is to enable Christians to live out the purposes of God for their lives and in their generation, both individually and as a community. We exist to enjoy and serve the Kingdom of God.

As such we focus on life not forms. The life of Jesus among us today is our central concern. We are here to serve the purposes of God and we recognise His right to commission His servants as He desires. We shall continue to serve as a local Church as long as the Lord so directs us.

4 | *How are we structured?*

STRUCTURE AND ORGANISATION

We hold our structures flexibly, believing that the wineskin must serve the wine and that it is the wine (i.e. the essence of our life in Jesus) that must be preserved and nurtured, not the wine skins (i.e. the structures). The wine skins take their shape from the nature of the wine as well as from the climate outside (i.e. the context in which we live). As such, they must constantly be renewed.

At present, we are operating with a three-tier structure, as follows:

1. House Churches/Connect Groups - small groups (often called “cells” of between 8 and 12 people)

These meet weekly or more frequently, depending on the needs and availability of the people. The purpose of the House Churches is to share life together and to be accountable in love and truth toward each other. This is the primary place for fostering new friendships. Each House Church is as unique as are the people who belong to it. These House Churches are also a place to exercise gifts and develop ministries.

2. Congregation - the assembly of House Churches

We congregate every Sunday for worship, preaching, breaking of bread, and fellowship. From time to time we spend a weekend together in joint fellowship.

3. Celebration - the gathering together of a few congregations or churches for worship, witness and mutual encouragement.

These gatherings help to keep us from becoming exclusive or sectarian. They usually refer to the coming together of Fountain Vineyard Christian Fellowship (PE) with other satellite congregations with distinct cultural, language or geographical identities, and with other churches.

We do recognise three expressions of gathering:

1. Our House Churches serve as extended families for us meeting for meals, prayer, joint holidays and special events. There is increasing awareness of the meaning of “body life”, which is manifested in attitudes and actions.

2. Clans - these are comprised of a few House Churches. Each clan is led by overseers who support the House Church leaders. They meet regularly as leaders and occasionally as clans of House Churches.

3. Tribes - these are congregational or celebration events e.g. worship services, Easter camp. These expressions vary from time to time.

Our financial organisation is simple in that members tithe and contribute to the “storehouse”, out of which ministry and office needs, as well as the domestic needs of “paid staff”, are met.

Tithes are encouraged as a result of God's favour and provision rather than as effort to gain God's attention. Our tithes are banked directly or put in the drop safe and are administered jointly by the elders and a financial team.

A mercy ministry is supported out of our tithes and serves to assist needy persons, as do regular grocery donations from the House Churches.

We also run a Freedom Fund through which monetary donations are channeled to assist with debt reduction. The elders and the Money Management Ministry Team supervise both these funds. One of our hopes is that all who join with us would be debt free within 2-3 years.

Our Children's Ministry is aimed at effectively incorporating these precious children into the Body of Christ. The parents are also helped and encouraged to endorse the discipling of their children in the home. The children are being encouraged to experience “body life” and not just receive ministry.

5 | *How are we related to the wider body of Christ?*

INTERDEPENDENCE

We regard ourselves as a local expression of the Body of Christ and seek to function in interdependent relationships with other churches and “apostolic”-type people. We work hard at developing meaningful friendships with other Christians and churches in Port Elizabeth and elsewhere. We hold a vision of a united church in the city with geographical or cultural distinctive and pray for its realisation. We believe in unity in diversity and diversity in unity.

As a Kingdom people, we sincerely desire to appreciate the contributions of other churches and to avoid comparisons. We have benefited greatly by the ministries of various people whom the Lord has sent to us to build into our lives a deepening understanding of “the flow of His Spirit”.

These have included such people as Malcolm Smith, Timothy Sheaff, Brian Bird, Jonathan and Jane Leach, Derek Morphew, Dave and Carol Cape, Derek Crumpton, John van Zyl,

John Cairns, Gerald Coates, Errol O'Brien, Noel Richards, Terry Virgo, Phil Maxwell, Danny Velthuysen, John Bradley, Michael Eaton, Graham Ingram, Costa Mitchell, Sam Kisten, Simon Pettit, Alexander and Jill Venter, Ron and Marlene Pocock, Tony Fitzgerald, Marc du Pont, Brent Helming, John Fischer, Peter Twycross, Ed Piorek, Mark Maki, Julian Adams, Per Christian Lunde, Jamie Stilson, Afrika Mhlophe, Phil Strout, John and Eleanor Mumford and many more.

We have been part of the Restoration Movement from our inception and have enjoyed enriching translocal relationships through our involvement with different “streams”.

As indicated in the “Explanation of name” we are now full participants in the Vineyard Ministries International (VMI). This is a non-exclusive stream and we continue to enjoy other mutually supportive relationships.

6 | *What are our beliefs*

DOCTRINE AND AUTHORITY

We subscribe to the basic historical Christian creeds and accept the Word of God as our basis for doctrine and life. We do not seek to defend God’s Word, but to believe and obey it.

7 | *What is the process of salvation?*

THREE TENSES OF SALVATION

Like Bunyan’s Pilgrim’s Progress we view our experience of salvation as a process. It has a start, a journey and a destination.

Tense	Process	Doctrine	Means	Gift	Result	Scripture
1. Past	The start	Justification	By faith (Son)	Imputed righteousness	Peace with God	Rom 5:1
2. Present	The journey	Sanctification	By love (Spirit)	Imparted righteousness	Power of God	Rom 5: 5 Rom 15: 16 2 Pet 1:3-9
3. Future	The future	Glorification	By hope (Father)	Realised righteousness	Presence of God	Rom 5:2 Rev 22:1-5 1Jn 3:2

8 | *What about water baptism?*

BELIEVERS' BAPTISM

We believe that the baptism of believers in water helps to strengthen our faith and clarify our witness. It is an outward and visible sign of our identification with the death and resurrection of Jesus Christ.

The “baptism” of babies is not consistent with the New Testament Scriptures. In fact, it has a diluting and deceiving effect in that it detracts from personal faith in Jesus Christ. As such it serves as a religious opiate, dulling the participants into nominal Church membership.

We see the baptism of believers to be part of the initiation process of entering into a personal relationship with Jesus. As such it also points to corporate alignment as the participants identify with the Body of Christ. (Refer to “The door to life” brochure - Hinge 3 - for more information.)

9 | *When does the Kingdom come?*

THE TENSION OF THE KINGDOM

Similar to what is expressed in the title of Bill Jackson's book, *The Quest for the Radical Middle*, we believe that healthy Kingdom theology carries a creative tension.

On one hand the Kingdom of God has come already. When Jesus came He declared the Kingdom to be at hand. He inaugurated the Kingdom's coming in His incarnational first coming.

On the other hand the Kingdom of God will still come in fullness. This will be when He returns (His Second Coming). He will then consummate the Kingdom.

In the meantime He taught us to pray: *May your Kingdom come, may your will be done on earth as it is on heaven.* (Matt 6:10)

Because of the tension between the inauguration and the consummation of the Kingdom we have two effects:

We have confidence to do the works of Jesus – reach out with the gospel, love the poor, heal the sick and cast out demons.

We have humility, anticipation and hope because He will come to vindicate our faith when we struggle with why not ALL evils are remedied. The Kingdom is not yet here in fullness!

10 | *What is healthy spirituality?*

WORLD-VIEW

In our journey toward healthy, relevant Christian living we have come to view a Hebrew mindset as more conducive to positive spirituality. We have contrasted this Hebrew view with the more common Greek mindset as follows:

Hebrew vs Greek mindset

Most of the New Testament was written by Hebrews for Hebrews. The whole Bible is from a Hebrew point of view.

Hebrew	Greek
Unity Deut 6:4; Gen 1:26-7	Duality Spiritual vs material
Starts with Father Eph 3:14-15 i.e. relational thinking	Courts, legal processes and structures, business thinking, Judicial focus
Family as a unit - builds family together	City and government - breaks up family - divides and categorises
Inheritance is enjoyed while father still lives and so the child grows up enjoying the father and inheritance	Inheritance is received when father dies
Reasons from the whole to the part - we consider how our decisions affect others (interdependence)	Reasons from the part to the whole - more independent
Success is measured by the quality of relationships	Success is measured by the number of people
Verbs, actions - Why?	Nouns, concepts - How?
Reality	Philosophical - Plato, Aristotle, Euripedes
Concrete	Abstract
Experiential Prosperity	Theoretical Dualism
Healing and restoration, i.e. wounded healers (lost coin, lost sheep, lost son) - We don't shoot our wounded - EGRs (extra grace required)	Reject the casualties - "Shape up or ship out!" - VDPs (very draining people)

Jesus was passionate about expressing the Father

Healthy spirituality is a journey not a destination.

Consider David:

- at Bethlehem - faithfulness in little and natural things
- at Adullam - faithfulness in adversity
- at Ziklag - and waiting
- at Hebron - faithfulness in covenant relationships
- at Jerusalem - faithfulness in ministry

11 | How important is integrity?

TRUST AND TRANSPARENCY

Trust and transparency are expressed in our exercises of membership. The first discipline we commit to is to be real, to train ourselves in integrity.

Symptoms of the lack of integrity

Can't look you in the eye

Flighty in conversation

Struggles with authority (independent spirit)

Often struggles socially

Unreliable - doesn't deliver

Dependent/Co-dependent - no life of their own. Lives in addiction or in reaction or accommodation to the addiction

The meaning of integrity

Latin: Integer = untouched, entire, i.e. thing complete in itself, essential to the whole, soundness, honesty

Heb 12:28-29; 4:13

Ps 41:12

Ps 41:4,6,11

3 John 4

Acts 5:4

What does this mean and how important is it really?

1. It is to be what you profess. There should be no cognitive dissonance. It is a matter of being, not just saying who we are in Christ. ("Yahweh" = I am!)

2. It is to be on the surface what you are at the centre. There should be no mask wearing. We are called to mask-free living.

1 Jn 1:7: If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin.

3. It is both soundness of substance and the ability to integrate. Structures that are internally sound and secure will naturally seek to harmonise and interrelate with other, larger structures, i.e. universe, not multiverse.

4. Cf. Joseph in Gen 45:5-8; 50:20

5. It means God makes the man before He makes the ministry.

6. It means the higher the building the deeper the foundation.

7. It means the end does not justify the means.

8. It means loving enough to confront is a necessity never to be neglected.

9. House Churches must be seedbeds of integrity.

10. It means letting our yes be yes and our no be no, with our word as good as our deed.

11. It means saying yes to being accountable.

Signs from Scripture

- Prov 19:1 – It is a poor man's treasure.
Job 2:3 – Job clutched it.
Prov 10:9 – It gives security.
Prov 20:7 – It gives blessings to descendants!
In other words, becoming a pleasure to live with.
Ps 15:1-2 – It qualifies you to walk in God's presence. Cf. Ps 51:6, 11.
Ps 21:1-2 – It is a way of living, linked to faith.

Hindrances to integrity

1. 'Beam Factor' (Luke 6:41-42)

2 Cor 4:2 - Renouncing the things hidden because of shame

2. 'Fear Factor'

Luke 23:23-24 - The 'Pilate Pickle'!

Prov 29:25

3. 'Double Trouble' (arising from 'battle scars', projection, co-dependency)

• Double-tongued

Matt 5:33-37

James 5:12

Matt 23:2-3

Eph 4:25 – Speak accurately

Eph 4:29

Col 4:6 – Speak wholesomely

Mark 11:23

Acts 4:20 – Speak faith

• Double-minded

James 1:5-8

Ps 119:113

James 4:8

• Double-hearted

2 Chr 16:9

Josh 14:14 - The Caleb Spirit

- Caleb got stronger as he got older.

- He was adventurous and tackled the hill country, i.e. no easy options.

- He was faith-filled when others feared; cultivated a positive attitude and passed the pressure test.

- He remained healed and co-operative even when Joshua was chosen to replace

Moses. What was his secret? He waited on the Lord; no divided loyalties or complaints.

- Josh 14:8,14 - ...because he followed the Lord, the God of Israel wholeheartedly.

- 1 Cor 28:9-10

The Holy Spirit gives Himself when we break free from denial, pretence and superficiality.

12 | How do we view healing?

HEALING AND INNER HEALING

Jesus said that healing would be one of the signs that we are believers. (Mark 16:18). Jesus also pointed to the healing events as evidence to John the Baptist that He was the Messiah. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me." Luke 7:22-23 In fact, when Jesus launched His public ministry He did so by reading from Isaiah 61, quoted in Luke 4:18-19 - 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, to release the oppressed, to proclaim the year of the Lord's favour.

Healing is for today! Healing is for all!

(in the context of the tension of the Kingdom - see Chapter 9 of this Field Manual

Jesus told His disciples that they would do what He did (John 14: 2 - greater works) as they too were being sent by the Father. John 20:21 - Again Jesus said: "Peace be with you! As the Father sent me, I am sending you."

Summary of sicknesses, causes and remedies:

Sickness	Cause	Remedy	Ordinary human remedy
Sickness of the spirit - often contributing to emotional sickness - sometimes contributing to physical sickness	Personal sin	Repentance and absolution	None
Sickness of the emotions - often contributing to spiritual sickness. - often contributing to bodily sickness	Original sin (i.e. the person has been hurt by the sins of others) Personal sin Our responses	Prayer for inner healing Repentance	Counselling (psychiatric and spiritual)
Sickness of the body - often contributing to emotional sickness - sometimes contributing to spiritual sickness.	Disease, accidents, psychological stress	Prayer of faith for physical healing	Medical care
Any, or all, of the above can, upon occasion be	Demonic in its cause	Prayer of deliverance (exorcism)	

5 Ways to Inner Healing

Mark 16 v 17-18

Luke 8 v 26-39: **What Salvation does for us**

1. Seated - Rest
2. Clothed - Dignity, Identity, Esteem.
3. Right mind - Belonging

3 Tenses of Salvation - Romans 8 v 21, 16 v 20, Genesis 3 v 15

How?

3 Ways of Deliverance:

1. Pentecostal - Prayer Confrontation
2. Evangelical - Teaching and Training
3. Pastoral - Inner Healing and Cleaning the Habitat

5 Ways to Inner Healing

(1) Acknowledge the need. No denial - Shows up in:

- Money
- Sex- Porn
- Power/Insecurity
- Obsessions/Addiction
- Church wounds
- Loneliness
- Depression (anger, anxiety, guilt)

Psalm 32: 3-4

9 Questions: How do you know if you need Inner Healing?

If you answer "Yes" to any of the following questions, you are probably experiencing a **symptom** of the need for Inner Healing.

1. Do you ever feel haunted by the memory of previous failures or mistakes?
2. Do you ever feel you must punish yourself for something?
3. Do you ever feel crippled by remorse: "how could I have said or done that?"
4. Do other people's attitude and reactions to you ever swirl you into an 'anxiety trauma' about your own capabilities and adequacies?
5. Do you ever feel alienated from yourself, i.e. that you are not good company for yourself.
6. Do you feel alienated from the people around you, i.e. you feel there's something wrong with you, but you can't identify what it is?
7. Do you ever find that there's a lot going on inside you - a burning cauldron of mixed motives and confusing, conflicting priorities and loyalties and it just keeps you stirred up?
8. Do you ever become aware that you are held down in any way by the hurts of the past - possibly manifested by unreasonable fear, a haunting sense of worthlessness, erratic fits of anger or depression, any form of compulsion, straining anxiety, etc.?
9. Do you ever feel a persistent blockage to exercising faith and receiving God's blessings?

Gibraldi No masks!

(2) Forgiveness. Give and Receive it! Matthew 6 v 112-15
Guilt - for what you did 2 Corinthians 2 v 11 -
Shame - for what you are Satan's devices

(3) Healing of Memories: Joel 2 v 25 Luke 4 v 18 Elephants
Hebrews 13 v 8

(4) Take Responsibility. No victim entitlement! 2 Corinthians 2 v 14
How?

- Become known
- Sozo
- Healing Prayer
- Counselling
- Sunday evenings Worship + Soaking
- Courses! Visions, Values and Streams!
- Library
- Its who you!!

(5) Revelation
1 Corinthians 13 v 9-12 'I put away'
Ephesians 3 v 17-21
Joseph

13 | *How do we exercise deliverance and spiritual warfare?*

DEALING WITH THE DEMONIC

1 John 3:8, Col 2:15

'Doors'

- Occultic practices
- Unforgiveness, unresolved offences
- Deception
- Secrecy
- Addictions
- Drugs & alcohol (mind altering substances)
- Illicit sex
- Pride
- Fear
- Passivity

Threefold enmity (Eph 2)

World - Flesh - Devil

Essentially there are three approaches to deliverance and spiritual warfare.

We recognise the value of each and seek to exercise the best of each approach.

The 'Pentecostal' approach - Command the demonic out!

The 'Evangelical' approach - Turn on the lights! Teach the truth and darkness flees.

The 'Pastoral' approach: - Starve the demonic out! Dry up the habitat of evil.

Exercise 'listening prayer'. Face root issues. Receive and give forgiveness.

Taken together in complementary ministry these three approaches enhance the sustainability of deliverance.

There are 10 practical ways to beat the devil:

1. 1 Peter 5:8 - Be alert and run!
2. James 4:7-8 - Christian conduct! No mystical dualism.
3. Ephesians 4:25 - Do not harbour anger! Speaking the truth dries up the habitat of evil. Evil has no place of its own. Evil is non-being.
4. 2 Cor 2:5-11 - Let forgiveness flow. Bitterness is a root cause of much illness. The reason for discipline is reconciliation not retribution.
5. 1 Cor 7:1-5 - Keep your sex life healthy. Don't deny your legitimate needs.
6. 1 Tim 3:6-7 - Do not compromise on maturity for leadership.
7. Gal 4:8-10, 1 Tim 4:1-3, 2 Cor 11:3 - Avoid legalism. Don't add to or subtract from Jesus Christ.
8. Rev 12:10-12 - Deal with your fears.
9. Rev 12:10-12 - Speak the word of your testimony, of your life.
10. Rev 12:10-12; Heb 9:11; Col 2:15 - Refuse to be blinded to the benefits that are yours in Christ. The death of the Lamb (justification by faith) has destroyed the hold that evil had on your life.

14 | *What are the distinctives of a Vineyard Church?*

THE VINEYARD GENETIC CODE

The distinguishing marks of a Vineyard Church are best summed up in what is commonly referred to as the Vineyard Genetic Code. It encapsulates the various statements reflecting what Vineyard is and stands for. It expresses the identity of a Vineyard Church and is a mixture of values, priorities and practices, which are summarised, in a simple, defining statement. One can think of an embryo having a genetic code. Although not yet fully developed, the embryo has the seeds of all that the mature person will become. So too, a Vineyard Church plant, or developing Congregation, will not have all these features in maturity, but the distinguishing marks will already be recognisable. If one visits Vineyard Churches in different cultures, contexts and localities, one will expect to find a rich variety of local distinctives. The idea is certainly not to clone some churches on others. However, despite the great variety, there will be a family likeness, a common spiritual genetic code.

Here are its features:

The Bible is taught as the Word of God, with an application for daily living.

There is evidence of an ongoing ministry to the poor, broken, divorced, etc.

Evangelism is going on in various ways at various levels.

There is an emphasis on healing, signs and wonders.

There are small groups, with dynamics of accountability, ministry and discipleship.

Effective, ongoing training and discipling of people takes place.

Interaction takes place with other churches.

Good, meaningful worship is expressed in contemporary music and prayer.

The spiritual gifts are encouraged and exercised.

There is a commitment to and involvement in missions, both domestic and foreign.

All of the above features are applied without 'hype', manipulation or parental control of people.

15 | *What values are emphasised?*

KEY VALUES

Some of our values and their implications are as follows:

We value:

- 1. The Kingdom of God more than all else.**
 - We sacrifice comfort, convenience, sentiment or anything else if it hinders the breakthrough of God's Kingdom rule in our lives.
 - We are not locked into "our Church", but recognise and love all God's people.
- 2. The Body of Christ as a community.**
 - We place friendships before functions.
 - We nurture and encourage the development of friendships.
 - We major on House Church participation.
 - We prioritise unity between believers while embracing our diversities.
- 3. Celebrative worship.**
 - We use worship to
 - enjoy intimacy with God
 - wage war against the world, the flesh and the devil
 - declare the goodness of God.
- 4. Our mandate for mission.**
 - We are constantly outreaching.
 - We do this mostly through "friendship evangelism".
- 5. The gifts and ministries of all God's people.**
 - We take the priesthood of all Christians seriously.
 - We encourage this through small ministry teams.
 - We also express this through our pastoral teams.
 - 'We all get to play.'
- 6. Victorious Christian living.**
 - We wage spiritual warfare against depressive and oppressive demonic forces.
- 7. Marriage and family life.**
 - We programme the Church in such a way as to encourage and strengthen marriage and families.
 - Our House Churches are primary opportunities to do this.
- 8. God's order.**
 - We encourage strong servant leadership.
 - We recognise and encourage 'emergence' for leadership and other ministries.
 - We operate with pastors, elders, House Church leaders and other ministry leaders.
 - We recognise and receive from translocal ministries.
- 9. Generosity.**
 - We recognise God's ownership and generosity and reflect this in our tithes and gifts.
- 10. Holiness.**
 - We recognise God's ongoing transformation of all our lives.
 - We understand holiness as Christ-likeness and see it expressed in wholeness and healthy relationships.
 - We regard each other as on a journey, not at a destination. We have not arrived - yet!

OUR VISION AND VALUES COULD BE SUMMARIZED AS FOLLOWS:

	Vision & Purpose (Why?)	Values (How?)	Implications & Priorities (What?)
Being	Enjoy His Presence	Worship	Contemporary worship: Corporately & Individually
		Prayer	Weekly prayer on Sundays and Thursdays 24/7 prayer room
		Word of God	Preaching Sharing the Word in House Churches
		Spiritual Disciplines	Weeks of Prayer & Fasting Spiritual Formation Course Spiritual Retreats
Belonging	A people drawn together by the Lord	Community	Clans & House Churches Guess who's coming to lunch Easter Camp Weekly Celebrations where whole Church gathers Connect Meeting in each others' homes Socialising together
		Exercises of membership	GOFAITH
Doing	Lead others to Christ Help people find healing in Him Resource Church	Local outreach	Neighbourhood outreaches
		Friendship Evangelism	Alpha course HC Outreach: braais, servant evangelism, etc.
		The Nations	Churches in Mozambique, Malawi
		Mercy to the broken	Living Waters Counselling, Cair, I. Destiny (Sozo) House Churches visiting hospitals UNISA Counselling Course,
		Generosity to the poor/needyy	Generosity months, Retrade % of Budget allocated to the poor Sunday Offerings, Heart Pregnancy Crisis Centre HC's reaching out to the poor in creative ways Jubilee Team & Money Management
		Strong home base	500 - 700 members Tithing Ministry teams (worship, preaching, children)
		Church planting	Financially underwriting plants for 12 months after planted Sowing People/Resources into Plants
		Training & Equipping	Future Church Plant Leaders Young Church Plants Other Relating Churches Streams

16 | *What are our goals?*

DIRECTION

- The Fellowship must know and express the life, nature and power of Jesus.
- The Fellowship is to be a home and birthplace of ministries and missions.
- Every member must have a defined ministry function.
- Membership must be of a prophetic, non-racial composition.
- We endorse debt-free living. We hope to help all who join Fountain Vineyard Christian Fellowship to be debt free in 2 or 3 years if at all possible.
- The Fellowship is to be a place of healing and restoration.
- The vision of a farm/retreat centre is being held in prayer and faith before the Lord.
- Build cottages for residential ministry purposes.
- Build a multifunctional auditorium big enough for celebrations.

17 | *What is the church: family or crowd?*

THE VALUE OF COMMUNITY AND RELATIONSHIPS

Some reflective Scripture references

Isaiah 9:6	Eph 1:2-3
Matt 5:45,48	Eph 3:14-15
Matt 6:9; 6:15,18,26; 7:11	1 Thess 1:3
	1 Thess 2:11
John 5:17,19	Heb 12:5-9
John 17: 1,11,21	1 Pet 1:2-3; 2:9-10
John 1:12,18	1 John 2:1; 9-19
John 10:29-30	1 John 3:1-3, 7, 10
1 Tim 5:1-2	2 John
Rom 8:14-19	3 John 4
2 Cor 6:17-18	Gal 4:19,28,31

Remember, you can choose friends but you can't choose family.
Note the frequent use of the word 'brethren' in the Scriptures.

Ps 68:6 - God sets the lonely in families.
1 Cor 3:10 - Leaders must be careful how they build.
1 Pet 2:5 - built together as living stones.

Remember too, we are called to build a family, not merely bless a crowd.

"Community is not just another thing recovered by the charismatic movement. It is the very essence of Church and the very lifestyle of the Kingdom." Arthur Wallis

ISSUE	RAISING A FAMILY	or RENTING A CROWD
1. Basis of fellowship	Openness, knowledge of each other, friendship	Casual encounters, acquaintances, functions
2. Relationships	Birtherd & shaped by Holy Spirit, usually over a period of time in varied measures	Sociologically fostered and artificially fostered, lacking in depth & strength, little practical expression, although some "will take"
3. Interaction	To share life and serve one another more effectively	(Where it is) to avoid flagging of interest
4. Growth base	Dependent on relationships	Sensationalism, advertising
5. Accountability	Strong, for respect & consideration Individualism is rare	Only if convenient personally; no consideration for the Body; individualism & independent spirit are common
6. Commitment	Rooted in integrity (i.e. in deed, not word only) & loyalty Functional membership	Negotiable, can be bought by more sensational success images i.e. "barter commitment"; dependent on resolutions
7. Success	People moving from brokenness to wholeness, to Christ-like natures, essentially internal. No fear of failure	Statistics, programmes, externals; fear of failure restricts some who would otherwise be faithful to God
8. Focus of commitment	People & God's best for them People meet for people	Programmes; "the vision" People meet for programmes
9. Ministries	Raised up, expressive of life actually lived & at the relevant level	Skills-based, competitively released, operate by jungle law & the survival of the fittest
10. Ministers	All have ministries & all are respected Make space for each other	Only the high achievers have ministries & are elevated Each makes his own space
11. Focus	Accept & enjoy people	Use people & some are more useful than others & therefore more acceptable Services & activities, meetings
12. Leadership	Emergent, respected, related, non-threatened, servant, releasing control, functional, released & accepted uniquely & without comparison	Hasty, competitive, manipulative, coercive, grabbing control, positional, Caught up in popularity contests
13. Titles	All are equal Brothers & sisters	Status related, albeit functionally defined
14. Message	Come & be, give, change, then go & procreate	Come & receive, do, succeed then stay
15. Discipline	Exercised in love & submission primarily for the individual's good	Exercised from a distance in decrees & authority for the church's sake; to be run away from
16. Size	Varies but people always count; deep desire to lead others into the health of "family". People are sought because loved	All-important, numbers always count; deep desire to improve "success image". People are sought because needed
17. Purpose	Live in response to the Fatherhood of God to accomplish His Heart's desire Faithfulness is the underlying foundation	To create sensation, impact, man's aspirations & reputation Successfulness is underlying foundation
18. Pastoral care	Members care for one another; needs are declared & shared; everyone counts	Only front-runners receive attention VDPs (very draining/difficult people) are weeded out & set aside
19. Possessions	Loosely held, ready willingness to share	Sharing only in response to special appeals with the promise of personal profit
20. Price	Free but not cheap; all can afford it; it generates its own fuel! It'll cost you your life	Not all can pay; rich get richer, poor tend to leave in disillusionment; always needs outside fuel You give what you feel comfortable with

18 | *What does belonging mean?*

BODY LIFE

Some think Jesus said: I have come that you may have meetings, and have them more abundantly.

But, Jesus said: I have come that you might have life, and have it more abundantly... (John 10:10) and No longer do I call you slaves ... but I have called you friends. (John 15:15)

It's okay to have friends!

Cf. Jesus: 500-> 120-> 70-> 12-> 3-> John, the other disciple whom Jesus loved (John 20:2)

Some disturbing quotes:

"Too long the Church has just gone along with the world's way of not relating to one another. The Church has decided not to disturb the status quo for fear of offending people who want to keep their privacy and loneliness. But we have been called to reject that lifestyle - to move into Christ's new society." Robert Girard - Brethren, Hang Together p.133

"Our churches are filled with people who outwardly look contented and at peace but inwardly are crying out for someone to love them ... just as they are - confused, frustrated, often frightened, guilty, and often unable to communicate even within their own families. But the other people in the church look so happy and contented that one seldom has the courage to admit his own deep needs before such a self-sufficient group as the average church meeting appears to be." Keith Miller - The Taste of New Wine

"The Church is imprisoned and confused by its past, locked within outworn systems of thought and structure, inhibiting that elasticity of mind and freedom of action upon which its effective ministry in the modern world entirely depends. In the existing world there is too little room for the Spirit of God to move among the dwindling confines." (Cf. Prov 29:18) Joseph McCulloch - My Affair with the Church (The Sunday Times called McCulloch a "turbulent priest".)

"It seems as if the Church is serving a prison sentence and we need a Moses to cry 'let my people go'. Until we emerge from the stifling confines of our prison cells there is no hope of significant growth in our churches." Michael Harper

Bear in mind that Jesus commanded us to love one another. (John 13:34,35)

In other words, loving relationships are not optional, but essential!

Twelve important principles for body membership

1. Much is lost by ignorance. (1 Cor 12:1,2; Hos 4:6)
2. Personal relationship with Jesus as Lord is essential. (1 Cor 12:3)
3. Recognise your unity in diversity and diversity in unity. (1 Cor 12: 4-6;12,14,20)
4. Everyone has received something for the body. There are no superstar-do-it-all! (1 Cor 12:7-10)
5. You have what you have for others. (1 Cor 12:7b)
6. Respect the blowing of the wind. (1 Cor 12:11; John 3:8; 1Cor 12:13,18)
7. The yoke of individualism must be broken. (1 Cor 12:14,27)
8. All members are of equal value, though with different functions, and may experience especially the privilege of belonging. (1 Cor 12:15,16)
9. Be willing for limitation. Do not try to be and do everything yourself. Be prepared for what another has to give. (1 Cor 12:17-19; 28-30)
10. Weaker members are necessary. There should be no superiority claims. Believe in each other. (1 Cor 12:25,26; 13:31)
11. Love is the expression of unity - not doctrine, uniformity, etc. (1 Cor 12:25,26; 13:31)
12. Love is the meaning and the mission of the Church. We grow as we love. (1Cor 12:31)

The following points are also worth remembering:

- The people God has put us with are God's gifts of growth-tools for us. Cf. Bob Mumford: 'The worthwhileness of incompatibility'. Prov 27:17 - Iron sharpens iron, so one man sharpens another.
- Covenant love eliminates the option to abandon. Gal. 6:1 - ...restore the straying brother... 1 Pet. 4:8 - ...cover his sin... Prov 28:13 - ...uncover my own sin...
- Contrast this with the "Playboy Philosophy" described by Gerald Coates: "Get what you can from a fellowship and when you have drained it dry and it can give you no more, move on... If a Church gets too hot, drop it. If people dislike you, clear off. Never get too involved, never get hurt... Run your life the way you want it run and use your friends to satisfy your needs". (What on Earth is this Kingdom? p.117)

Six marks of community

1. Freedom - no legalism or manipulation (Gal 5:1)
2. Love - a safe place (Gal 5:13)
3. Openness to the Holy Spirit - constant renewal (Gal 5:16)
4. The cross - die to self (Gal 5:24)
5. Accountability - no independent spirit (Gal 6:1-2)
6. Generosity (Gal 6:6-10)

The covenant of creative love

The covenant of:

1. **affirmation** (unconditional love, agape love)
There is nothing you have done or will do that will make me stop loving you.
I may not agree with your actions, but I will love you as a person and do all I can to hold you up in God's affirming love.
2. **availability**
Anything I have - time, energy, insight, possessions - is at your disposal if you need it to the limit of my resources. I give these to you in a priority of covenant over other non-covenant demands.
As part of this availability, I pledge my time on a regular basis, whether in prayer or in an agreed-upon meeting time.
3. **prayer**
I covenant to pray for you in some regular fashion, believing that our caring Father wishes His children to pray for one another and ask Him for the blessings they need.

4. openness

I promise to strive to become a more open person, disclosing my feelings, my struggles, my joys and my hurts to you as well as I am able. The degree to which I do so implies that I cannot make it without you, that I trust you with my problems and my dreams, and that I need you. This is to affirm your worth to me as a person. In other words, I need you!

5. honesty

I will try to mirror back to you what I am hearing you say and feel. If this means risking pain for either of us, I will trust our relationship enough to take that risk, realising it is in speaking the truth in love that we grow up in every way into Christ who is the head. (Eph 4:15) I will try to express this honesty in a sensitive and controlled manner and to meter it according to what I perceive the circumstances to be.

6. sensitivity

Even as I desire to be known and understood by you, I covenant to be sensitive to you and to your needs to the best of my ability. I will try to hear you, see you, feel where you are and to draw you out of the pit of discouragement or withdrawal.

7. confidentiality

I will promise to keep whatever is shared within the confines of the group in order to provide the atmosphere of permission necessary for openness.

8. accountability

I consider that the gifts God has given me for the common good should be liberated for your benefit. If I should discover areas of my life that are under bondage, hung up, or truncated by my own misdoings or by the scars inflicted by others, I will seek God's liberating power through His Holy Spirit and through my covenant partners so that I might give to you more of myself. I am accountable to you to become what God has designed me to be in His loving creation.

Remember that our motto should be "friends first, functions second".

Also bear in mind another popular saying: "To have a friend is to be a friend".

Hindrances to friendship

1. Rejection (as in judgementalism, prejudice, generalisations) instead of acceptance (Rom 15:7)
2. Unforgiveness instead of unconditional forgiveness (Col 3:13).
Forgiveness is more than an event; it is an environment.
3. Indifference instead of compassion and care (1 Cor 12:25,26)
4. Selfishness instead of expendability (Phil 2:4)
5. Low self-esteem instead of Christ-centred confidence (2 Cor 3:4)

Thirty 'one anothers' in the New Testament

(expressions of loving relationships, i.e. family not cafeteria)

1. 1 Jn 1:7	Fellowship with one another	18. Eph 4:32	Forgive one another
2. Jn 13:34,35	Love one another	19. Eph 5:21	Submit to one another
3. Rom 12:5	...members of one another	20. Col 3:13	Bearing one another
4. Rom 12:10	...devoted to one another	21. 1 Thess 5:11	Encourage one another
5. Rom 12:10	Outdo one another in showing honour	22. 1 Thess 5:11	Build up one another
6. Rom 12:15	Rejoice with one another	23. Heb 10:24	Stir up one another
7. Rom 12:15	Weep with one another	24. 1 Pet 4:9	Be hospitable to one another
8. Rom 12:8	...same mind toward one another	25. 1 Pet 4:10	Minister gifts to one another
9. Rom 14:13	Do not judge one another	26. 1 Pet 5:5	...clothed with humility to one another
10. Rom 15:7	...accept one another	27. James 4:11	Do not speak evil against one another
11. Rom 15:14	Counsel one another	28. James 5:9	Do not grumble against one another
12. Rom 16:16	Greet one another	29. James 5:16	Confess faults to one another
13. 1 Cor 11:33	Wait for one another	30. James 5:16	Pray for one another
14. 1 Cor 12:25	Care for one another		
15. Gal 5:13	Serve one another		
16. Gal 6:2	Bear one another's burdens		
17. Eph 4:32	Be kind to one another		

8 Reasons why Fellowships level off or collapse:

- 1. No foundations**
- 2. No direction**, cf. Proverbs 29:18
- 3. Authority** - not based on relationships, cf New minister: 'Well, as the new man here, I want to say that I am bringing an end to democracy. From now on this fellowship will be run on the basis of a theocracy, and my name is Theo!' cf. Luke 10: 3 - 11
- 4. When those with responsibility cease to share their hearts**,
cf. Carpet mentality - makes for a bumpy carpet.
= The Church does not need a new carpet
= What eats us is more important than what we eat (Matthew 15:11)
- 5. Inflexible structures**
= The Holy Spirit is on a collision course with all forms of inflexible Christianity'.
George Bernard Shaw: 'The reasonable man adapts himself to the world. The unreasonable man persists in adapting the world to himself. Therefore all hope of progress rests with the unreasonable man!' cf. Rom. 12:2
- 6. Prolonged discouragement.**
= Ask 'What is God doing?' and start with that, rather than focusing on what He can't do.
cf. Hypochondriac's tombstone: 'I told you so!'
cf. Malcolm Muggeridge was being interviewed on TV Interviewer: 'I suppose we need more sincere people in leadership'
Muggeridge: 'My dear boy, we don't need any more sincere people in the world - Hitler was sincere! We need people who can laugh at themselves. Once you've lost the ability to laugh, you become insane. Look at all the world's dictators; very few of them have a sense of humour, and even fewer are able to laugh at themselves!'
- 7. Slave mentality.**
- 8. Failure to bring discipline.**
Somebody prayed. 'Lord, when we are wrong, make us willing to admit it and change. When we are right, make us easy to live with!'

19 | *What are the stages of community?*

RELATIONAL GROWTH

Church relationships, similar to marriages, generally pass through 4 stages on the road to maturity and fruitfulness. These stages can be repeated.

Stage 1: Infatuation

This is the stage of early encounters leading to the 'honeymoon'. Here only the 'perfections' of the partner(s) are seen. We are at this stage usually in danger of being more in love with the idea of being in love than we are about our beloved.

Stage 2: Conflict

This is when conflicts emerge and we start seeing the 'imperfections' of all things. Here iron can sharpen iron; superficiality, avoidance and flight are enemies of the growth that comes from working through difficulties and conflict.

Stage 3: Love

In this stage we learn to love each other in spite of what we know - warts and all! This is a sweet, sobering, deeply satisfying stage. Unconditional acceptance is exercised with knowledge.

Stage 4: Call

This is the time to lay hold of the purpose of your relationship, to share visions and hopes, and to make plans together. Maritally, this is a far better stage in which to produce children than the conflict stage, where the expectation may be that "another child will help us stick together". That is unsafe for the child and superficialises the marriage! As a Community, this is the stage when we can more responsibly embrace the greater purposes of God for and through us into His world.

20 | *What is our philosophy of ministry?*

DOING THE STUFF

One of the first things we wrestled with as a Church is talk versus walk. We want to “do the stuff” (John Wimber’s phrase) not just teach it, so we asked ourselves: Is the church a field or a force? Jerry Cook and Stanley Baldwin deal with this same question in their book *Love, Acceptance & Forgiveness*. In Matt 13:38 Jesus said: The field is the world (cf. Matt 13:24-30; 36-42).

The following table helps us to understand this better:

ISSUE	CHURCH AS A FIELD	CHURCH AS A FORCE
1. Emphasis	<ul style="list-style-type: none"> - Building - Visibility - PR roles are more highly valued than 1. other qualities. - Attractive programmes - Promotion - Organisation 	The Church is people who are equipped to serve and meet needs everywhere, in Jesus’ name
2. Goals	<ul style="list-style-type: none"> - Numbers attending - Size of budget - Scope of facilities - Success defined in terms of these things. 	Each member to come to wholeness, to be equipped and released for service
3. Ministry	<ul style="list-style-type: none"> - Get people into the building - Centred around a professional, positional identity. 	Get people out of the building <ul style="list-style-type: none"> - Functional, rather than positional - Spontaneous, not hierarchically organised
4. Motivation	<ul style="list-style-type: none"> - First programme to get the people in; now do so to keep them in! - Get people serving the Church - Tendency is for people to be exploited - Compete with family, school, social and other happenings 	<ul style="list-style-type: none"> - People do not come in for the programme but for the relationships - Not in competition with the world, but reaching out to the world
5. Result	<ul style="list-style-type: none"> - Pastors tend to have to become superstars or puppets (keeping everyone happy) - Church tends either to mediocrity (from second-generation compromises) or to subculturalisation (where the church becomes an island of irrelevance in a sea of despair) Cf. Matt 5:13 - You are the salt of the earth. 	Pastor is an equipper & runs all the risks involved therein

Therefore, the question is: Is this Church going to be - in the eyes of God and men - a force to be reckoned with or a farce to be ridiculed?

Some guiding statements

1 We need Jesus-styled leadership.

- Gentle servant authority
- No harshness from inner weakness
- No domination/control/manipulation
- The leadership must seek to be the men or women God wants and not the men or woman the Church wants
- The leaders must go ahead: "Follow me"

2 We need to be constantly hearing from God.

- Natural man can build a big Church that is not the product of the Spirit
- Today's revelation will be tomorrow's bondage, just as yesterday's revelation is today's bondage, i.e. manna does not keep
- The things that are vital are clear; the things that are not clear are not vital
- Works based on human resources are brittle and fragile
- Impatience breeds Ishmaels

3 We need a love relationship with God.

- God doesn't want to use us; He wants to love us and us to love Him

4 We need to be free from popular faddism.

- Beware of placing emphasis on secondary things - rather hear God and obey Him

5 We need to be Glory-bound.

- God is looking for men who have known rejection, suffering, pain and loneliness - to be able to touch His glory (2Cor 3:17-18)
- Many Spirit-filled people seek to avoid living the crucified life (2Cor 2:14-17)
- Satan doesn't mind how much God uses a man if in the end he robs God of the glory

Conclusion

We have a conviction that this generation will see what the prophets spoke of.
Acts 3: 21

21 | *In what actions are we involved?*

MINISTRIES

We do not keep records of all the action undertaken by our members in the name of the Lord. We do seek to be witnesses in all things. We do not draw a distinction between 'sacred' and secular work.

We do, however, encourage all members to participate in some specific service or ministry that would facilitate and evoke the gifts God has given us. Some do this individually while others have banded together to form 'small ministry teams' (SMTs) with a common sense of appointment or 'call'.

Members of this Community have embarked on various missions. These have included outreaches to other towns and countries and various other camps and campaigns. Increasingly the sense of God's call to mission has been heard and responded to. In 1999 we began a minimum 10-year commitment to supporting and facilitating Church planting in Malawi & Mozambique with teams and resources.

We are also giving ourselves in translocal Church planting and nurturing ministries. Team ministry trips are constantly being undertaken.

In July 1995, for example, a group of 76 of us went on a 3-week ministry/holiday trip to Zimbabwe, where we helped to nurture the Harare Vineyard Christian Fellowship.

Numerous courses and ministry opportunities are offered. For more up-to-date information on these, refer to our website www.fountainvineyard.co.za or consult our weekly news bulletin.

We also run a major four-day event called Easter Camp each year. This is a real highlight of our life together in the Lord.

'Streams' is a weekend getaway where people are helped to find their sense of call and appropriate ministry.

FINDING YOUR GRACE-BASED MINISTRY

2 Corinthians 6 v 1

- Now: Serving in Grace: Grace based ministry: How to find it?
- 2 Timothy 2 v 1 "Be strong in Grace..."

List of Gifts:

1 Cor 12 Manifestation
Eph 4 Ministry Gifts
Rom 12 Motivational Gifts

Demas Shakarian

1. Our journey to healing

(2 Cor 1 v 4)

- wounded healers!
- Luke 22 v 32 versus John 21
- In what ways has God moved you toward wholeness? List your milestone discoveries:

2. Revelation

(2 Tim 1 v11)

- What revelations or callings have you received?

3. Burden

(Exodus 3)

- Moses wriggle
- What burdens you?

4. Gift

(1 Cor 12 v 14f)

- What Gifts do you mostly exercise?
- What strengths do you have?

5. Situational Need

(1 Cor 9 v 22)

- What needs are you aware of in your present situation?

6. Prophetic

(2 Tim 1v6; 1 Tim 4 v 14)

- What prophetic words have you received?

7. Desire

(Ps 37 v 4; 1 Cor 12 v 31; 14 v 1; 13; 39)

- Eureka!
- What do you want to do?

8. People

(Matt 7 v 16-17; 20; 12 v 33)

- Eph 4 v 3-13: Ministries (v 11) are the means from v 3 to v 13!!
- We grow as we serve
- Heb 5 v 14
- The devil doesn't mind what we do as long as nothing changes

What do others see in you?

What sample fruit is budding in your life?

4 Areas

1. Home
2. Church
3. Market
4. Mission

22 | *How do we maintain balance?*

THREE JOURNEYS

We do recognise the need for three journeys to be nurtured in balance if we are not to 'burn out' or 'freak out'!

1. The inward journey

This has to do with the nurturing of our personal relationship with God. It encompasses worship, prayer, meditations, spiritual disciplines and personal Christian growth. It is about who I am and how my relationship and tasks interact with my personal identity and essential being.

2. The downward journey

This is the experience of continued exposure to the poor - to those who, in varieties of ways, are less fortunate. The intention is to learn humility, empathy and gratitude, not the exercise of paternalism. The focus in this journey is the anchoring of our spirituality in relevance and a love for the poor.

3. The outward journey

Here the focus is on calling, gifts and ministries. It is about what I do with who I am - how I release what God has done, both in and to me, toward others as He calls me. This outward journey adds life and direction to the journey inward, which in itself is the powerhouse for the outward journey. The danger is being so focused on outward doings that we may be inwardly bankrupt. When your outflow exceeds your inflow, then your upkeep will be your downfall!

23 | How do we view paid staff versus members?

EQUIPPING THE MEMBERS

In accordance with Eph 4:11-16 we value the role of every member in the church and seek to equip and release them to fulfill their calling. We are ALL called to ministry, to live 'on staff'.

We see that some should be released financially to give themselves more fully to their ministries. These are called 'paid staff'. They are not 'better' or more elitist than any others. They have needs and gifts, as does everyone else. We all "feed off Christ" (John 6).

The following two drawings depict this principle:

Unhealthy view:



Healthy view:



10 REASONS WHY PASTORS GET DEPRESSED

1. **Physiological** Neglect
2. Nature of the **work**.
 - Emotional overload
 - Never finished
 - Spiritual warfare
 - Pain of rejection (Transference).
3. Their **position** with the Church leads to loneliness
4. **Failure** to relax.
5. **Distorted ideas** about the ministry

6. No boundaries to the work.
7. Too narrow a focus.
8. Confusion of role identity with self-esteem.
9. Money tensions
10. Failure in Crucial Conversations.

3 HELPFUL STEPS TO SUSTAINING VICTORY

1. Celebrate your **humanity**.
2. Receive **permission to feel**.
3. Exercise the **gift of limitation**.

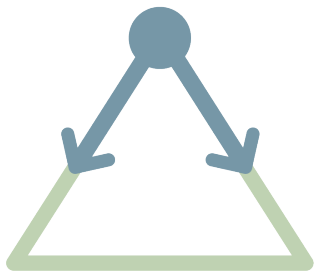
24 | Who are our leaders?

LEADERS AND LEADERSHIP STYLES

We operate with an emphasis on functional leadership as opposed to positional or status-orientated leadership. Those who function as leaders, are leaders. Thus the House Church leaders serve as pastors to those in their House Churches. We believe in the principle of the plurality of eldership. These senior leaders exercise oversight over FVCF (PE) as a whole.

Essentially, we reject the two common leadership styles.

LEADER

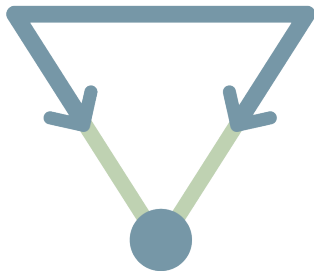


PEOPLE

1. The pyramid

This sets the leaders over the people and provokes parent-child authoritarianism. While some people like this style because it offers them security and a break from personal responsibility, it is hugely restrictive in bringing people to personal maturity. The leader here is often a cork in the bottle. Appearance and control are too much in focus. In any case, pyramids were designed by the Egyptians to bury their dead!

PEOPLE



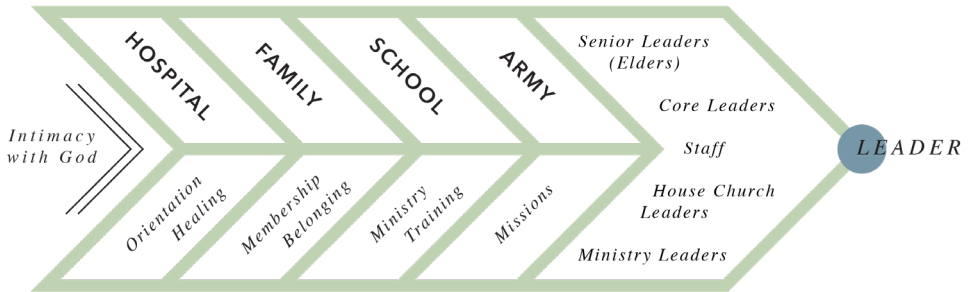
LEADER

2. The inverted pyramid

This sets the people over the leader as a form of democracy and robs the church of prophetic, visionary leadership. The leader gets his mandate to lead from the people, who can block him at any point. It does, however, highlight the servant role of the leader (but his boss is not the Lord!). This model leads toward leadership burnout!

3. The arrow

Our leadership style in the Vineyard is more like an arrowhead (while taking the good of the two previous styles with us). This arrow also expresses the primary images and stages of the church.



In this model the visionary leadership walks ahead, declaring the mission and direction, releasing people to follow as they will. There is no pressure, manipulation, control or hype. It is like catching a bus - the leader puts the number of the route of the bus upfront and people are free to travel this way or to catch another bus.

How do we view 'Wounded Leaders'?
Vulnerability, Recovery and Authenticity

David's story!!

4 Helps

- A. Acknowledge the Need. Selfawareness (1 John 1)
- B. Be re-fathered by God. (1 Corinthians 13, Psalm 23)
- C. Community. Meet with safe friends. (1 John 1)
- D. Do things differently.
Heroism.
- Daniel 11 v 32
- 3 John 2

25 | *How we lead*

LEADING AS FATHERS, NOT KINGS.

Fathers and Kings

- Pain of Fatherlessness
- Luke 12:32
- John 14:6; 6; 5:19;2:16
- Matthew 5:48
- 7 Reasons why God chose David: Psalm 78 v 70-72.

God wanted a man who:

1. Would serve Him (v 70)
2. Was active in his motivational gift (in 70)
3. Had a record of proven reliability and faithfulness (v 71)
4. Would let God establish him
5. Would care (v 71-2): 'tending', 'shepherd'.
6. Would be honest (integrity of heart) (v 72) i.e. possess what he professed.
7. Would lead (v 72) skilfully and responsibly.

Lord's Prayer (Matthew 6 v 9 - 13):

1. Father is the centre of the Kingdom.
2. Father's Name is the authority of the Kingdom.
3. Father's Character is the nature of the Kingdom.
4. Father's Will is the standard of the Kingdom.
5. The Culture of the Kingdom is the Father's
 - Will (Purpose)
 - Bread (Provision)
 - Deliverance (Protection)

ISSUES	FATHERHOOD	KINGSHIP
1. Number of participants?	Many	Only one
2. Priorities?	Benefit the children	Benefit himself
3. Purpose?	Help his son toward maturity	His own agenda and increasing his subjects' obedience
4. Longevity?	Accepts his strength and authority will fade - gives it to his son	Remains in authority as long as he can.
5. Desire?	All eyes on God	All eyes on himself
6. Hope?	Wants his sons to exceed him	Wants no-one to exceed him
7. Honour?	Gives Credit	Takes credit
8. Servanthood?	Willing to lay down his life	Wants people to lay down their lives for him.
9. Attitude?	Gives without expectation	Taxes the people for his own benefit
10. Generosity?	Teaches his children to give	Expects sacrificial gifts from his subjects
11. Control?	Wants his children to make decisions	Wants his subjects to remain slaves
12. Power?	Releases power to enlarge his son's sphere of influence	Consolidates power to control his kingdom
13. Ambition?	To be outgrown by his son	Constantly afraid of being outgrown
14. Focus?	Rules to train, empower	Rules to reign, dominate
15. Maturity?	His ministry is enlarged and improved when maturity comes to his children	He is threatened by others coming to full stature of maturity.
16. Influence?	His influence does not end when his authority does	His influence ends if the people escape the rule of his authority.
17. Empty nest?	He is thrilled when his children leave	He is threatened if people leave.
18. Relationships?	Authority comes from relationships	Authority comes from position
19. Multiplication	Can be fruitful and multiply	Cannot reproduce - can only be succeeded
20. Independence?	Raises up sons to stand in their own domain and authority	Can only share his dominion
21. Sonship?	Wants sons	Wants subjects
22. Inheritance?	Wants to share it with his children	Will only give it to his oldest son.
23. Discipline?	Disciplines redemptively	Punishes retributively
24. Example?	Demonstrates the father -lifestyle to his sons	Cannot demonstrate this example to his subjects.
25. Responsibility?	Shares this so as to increase the number of workers and the number of fathers i.e. increase of the ministry	Delegates only to expand his role and increase the size of his kingdom
26. Intention?	Decrease his authority with his son	Never decrease his authority

Hebrew 12:28-29 The Kingdom is unshakeable!

Martin Luther: 'The Kingdom is the Father and the Father's will.

The Church is the Mother and the birthing place of the Kingdom on the earth.'

26 | Who are our members?

MEMBERSHIP DEFINITION

We hold to a functional definition of membership, rather than a positional understanding. In other words, members are those people who actively participate in the life of the House Churches, the Congregation and the Celebrations. We recognise that people are at different levels of understanding and involvement and so we seek to avoid judging one another. As body we have a dynamic rather than static membership.

Members are those Christians who have either heard a call from God to be part of this local expression of His Body or who have simply been placed among us. We discourage people who have personality clashes and personal dislikes in other Congregations from simply joining us without settling the matter "back home" first. These conflicts are often God's way of maturing His people.

The following three levels of participation are defined:

LEVEL	DESCRIPTION	COMMITMENT	IMPLICATIONS
VISITORS	Casual, come and go	None, except a desire to know God and meet with His Body	An important group of people who need to be welcomed with warm friendship and receive ministry as the Lord leads and opportunity affords. No further shepherding accountability by FVCF leadership
FRIENDS	Frequent, though not total participation. A measure of availability but tempered by reservations	A measure of commitment to the FVCF exercises, but not with full accountability	They need to negotiate accountability with FVCF leadership. They exercise varying measures of relatedness and receive benefit according to seeds of commitment. These are people in transit
FAMILY	Members with full participation	Committed to accountable participation in FVCF exercises or "disciplines"	Here, commitment needs to be discussed with and expressed to FVCF leadership and declared from time to time. Participation in FVCF family matters in close-knit relationship. In this level of participation, we as members (family) are responsible for holding each other accountable (Heb 10:24)

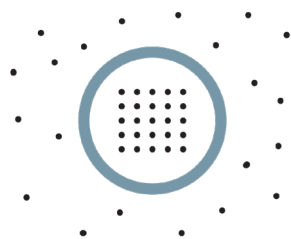
Connect events and vision and prayer evenings are run to help people get hold of God's vision for us, personally and corporately, and the values needed to achieve those visions.

Members are those Christians who express and live out commitment to one another and to the leadership of Fountain Vineyard Christian Fellowship. The essence of this expression of membership commitment is contained in the following statement:

I have been crucified with Christ and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and delivered Himself up for me. (Gal 2:20)

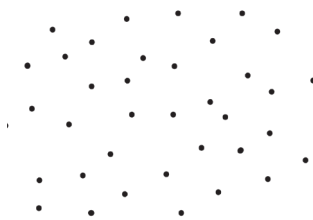
We recognise ourselves to be a community of God's redeemed people placed together by the Spirit into the Body of Christ. Therefore we commit ourselves to one another to live out together Jesus' new commandment of love for one another. We will seek to love one another as He has loved us. These links of love are unbreakably forged by Christ through His Spirit and at the price of His blood.

Diagrammatically, we can reflect the three common understandings or sets of membership as follows:



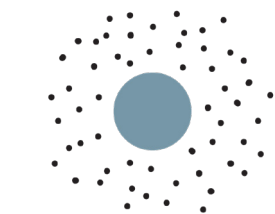
1. A bounded set

- A set of rules or expectations forms the boundary or dividing line between who is in and who is out.
- This is somewhat rigid, not allowing for people to journey honestly with questions, issues and applications.
- It relies very heavily on what people say. Stated position is the focus. This is often misleading and not reflective of body life membership.



2. A fuzzy set

- No boundaries exist and no centre draws people. Structure, leadership and commitment are totally downplayed.
- It is assumed that everyone will be personally and individually led by the Spirit. It is usually short-lived.
- It ignores the gifts and ministries the Spirit has given to the Church to facilitate good servant leadership and life-ministering structures.



3. The centred set

- The focus here is on Jesus Christ and the claims of His Kingdom on our lives, more than on the Church. Jesus preached and demonstrated the Kingdom of God and the Church was the result!
- People are in different places in regard to the claims of Christ. The issue is not their position but their direction. Thus they are free to explore and journey with integrity towards their calling and values.
- Spiritual disciplines and expressions of membership commitment are encouraged but not in a way that results in exclusivity.

27 | *What are the exercises of membership?*

DISCIPLINES

Our disciplines or training exercises help us to be and do what the Lord purposes for us. These are easily remembered as **FAITH GO**:

F **Father Intimacy**

I have a personal, present tense relationship with Jesus Christ through faith, and I commune with Him. I am responsive to the call for intercession.

A **Attendance**

I participate in gatherings of Vineyard House Churches, Congregation and Celebrations, as well as any special VCF event or ministry team gatherings. I will extend myself in developing and nurturing friendships with others in and around this Fellowship and express this at least weekly. I recognise that our unity is not based on agreement in doctrine or opinion but on the blood of Jesus and the work of the Holy Spirit. I will only leave this Body when Jesus, the Head of the Church, tells me to do so.

I **Integrity**

We exercise transparency, commitment and accountability. We seek to be real - no mask wearing. We practise commitment by letting our "Yes" be "Yes" and "No" be "No", with our word being as good as our deed. Under Jesus' Lordship we really want to "be there" for one another.

T **Tithes and Offerings**

I participate in the financial fellowship of this Church through tithes, offerings and the exercise of "community of property", i.e. by having my possessions available to others.

H **Healing**

I am committed to healing and maturity. I proclaim the Kingdom of God and the healing it brings. I am moving on in growing to maturity. I intend to grow up before I grow old.

G **Gifts and Ministries**

I am committed to the discovery, development and deployment of my gifts in ministries and missions. I am committed to being a functioning member of the Body. I really want to serve others with love through healthy, caring relationships. I submit to the leadership in this Church which means that I respect them, support them, and serve with them on the basis of righteousness, rather than on them always getting it right.

O **Outreach**

I am committed to reaching out to others.
This includes actively being engaged in discipleship.

When all is said and done, FVCF as an expression of the Body of Christ is a community of friends knitted into “family” by the Spirit of God.

These exercises are merely means to an end, or aids in equipping and training us for greater usefulness to the Lord and His Kingdom. They may change from time to time, just like rugby teams that need different types of training in preparation for their specific matches.

Thus, members are those who have a personal relationship with Jesus Christ and who seek to live out Christian friendship with others while submitting to the shepherding leadership of this Fellowship.

28 | How are we financed?

MONEY AND THE ADVENTURE OF GIVING

We believe in grace! God favours us unconditionally. We respond to His goodness and trustworthiness by giving 10% of all we receive (i.e. our tithes) to the Church. This money is budgeted by the finance team (and senior leaders) according to the vision and values of the church, as well as the leading of the Lord.

Our tithes are an expression of our unity and mission, soaked in gratitude. They help affirm our belonging to this 'storehouse'. We also take up offerings for specific missions or mercy needs at our Sunday meetings. We have regular financial report backs in our news bulletins. In short, we embrace the adventure of giving.

Groundbreakers

1. Martin Luther: "There are three conversions necessary: the conversion of the heart, mind and the purse!"
2. Dr Lee Salk (Professor of Psychology at the NY Hospital Cornell Medical Centre): "People jockey to find out what other people earn because in our society, money is a symbol of strength, influence and power."
3. Jerry Cooke: "What I am doing with my resources says infinitely more about my spiritual condition than does the fact that I have them!"
4. Gordon Cosby: "To give away money is to win a victory over the dark powers that oppress us."
5. Dave Pedersen: (i) "Beware of being possessed by what you possess, of being owned by what you own!"
(ii) "The desire to acquire must expire."
(iii) "For spiritual maturity, money must be dethroned."

The monkeys in the movie Beautiful People were caught by the decision: nuts or freedom!

Road signs to kingdom economics

1. **Choose your motto** (Luke 10:25-37) There are three main philosophies of life:
 - The "Robber Philosophy" which says "what's yours is mine, and I'm going to take it". The motto here is: **Me only.**
 - The "Religious Philosophy" which says "what's mine is mine and I'm going to keep it". The motto here is: **Me first.**
 - The "Christian/Neighbor Philosophy" which says "what's mine is yours and I'm going to share it." This motto is: **You also.**

2. Set your priorities

- Ministry needs (Gal 6:6)
- Church community needs (Gal 6:10; Acts 2,4)
- Wider needs (Gal 6:10)

3. Sow and reap (2Cor 9:6-15)

- Reaping correlates to what was sown. (2Cor 9:6; Gal 6:7-9) "The fruit is in the seed concealed. The seed is in the fruit revealed."
- Joy is the climate of God's pleasure for best sowing. It expresses personal faith and commitment. (2Cor 9:7)
- To give is to identify with God's all-sufficient grace. (2Cor 9:8-11)
- Our giving expresses our commitment to the vision and purpose of God's Kingdom. (2Cor 9:12-15; Prov 11:25; 14:31; 19:17)

4. Grace leads to giving

- It is what God does. (John 3:16) If we follow Him then that is what we do. (Matt 5:48; 2Cor 8:7 - grace of giving)
- 1Cor 16:1-2 - It happens:
 - **Regularly** - every week
 - **Personally** - each one
 - **By priority** - set aside
 - **Proportionally** - in keeping with his income
 - **Generously** (2Cor 8:1-2)
 - As an expression of **love and commitment** (2Cor 8:5)
 - From what **you have** (2Cor 8:12)
 - As it aims at **equality** (2Cor 8:13).

5. Questions about tithing

Isn't tithing legalistic?

- Tithing **belongs under grace**. It preceded the Law - Abraham tithed to Melchizedek. (Gen 14:18-20; Heb 7:1-2,8) It was Abraham's expression of gratitude in the culturally understood ways of his day.
- Jesus endorsed the tithe but released it in compassionate relationships. (Matt 23:23) 1Cor 9:10 - Surely he says this for us, doesn't he? Yes, this was written for us, because when the ploughman ploughs and the thresher threshes, they ought to do so in the hope of sharing in the harvest.
- The answer to legalism is **not licentiousness** but holiness. (Matt 5:17-30; Rom 6:14f) If the New Testament made scant reference to tithing, it was because the grace of giving more than encompassed it.
- Deut 14: 23 "When we tithe we show that we are putting God first in our lives" (The Message).

What does tithing 'say'?

Tithing is an act of gratitude. Jacob vowed to tithe in thanksgiving. (Gen 28:20-22)
When we have a spirit of thanksgiving we tend to hold things lightly.

Why tithe?

Tithing affirms God's ownership. Tithes belong to the Lord. We do not pay tithes; we return the tithes to God. (Lev 27:30-33)
Job 41:11 - Whatever is under the whole Heaven is Mine.
Ex 19:5-9 - All the earth is Mine.
Ps 24:1 - The earth is the Lord's and the fullness thereof.
Hag 2:8 - The silver is Mine and the gold is Mine.

John Wesley reportedly said: "If I die with more than 10 pounds to my name then call me a liar and a cheat!"

Remember that all we have is "company owned".

Just what is a tithe?

- It is 10% of your total profit. (Deut14:22; Mal 3:10)

God requires honesty. (Deut 26:13)

Cf. Ananias and Sapphira in Acts 5.

1% less than 10% is robbery!

If this seems pedantic or legalistic I recommend it simply be called a 'Grace Gift' or a customary expression of gratitude.

There are 4 varieties of tithes:

- Church staff to supportive ministries (cf. Levites to priests Num 18:26)
- To the Church staff (Num 18:21) - seasonal
- For celebration (Deut 14:22-24) - annual
- For the poor (including Church staff, strangers, fatherless and widows (Deut 14:28-29) - triennial.

The aim of tithing is adequate provision for Church staff and needy persons. The annual and triennial tithes may simply represent a different collection date for the seasonal tithe.

What are tithes for?

- Tithes are for the support of the Church staff i.e. Levites. (Num 18:21-24; Deut 14:27; 1Cor 9:7-12; 1Tim 5:17-18)
We tithe to the Lord and He gives to the "Levites".
Num 18:21 - I, (the Lord) give to the Levites all the tithes...
Lev 27:30 - A tithe ... belongs to the Lord; it is holy to the Lord.
Church staff are to tithe to related and supportive ministries. (Num 18:25-32)
- Deut 26:12-15 - Tithes are for the support of the alien, the fatherless and the widow.
- Tithes are to be used to celebrate God's favour.
Deut 14:23 - Eat the tithe ... so that you may learn to revere the Lord your God always.
Projects, buildings etc. are to be funded by offerings. (Ex 35:21,29; 36:5-7; 1 Chron 29:1-9).
Three other laws supplemented the tithing support:
 - Gleaning (Lev 19:9-10; 23:22; Deut 24:19-20)
 - Interest-free loans (Deut 23:19)
 - Jubilee (Lev 25; Deut 15)

How are tithes collected?

Tithes are for the "storehouse", the place of worship, nurture and equipping, in our case, this is the local church. i.e. the local Church. (Mal 3:10; Deut 12:5-19; 14:23-25)

Deut 14:23 - ...at the place He will choose as a dwelling for His Name...

Deut 14:25 - ...and go to the place the Lord your God will choose.

Deut 12:5-6 - To that place you must go. There bring...your tithes and special gifts...

Deut 12:8 - You are not to do as we do here today everyone as he sees fit...

Tithes are to be collected through the Church staff.

Neh 10:37 - ...for it is the Levites who collect the tithes in all the towns where we work...

Neh 10:39 - We will not neglect the house of our God.

What happens when we tithe?

We obey God's Word and show our gratitude.

We will no longer be under a curse! (Mal 3:9)

- Mal 3:10 - The rewarding of our faith
- Mal 3:11 - The rebuking of our foes
- Mal 3:12 - The renewing of our fruitfulness
- We understand curse as consequential as in sowing and reaping (Galatians 6 v 6-8). The practical expression of Grace Giving and Gratitude positions us more readily for faith, protection and fruitfulness.

What if I can't afford to tithe?

Prioritise it anyway - take it off the top as first fruits. (Neh 10:37) Say Thank You!!!

Deut 14:23 - ...firstborn of your herds and flocks...

2Cor 9:8,10 - And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. Now He who supplies seed to the sower and bread for food will enlarge the harvest of your righteousness.

Prov 3:9-10 - Honor the Lord with your wealth, with the firstfruits of your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.

6. Spiritual growth and money management

Advancement comes from

- the natural to the spiritual (Luke 16: 9-13; Prov 14:31)
- the little to the much (Luke 16:10; Prov 13:11)
- stewardship to ownership (Luke 16:12; 1Pet 4:10)
- slavery to sonship (Luke 16:13)

7. Pursue simplicity

Three inner attitudes help this to happen:

- Receive what we have as a gift from God.
- Know that ultimately it is God's business, not ours, to care for what we have.
- Make our goods available to others.

Indicators leading to simplicity

- Consider usefulness above status.
- Strive for non-addictive living.
- Giving away encourages freedom.
- Be suspicious of advertising propaganda.
- Avoid any "buy now, pay later" schemes.
- Speak plainly.
- Live with balance.
- Beware of impulsive buying.
- Quality above quantity.
- Being is more important than having.
- Practise intentional budgeting.
- Learn contentment. (Phil 4:10-23)

8. Break debt

Debt brings horror!

- It debilitates. (Neh 5:1-6)
- It puts us at the tail, not the head. (Deut 28:13,44)
- It brings slavery. (Lev 25:39,47)
- It traps. (Prov 6:1-5)
- Rom 13:6-8

We aim at every member being debt free in 2 to 3 years. How?

By helping with:

- Values-based intentional budgeting (Closed Circle Budget)
- Cash-based bookkeeping
- Debt-reduction plan.

The ABC of the Jubilee

Isn't this some Old Testament irrelevance?

No, see 2 Tim 3:16-17.

Isaiah 61:1-4 describes the Jubilee as the year of God's favour/grace.

The Jubilee is an idea whose time has come!

What is the Jubilee Principle?

- It was introduced on the 10th of the 7th month. (Lev 25:8)
This was the Day of Atonement. Similarly, our salvation through Jesus, the Lamb of God who takes away the sin of the world, begins our Jubilee.
- It was announced by a trumpet. (Lev 25:9)
It is a call to celebrative praise. (Cf. John 4:23-24)
- It was a call to holiness and freedom.
It means we are to respect God's image in our fellowmen.
Lev 25:17 - Do not take advantage of each other but fear your God.
It teaches us to spell "holiness" as "FREEDOM".
Gal 5:1,1 - It is for freedom that Christ Jesus has set us free...You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather serve one another in love.
- It was to be the basis for fixing prices. (Lev 25:15-16; 25-28).
It tells us that grace, not profit, is the true basis of Kingdom economics.

It provided **4 kinds of Rest**

(i) It provided **rest for the soil**.

(ii) **rest from debt**

(iii) **rest from slavery**.

(iv) **rest from loss of land ownership**.

It releases us to claimin Eden, to regain Paradise!!

Respect and rule the ecology with **appreciation not exploitation**.

- (i) It provided rest for the soil. (Lev 25:2-7)

Respect and rule the ecology with appreciation not exploitation.

(ii) It provided rest from debt. (Deut 15:1-6, 9-10)

Disclosing debts and releasing resources helps express the Jubilee of our salvation.

(iii) It provided rest from slavery. (Deut 15:12-18)

It frees us from all bondage and addictions.

The above three points were also Sabbatical Year principles.

(iv) It provided rest from loss of land ownership. (Lev 25:10,23)

It releases us to claim all God's inheritance for us - to get back what the devil stole in Eden.

It reminds us that God is the owner; we are caretakers.

What was its purpose?

- To encourage respect for God's creation i.e. **rest for the land** (Lev 25:11-12; 18-22)
- To maintain **equality** among the people of the land (Lev 25:23-28; 47-55)
- To **prevent oppression** (Lev 25:38-43, 46) and encourage care for the poor
- To **prevent** the pursuit of unqualified **self-interest** (Lev 25:35-38)
- To **test the people's** continuous obedience to God - as stewards of what really belongs to Him i.e. to correct the false sense of ownership which is fostered by the **lifestyle of acquisition** (Lev 25:23). It is easier to bless a grateful child!!
- To be a means towards a blessing (Lev 26:1-13)

It was for the celebration of freedom and joy; sharing in love and faith.

How is it fulfilled in Jesus and His New Covenant?

- Jesus inaugurated the Year of Grace. (Luke 4:18; Isa 61:1-4)
John 1:17 - Grace and truth came by Jesus Christ.
- Jesus' death rent the veil and opened the way.
John 1:29 - John the Baptist said: Behold the Lamb of God who takes away the sin of the world.
Jesus is our atonement.
- Jesus' lifestyle was in the Spirit of Jubilee. For example,
 - He fed the multitude.
 - He freed the demoniac Gadarene.
 - He freed the woman bent double with a spirit of infirmity.
 - He gave dignity and forgiveness to Zaccheus.
 - He gave dignity and forgiveness to an adulteress.
 - He lived a life of celebration e.g. the wedding at Cana.
 - He loved evidence of generosity e.g. the widow in Mark 4.
 - He was utterly obedient to the Father (John 5:19; 17:4 and Gethsemane).
 - He birthed a people of love (John 13:34-35; 17:26)
 - He did not pursue self-interest, cf. Calvary.
- The early church lived it. (Acts 2:41-47; 4:32-34)
- Paul saw it.
2Cor 8:14 - equality
Rom 8:19-24 - creation longs for its fulfilment
Phil 2:3-4 - no self-interests
- John saw it.
John 8:32,36
1 John 1:9 - forgiveness
John 3:16-17 - practical sharing
- Heb 4 - promises rest for the people of God.

10. Guidelines for Church finances

1. Jesus said: Where your treasure is there will your heart be also.
We show what we value by what we do financially. If we join a church our money should do so too.
2. As the leader is or does the people will probably be or do too. When we tithe/give we show that we trust God. Don't appoint leaders (House Church leaders or pastors) who do not tithe/give to the local church. Lorraine Mitchell preached a message a few years ago and the title says it all: 'Show me the money'.
3. (a) Regional AVC funds help us show commitment to the movement. Pastors giving a portion of their personal tithe to the regional AVC and a portion to the local church show commitment at both levels and this nurtures community.
(b) Regional AVC funds enable us to support pastors beyond the local Church. It also helps us model these things to our members.
4. This is what the channel of finances looks like:-
 - (a) Individual members tithe to the local church
 - This expressed (i) Gratitude: We tithe from what we have received.
 - (ii) Commitment: 'Where your treasure is there your heart will be also;
 - (b) Local Churches contribute 5- 10% (as agreed to in that country) of their 'tithe' income to the AVC in that country.
 - (c) National AVC's use these funds to support the growth of the movement, including a 2% contribution to Vineyard International Executives (VIE).

5. Releasing AVC's
 - (a) The intention is that every AVC will embrace the 'Three Self's':
 1. Self-sustaining - Domestic needs of pastors to be met in the local Church in the indigenous economy.
Foreign support can be given for projects and ministry costs.
 2. Self-governing - Leadership Teams with APC's (Area Pastoral Co-ordinator)
RO's (Regional Overseers) and
ND's (National Director)
 3. Self-propagating - Recruiting
Training
Commissioning
 - (b) The full, considered support of at least two 'released ND's should be established before an AVC can be 'Released' as a recognized AVC.
6. Incarnational Church Planting means that the pastor lives as and among the people he/she leads. His/Her income package must be the aggregate of the incomes of the members in the community, at his/her stage of life and appropriate level of responsibility. In this way leaders can role model how to live the Gospel for the people they lead.
7. Personal comments
 - a. Groups or Church plants which do not tithe/contribute to the movement compromise their sense and expression of community.
 - b. Setting a budget is visionary practical faith.
 - c. Church plants do well to work with top-up budget arrangements. This encourages a sense of team, transparency and trust.
 - d. Practical financial stewardship helps us keep free of dualistic gnostic ways. It encourages healthy spirituality.

29 | *Should Christians tithe?*

A Conversation on Grace!

I have so often been asked whether it is resorting to legalism to encourage or advocate for tithing in the light of the gospel of grace.

I want to answer this as a categorical statement that tithing does not save us anymore than other entitlement inducing practices could save us. It is, nevertheless, a very positive practice, provided that it is correctly understood and positively motivated by the gospel of Jesus. To support this and help towards clarity I would like to raise the following points:

1. Malachi 3 references a **curse for neglecting tithing**.

We know from Galatians 3 that Jesus has broken curses off our lives, so the curse needs to be understood as a consequence of sowing and reaping which is still a practice which is relevant in the New Testament. In Galatians 6:6-8, we reap what we sow.

The Gospel of Grace teaches us to say No to ungodliness, to sow differently and reap accordingly. This is how Jesus breaks the curse for us. (Titus 2:12).

2. Everything about our lives as grace-based people should be **motivated by heartfelt gratitude**.

So, tithing in a context of grace is an expression of thanks, as such, it responds to the goodness of God and is not a down payment to purchase His favour. In all things we are called to give thanks.

It is a tangible choice of values empowered by appreciation! This is a curse breaking lifestyle.

3. Gratitude and appreciation are a far more **authentic expression of affection** than obligation.

As for example, in a marriage, if fidelity is maintained because of legal obligation that is far less inspiring than romance and appreciation in a mutually respectful relationship.

4. It is often referenced that **Abraham tithed before the law was given**. (Genesis 14:20).

This was admittedly making use of the somewhat pagan religious or cultural practice of his day when he brought a tithe to the high priest of his day, Melchizedek. He was not asked to do this but complied in the culturally expected way. This was not an obligation and nor is there any evidence of him teaching or repeating it further. He did however use the tithe to say thank you for victory over the kings who opposed him when he rescued Lot with his band of 318 men.

I see tithing today in the church as a Christian culturally expected way of giving. It follows a pattern of giving and gratitude/thanksgiving in the Old Testament, and as such I understand it. It is a teaching that works well to "bring food into the storehouse" which is totally needed and important.

Objector: For people who are needing a specific guideline for giving I'm sure its good as an option. But the 10%..(1% less is robbing God and inviting a curse) is pure legalism to me. I can't understand it in any other way.

I really feel that if it was such a big issue (robbing God and being cursed are pretty big issues!) in the early church, the New Testament would be full of teaching about it, particularly to the Gentile believers; who were not even expected to be circumcised because all believers had died to the law in Christ.

Paul also never mentioned tithing the money gifts he received from the churches for his support. (as far as I'm aware without researching it!) It would have been an ideal teaching opportunity as he encouraged believers to copy him, as an example in everything.

Response: Nevertheless the economics of New Testament teaching leaned into inspired gratitude based giving which way exceeded all joy robbing legalism.

5. Just to note, the word **'tithe' means one tenth** or 10%. That was understood as a customary expression of gratitude.

Objector: Yes, but it was also built into their law.

And it isn't a customary expression of gratitude in our society today. So many wealthy people give huge gifts, so much more than that. And the people who struggle financially and give less, also out of gratitude and with cheerful thanksgiving need to feel that their free will offerings are well accepted and not "less than"...or inviting bad sowing and reaping consequences.

Response: Nevertheless, the Gospel inspires a radical lean toward cheerful generosity!

6. It is often pointed out that there is scant teaching on tithing in the ministry of Jesus or the New Testament. In a particular reference in Mathew 23:23, Jesus affirms the practice of tithing but adds to it a purified motivation and more authentic Spirituality. He does a similar thing in Mathew 5 where he talks about adultery and murder and lifts it beyond focus on behaviour to **heart attitude and motivation**. The point we are making here is that grace surpasses the law.

Objector: Amen.

Jesus would surely have affirmed tithing as he would have affirmed all the practices of the law, being a Jewish man under the old covenant - as were his hearers. The new covenant in His blood is a totally new Way, which he taught in the sermon on the mount.

Response: Jesus did not come to abolish the law and the prophets but to fulfil and supersede.

7. As such **we are not obliged to tithe but grace will lead us to generous gratitude as is evidenced on the day of Pentecost where they shared all things**.

Objector: I agree fully - but why does the Vineyard manual on finances, give such a different picture? (particularly the paragraphs I referenced before) It comes across as so legalistic, to the point of being threatening. I find it quite out of relationship with the gospel.

Response: Apologies!! We sincerely want it understood that we are not dressing up legalism in the disguise of Grace but reaching for incarnational healthy spirituality.

8. With reference to the definition of tithe, as I mentioned, it means 10%. **It in no way limits us or restricts us to purely material tithing**. We are reminded in 2 Corinthians 8 and 9 how God loves a cheerful giver.

Objector: Yes, indeed.

I find those whole chapters to be a pattern and encouragement to me in the matter of giving. Particularly 8: 2,3,7,and 11-15
and 9: 6-15

Response: Be encouraged!!! You are a tangible expression of a holistic giver!!!

9. It is an observation that so **often those who object to tithing, are not objecting because they want to give more than 10% but less**. This I see as a matter between them and God.

Objector: I'm sure that's true, But for many Christians the reasons are:

- no teaching in the new testament about tithing or giving a set amount.
- the way tithing is often taught and represented (often linked to a prosperity gospel even though this is denied) And the boasting that often accompanies this, with a display of affluence as if to prove a point.
-And probably the biggest factor is the teaching of robbing God and being under Gods curse... which irrespective of how much one is giving (even tithing) is surely offensive to our Christian understanding of the good news of the gospel in Christ, and his finished work on the cross.

Response : If the case of Ananias and Sapphira in Acts 5 tells us anything it does call us to honesty and not superficial pretense. It was their dishonesty that resulted in their demise.

10. **Hebrews 7 is a chapter that elevates the priestly role of Jesus in every way.** It was written to encourage Jewish believers to see the **superiority of the gospel of Jesus** over the rigors or law. So yet again grace trumps law.

Objector: Amen

11. **"Won't I be blessed by tithing?"** - It is not the tithe that brings the blessing but the faith and gratitude when it is given for the right reason that attracts blessing. Remember that we already said **tithing says thanks, not please**, but tithing is nevertheless an expression of faith in that we believe that God has helped us to attain this or that outcome and "without faith it is impossible to please God" (Hebrew 11: 6).

God is pleased with every expression of faith that is anchored in the reliability of his love and as the Supreme Parent, seems to want to increase favour to such persons. **Blessings are not for sale but we can attract them.**

Objector: I really agree, but believe that any faith-filled expression of giving whether it's 10% or less, will attract the blessing of God.

Giving any amount to God when other needs in your finances are not covered, requires much faith. I would say more so than a tithe that can easily be afforded with money to spare.

I listened to an instagram short post on managing your finances by a well known preacher from a very grace based church which advocates tithing. He said give your tithe first, and then put another 10% aside as savings...that would be nice!

Response: Yes it really is an opportunity and call to live from the heart. We will often easily be tempted to rationalize or own mediocrity!

12. **"If I don't tithe will I not be protected?"** - I would strongly urge that we are not to live motivated by fear.

Our intimacy with God as a faithful father and provider, flavoured as it is by hearts of appreciation, such as expressed by tithing keeps us under the shadow of His wing. We do remember that rebellious people live in a sun scorched land (Psalm 68:6) It is not that God scorches our land, but yet again, it is a matter of sowing and reaping.

Objector: We are never to give out of fear. I would say such as faith-filled giving...and our intimacy based on our sonship

"Those who are led by the spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received a Spirit of sonship. And by him we cry Abba, Father." Rom 8 :14,15

We are children and Heirs - definitely under the shadow of his wing, and seated with Him in heavenly places.

And Rom 8:1,2 Therefore there is now no condemnation for those who are in Christ Jesus because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

Response: In the case of Jacob in Genesis 28:22, he vowed to engage with gratitude tithing in

exchange for the expectation that life will be more blessed. Remember here also that this too was before the law.

Objector: Yes, it just feels that the motivation was a bit off?!

Response: We all need to guard our hearts! Jacob was a wrestler with God and found favour in his grappling!

13. The many tithes referenced in the Old Testament were not intended to be particularly observed and practiced but to serve as signposts pointing to God's encouragement for the place of **celebrative gratitude** amongst His people.

Objector : I don't understand this - I thought the whole matter of tithing was understood to be part of the law, and with very specific instructions?

Response : Jesus warned the Pharisees not to do their good deeds to be seen of men. Such deeds would be inclusive of boasting that they tithe in every advised way. The toxin of this is the reference to be seen by men, to be accoladed by the praise of man. There is no place for the Christian to be motivated in the matter of tithing to please fellow man.

Objector : Absolutely, but not the impression often received.

Response : Healthy non-toxic tithing is done (and all giving should be done) :

- As an expression of **relationship** with God your father
- Expressing **faith** in His reliability to provide
- Supremely motivated by **gratitude** and of course as Malachi 3 says, there would then be food in the house or as Acts 2 says, after Pentecost, there would **not be a needy one amongst us**. I would urge caution about a reactive dismantling of healthy motivation for tithing out of a fear-based materialism or gnostic anti-materialism.

Objector : Agreed

14. **The answer to legalism is not antinomianism or licentiousness.** Galatians 5 urges us to use our freedom not to indulge the sinful nature in materialism, fear or legalistic obligation but in love to serve the purposes of God.

Objector: Had to look this up, but yes, totally agree. Thank you for the freedom we feel in sharing this with all of you...which comes from the safe space of our relationships.

Response: You are welcome! We are encouraged not to judge one another but to serve one another in love . This includes not letting my liberty bring bondage to another.(Gal 5, Rom 14).

30 | *How does one join Fountain Vineyard Christian Fellowship?*

ENTRANCE

To join this Church, you need to be committed to knowing Jesus as a living reality in your life, and participating in the life of this Church.

The way to do this will usually be through attending House Church & Congregational meetings and by walking in openness and friendship with others, thus seeking to be knitted into this expression of Christ's Body. Just as the members of a physical body need to function properly or become lame, so also must members of the Body of Christ function by involvement and sharing or lose their life. Our membership is thus life-based.

In summary, to become a member you need to:

1. **Get involved with the life of the Body.** **How?**

- **Attitude:** Be open
- **Attend:** e.g. House Church, Worship and the Word, Newcomers' Meals, Guess-who's-coming-to-lunch?, Streams, Connect events, etc.
- **Tithe:** Express your commitment financially.
- **Gifts:** Start participating in a small ministry team (SMT).

2. **Express your commitment** to the Fellowship at one of the opportunities given on Sunday mornings or evenings from time to time.

In the final analysis, only God knows who are truly members of His Church. We refuse to enter into any competition with other churches for greater numbers of members. We remain committed to serving the Kingdom of God, not the empires of men.

3. **The pathway into Fountain Vineyard** is most commonly as follows:

(i) **Welcoming:**

You are welcomed as a visitor

- Perhaps after filling in a slip, there is some introductory follow up
- You receive a 'visitors pack' and some courtesy coffee!!

(ii) **Informing:**

You attend a Connect Event

- usually involving a meal and information sharing with time for Questions and Answers.
- You indicate your desire to explore membership

(iii) **Clarifying:**

You are invited to a personal interview by one of the elders.

- You are able to begin to become known, share as much of your own story as you can, and engage in a personal interface with leadership over your sense of call to Fountain.

(iv) **Committing:**

- You are invited to be introduced to the Church and publicly acknowledge your commitment to the sense of calling to Fountain.

- You say Yes to the Exercises of Membership

- You are received and celebrated prayerfully. This usually happens on a 'Commitment Sunday.'

31 | *How does one leave Fountain Vineyard Christian Fellowship?*

EXIT

Negatively, one may leave by simply ceasing to participate and by withdrawing from the Fellowship. We will continue to care for you until you ask us not to do so. Positively, one may leave by hearing a call from God to function in another Church and by seeking confirmation for this through your House Church and the leadership of Fountain Vineyard Christian Fellowship.

We believe that the composition of the Church is by God's arrangement. If he leads us to "plant out" any of our members into another congregation or into a pioneering place, we are committed to doing so.

We do not hold the members - God does.

32 | Why do we worship as we do?

PASSION FOR WORSHIP

Why do we worship God?

Matt 4:10b - Worship the Lord your God, and serve Him only.
Ps 95:6 - Come, let us bow down in worship, let us kneel before the Lord our Maker.
Rev 15:4 - All the nations will come and worship before You.

Why do we lift our hands?

Ps 63:4 - I will praise you as long as I live, and in Your Name I will lift up my hands.
Ps 134:2 - Lift up your hands in the sanctuary and praise the Lord.
1Tim2:8 - I want men everywhere to lift up holy hands in prayer, without anger or disputing.

How shall we worship God?

John 4:23,24 - Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks, God is spirit and His worshippers must worship in spirit and in truth.
Phil 3:3 - For it is we who are the circumcision, we who worship by the Spirit of God, who glorify in Christ Jesus and who put no confidence in the flesh.
Ps 96:9 - Worship the Lord in the splendour of His holiness.

Why do we dance before the Lord?

Ps 149:1-3 - Praise the Lord! Sing to the Lord a new song, His praise in the assembly of the saints. Let Israel rejoice in their Maker, let the people of Zion be glad in their King. Let them praise His name with dancing and make music to Him with tambourine and harp.
Why do we clap our hands?
Ps 47:1 - Clap your hands, all you nations; shout to God with cries of joy.

Why do we have audible praise unto God?

Ps 149:1 - Praise the Lord, O my soul; all my inmost being, praise His Holy name.
Heb 13:15 - Through Jesus, therefore let us continually offer to God a sacrifice of praise - the fruit of lips that confess His name.
Rev 19:1-6 - After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and glory and power belong to our God".
Then I heard what sounded like a great multitude like the roar of rushing waters and like loud peals of thunder shouting "Hallelujah! For the Lord God Almighty reigns".

Why does the whole Church pray at once for specific needs?

Acts 4:24-31 - When they heard this, they raised their voices together to God, 'Sovereign Lord' they said, 'You made the heaven and the earth and the sea and everything in them.' After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.
Acts 12:12 - When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.

Why are musical instruments a part of the worship service?

Ps 150:3-5 - Praise Him with the sounding of the trumpet, praise Him with the harp and lyre, praise Him with the tambourine and dancing, praise Him with the strings and flute, praise Him with the clash of cymbals, praise Him with resounding cymbals.
Rev 14:2 - And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Why do we pray for one another?

James 5:16 - 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.
Acts 12:5 - So Peter was kept in prison, but the church was earnestly praying for him.

Why do we stand to sing?

2Chr 20:19 - Then some Levites stood up and praised the Lord, the God of Israel, with a very loud voice.
Rev 7:9-10 - After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'

Why do we sing in tongues and in English?

1Cor 14:14-15 - For if I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.

Why do we prophesy?

1Cor 14:3 - But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.
1Cor 14:1 - Follow the way of love and eagerly desire spiritual gifts especially the gift of prophecy.

Five Gifts of True Worship: Isaiah 6 v 1-8, John 4 v 23

- Presence (v 1) 'Saw the Lord - (Psalm 22 v3, 16 v 11)
- Truth (v 5) 'Woe is me' (Psalm 51 v 6)
- Grace (v 7) 'Your guilt is taken away'
- Word (v 8) 'I heard the voice of the Lord'
- Purpose and Calling (v 8) 'Here am I, Lord. Send me.'

33 | *How is discipleship encouraged?*

MENTORING

Jesus called us to be and to make disciples or followers of “the way”. (Matt 28:19) Paul said: Be imitators of me as I am of Christ. (1 Cor 11:1) He also told Timothy to impart to faithful men who can impart to others.

This is called mentoring.

Some practical points for effective mentoring:

- The focus is on Jesus and our becoming all we can be in Him.
- You can be mentored about character or skills for a ministry.
- You can be mentored by different people in different areas of your life at the same time and for different stages.
- You can request someone to mentor you.
- You can offer to mentor someone.
- In mentoring, often more is “caught than taught”. This transference happens “by osmosis” (through the skin, as it were) as life experiences are shared and reflected on.

You will not mentor someone effectively without loving them. People do not care how much you know until they know how much you care.

34 | *Why is there laughter in Fountain Vineyard?*

JOY AND LAUGHTER

1. We take joy seriously!
2. It comes from God (Ps 16:11)
3. Joy makes us strong (Neh 8:10)
4. Being close to God fills us with joy which helps us get through the tough times in life.
 - (a) laugh at the days to come (Pr 31:25)
 - (b) Sarah laughed at the strange prophecy of her old age pregnancy (Gen 18:13-15)
 - (c) God got the last laugh as Abraham and Sarah named their son Isaac ('Laughter') (Gen 21:1-6)
5. There are times for laughter. (Eccl 3:4) Spontaneity helps us be present to God.
6. Sometimes the best thing to do is to laugh through our tears (Pr 14:13)
7. Even the prophets and Jesus used irony and sarcasm to convict people of sin (Isaiah 44:12-20, Matthew 19:24, 23:24).
8. God laughs at the wicked who disobey Him to their own hurt (Ps 2:4, 3:13, 59:8)

35 | *Why are we an all-age church?*

MULTI-GENERATIONAL

Mal 4: 5-6

1. From O.T. times children were included in the gatherings of God's people (Josh 8:35, 2 Chr 20:13, 31:16, Ezra 8:21, Neh 8:2, 12:43).
2. OT children too were commanded to worship God (Ps 8:2, 148:12)
3. Jesus worshipped as a child at the temple and learned with the adult men (Lk 2:46).
4. Children worshipped Jesus (Mt 21:15-16)
5. Children were welcomed into Jesus' presence even though some adults felt they were a distraction to be kept away (Mt 19:13-15)
6. Jesus said we have lots to learn from children (Mt 18:1-6)
7. Scripture is full of encouragement for all age fellowship and discipleship (e.g. 1 Tim 5, 1 Jn 2:12-14, Phil 4:9)

36 | *How do we raise elders?*

ELDERSHIP

1. The Holy Spirit ultimately selects elders in the local Church (Acts 20:28)
2. Elders should not serve because of external compulsion (1 Peter 5:2)
3. Elders should have an internal compulsion given to them by God.
(1 Tim 3:1, 1 Peter 5:2)
4. Practically: A prospective elder should
 - (i) desire the role.
 - (ii) Be a faithful member.
 - (iii) Speak to present elders
 - (iv) Allow the elders to assess readiness unanimously.
 - (v) Submit to a slow process of testing (1 Tim 3:10, 5:22) Then
 - (vi) If all elders agree the person is brought before the Church and for concerns or affirmations to be heard.
 - (vii) The person is commissioned publicly and prayerfully.
5. Eldership is functional.
6. Eldership is renewed annually.
7. Women in Leadership: Leadership is a matter of gifting more than gender. We are therefore affirming of the gift regardless of gender. Women can lead too! Derek Morphew's book *Different but Equal* is a fuller explanation as to why we do not hold the view that leadership is exclusively male.

37 | *Are the pastors in Fountain Vineyard ordained?*

ORDINATION

1. The N.T. does not record ordination to priesthood as a Biblical concept. It is not necessarily bad but it is also not necessary. It may be a perpetuation of Levitical priesthood - but now we are all believer priests! (1 Peter 2:5, 9)
2. In the N.T. elders laid hands on new leaders and commissioned them into Church leadership. (1 Tim 4:14, 5:22)
We do this publicly and prayerfully.
3. We accept that such commissioned leaders may be encouraged to become licenced Commissioners of Oaths and Marriage Officers through Governmental channels (Romans 13:1-7)

How do we recruit New Staff?

Process of Appointments

A. A FEW GUIDING THOUGHTS:

1. Friendship before function!
 - Let's engage in relationship.
2. Membership before ministry.
 - Let's become members before rushing into a ministry.
3. Sonship before servanthood.
 - Who we are is more important than what we do.
4. Stewardship before ownership.
 - If we help others succeed we are better positioned to do so ourselves.
5. From little to much, small to big.
 - Faithfulness attracts rewards.
6. From the natural to the spiritual.
 - Faithfulness and fruitfulness in natural things prepares and positions us for spiritual responsibilities.
7. Tested before trusted.
 - We are refined and defined by the tests we go through.
8. Function before position.
 - Our gift makes room for us.

B. RECRUITING

1. NB All of the above influences how we appoint pastoral staff. It is usually advisable to primarily explore pastoral leadership from among existing members.
2. Appropriate skill set required.

C. REMUNERATION

- Levels of engagement:
1. Volunteer - serve as affordably as you can
 2. Needs based - determine essential and affordable needs
 3. Aggregate based - calculated by survey of similar roles, responsibilities and hours provided.

38 | *What have we learned about missions?*

LESSONS IN MISSIONS

Luke 4 v 18 - 19

John 20 v 21

The reality of missions ministry is that we often have to pay 'School Fees'!! Nothing is wasted if we can learn from it.

Lesson 1:

- Incarnational truth calls for indigenous emphases.
- Model it
- Share it
- Watch it
- Release it

Lesson 2:

- Integrity means God cares more about character than charisma, about roots than fruits, about depth than height, about maturity than comfort.
- Teachability

Lesson 3

- Marriage mirrors ministry.
- Purity and fidelity
- Polygamy vs monogamy
- Family dynamics carry over to church and ministry
- Spiritual fathering

Lesson 4

- Money tests. Scarcity predisposes.
- Relationships are not for sale
- Giving avoids dependencies and creates indigenous maturity, looking to the Lord.
- No giving (tithing), no Vineyard
- Support diligence, handups not handouts.

Lesson 5

- Tribal leadership vs spiritual leadership.
- Respect tribal leadership
- Discipline privately, praise publicly
- Good, plentiful communication! Indaba!!

Lesson 6

- Healthy spirituality is holistic.
- Hebrew versus Greek mindset
- Verbs versus nouns
- Concrete versus abstract
- Relational versus positional
- Emergence versus imposed

Lesson 7

- Short-term missions trips have value to all.
- Training on site is far better than foreign training.

Lesson 8

- Jesus' Mentoring for Mission (Luke 10 v 1 - 12)

A. Principles

1. Where we go Jesus intends to go!! (v 1)
2. It depends on Jesus, not us! (v 2)
3. Non-aggression! Find people who are living among wolves (v 3 - 4)
4. Focus on building into the lives of strategic people ('man of peace') (v 6 - 7).

B. Praxis

1. Bless them (v 5 - 6)
The Goodness of God is the paramount truth.
2. Fellowship them (v 7 - 8)
Eating together invites shared humanity.
3. Pray for them (v 9)
Invite the signs of the Kingdom.
4. Teach them (v 10 - 12)

39 | How do we plant churches?

FOUNTAIN VINEYARD GUIDELINES FOR CHURCH PLANTING

1	Be clear on purpose.	<p>Why we plant is very important.</p> <ul style="list-style-type: none"> • We're responding to call. • We facilitate multi-communities. • We release more people in ministries.
2	Key man is arrowhead.	Called, tested and committed key leader is paramount. The arrow must have a point, a visionary leader.
3	The leader models.	The people will become what the leader is. He/She will need to have evidenced this in the mother/sending Church as an emergent ministry too.
4	Passion empowers.	The leader and co-group must really want to do this thing.
5	The leader does best full-time.	<p>We have no theological objection to bivocational ministries.</p> <p>We just believe that Church plants do better when the leader is able to apply him/herself full-time to the task of ministry.</p> <p>In certain circumstances bivocational ministry may offer further contacts with the work-a-day world of the Church plant.</p>
6	Financially a top-up budget works best.	<p>A pioneer needs-based budget is determined by the planter and the sender to make the first 12 months survivable. Then at each month-end the planter informs the sending Church of how much was given and the balance is then topped up.</p> <p>Usually the monthly top-up amount is diminished to zero before the 12 months is up. In most circumstances the planter's gift makes room for him/her both financially and spiritually.</p> <p>Tithes feed the top-up budget. Purpose-specific offerings can operate in the plant just as they do in the sending Church.</p>
7	Stewardship is foundational.	<p>The planter's ability to make and manage money is formative and foundational for the role of spiritual leadership.</p> <p>Money talks. Help it say the right things!</p>
8	Emergence is essential.	<p>The planter should be and do in the sending Church before being endorsed to do so in the plant. Romantic notions of self or of ministry are best tested before trusted.</p> <p>In line with Luke 16 v 9 - 13 the planter should:</p> <p>(a) be faithful in little before being trusted with much</p> <p>(b) be faithful in natural things before being trusted with spiritual things</p> <p>(c) be faithful in stewardship (what belongs to another) before being trusted with ownership (that which is his own).</p> <p>This speaks of 'sending your best'!!</p>

9	Nurture Interdependence.	<p>Find the balance in the relationship between the plant and the sending Church. Dependence should be minimal. Yet in the context of adult-to-adult relationship let the support flow in finances, relationship and ministry. The sending Church should delight in the success of the plant as a father delights in the success of a son!</p> <p>Independence should be recognized in that the plant exercises its own leadership but counter-balanced with the interdependence of mutual adult relationships.</p>
10	Plant seeds with seeds.	<p>Be sure that the Church plant carries with it the seeds of further Church planting. We do this by identifying the next generation of visionary planting leadership in the core group that goes with the planter. Let the plant plan to plant!!</p>
11	Check offences and expectations.	<p>Those responding to the call should be interviewed and prayed with regarding the Why and the What of their desire/call to join the core planting team.</p> <p>Don't plant refugees or renegades!</p> <p>They'll carry their unresolved issues with them and pollute the plant.</p>
12	Plant teams.	<p>The planter then starts meeting with the emerging team to build relationship and clarify roles and expectations. Teams are good in that they provide a platform with critical mass to encourage body life. Remember, we're building communities not just 'saving souls'!!</p> <p>The Team role-models microcosmically what the later Church will become. Let all the core values be present.</p>
13	Gather, gather, gather.	<p>The primary task of the planter and his/her team is to gather people. Beware of a primary group mentality that exudes exclusiveness.</p>
14	Take what comes.	<p>By all means target a people group or geographical area but then take what comes. Don't pre-judge those whom the Lord sends to you. You don't choose children - they're given!</p> <p>Be diligent to love and serve everyone who comes.</p>
15	Get on the map!	<p>The planter, being full-time, should be diligent and adventurous in involvement with groups and individuals as widely as possible within the people group or geographical area. This includes business connections, Bible Study, interest groups, life-skill opportunities - whatever Wedding-at-Cana gateways provide! Let the water turn to wine!</p>
16	Enjoy God!	<p>Have fun. Let the presence of the Lord bring the joy He intends. Joy is contagious. It also grows Churches and it honours God.</p>

40 | *What is our Mission Statement?*

THE MAIN AND THE PLAIN

Our purpose as a Church is to

- enjoy God's presence, and
- lead increasing numbers of people to a saving knowledge of Jesus Christ, and of the healing love and power of God through seeking to meet the three great needs of people: being, belonging and doing.

We will do this in the following three ways:

- 1 Worship, word, prayer (Sundays) - Being
- 2 Nurture in House Churches (Wednesdays) - Belonging
- 3 Ministries in small ministry teams (rest of the week) - Doing.

We will stay in shape to fulfil this mission by the following basic exercises of membership (**FAITHGO**):

- | | | |
|----------|------------------------|--|
| F | Father intimacy | We seek healing and intimacy with God as Father personally. |
| A | Attendance | We attend gatherings of this Body regularly, knowing that a builder can only use bricks that are "on site". Thus we are also able to enjoy encouraging fellowship. |
| I | Integrity | We exercise transparency, commitment and accountability. We seek to be real - no mask wearing. We practise commitment by letting our "Yes" be "Yes" and "No" be "No", with our word being as good as our deed. Under Jesus' Lordship we really want to "be there" for one another. |
| T | Tithes | We contribute financially, thus dethroning mammon and supporting the ministries of this Church. |
| H | Healing | We are committed to healing and maturity. |
| G | Gifts | We develop and use our gifts in ministries. |
| O | Outreach | We foster friendships with people who are not in this Church and reach out to them with the love and truth of Jesus |

41 | *Guidelines for trips*

1. United leadership. Communications. Teachability. Trust.
2. Boundary evening driving. Rather extend or adjust the Trip.
3. Seatbelts mandatory.
4. Adequate vehicles. Timeous checks.
5. Drivers age(25) & competence.
6. Drivers responsibility : passengers, co-driver, vehicle, radio
7. Travel insurance.
8. Minors to be accompanied.
9. Delegate roles. (Admin, trailers, money, radios, medical, security, mechanical, pastoral, prayer, equipment, reports, water).
10. Indemnities.
11. Check documents (People & Vehicles).
12. Communications (Personal and radios).
13. Medical provisions.
14. Prayer Support.
15. Specify if this is a trip with different arrangements.

42 | *People of the Presence, The Presence of God*

A. Benefits of God's Presence: cf Happy Laurie.

1. Joy - Psalm 16:11
2. Light - Psalm 89:15; Revelations 22; Isaiah 9
3. Protection - Psalm 31:20; Numbers 14
4. Rest - Hebrews 4; Exodus 33: 14 - 18; Matthew 11:28; 1 John 3:19

B. Barriers to God's Presence

1. Pre-occupation - especially with negative feelings - Luke 24:17
Psalm 42
2. Pre-conception - Luke 24:21,25; 1 King 19; Judas
3. Sin - Isaiah 59:1-2; Ps 51. Unbelief

C. Where to find God's Presence

1. In Fellowship (Matthew 18:20)
2. In Pain (brokenness, adversity)
 - Ps 34:18
 - Not hyper faith but Father Friendly Faith, not formula
 - Dan 3:25 - Fiery furnace
 - Ps 23
 - Jas 4:7 - 8
3. In Praise - Psalm 22:3
4. In Ministry - Luke 24:30-31
5. In Prayer - Deuteronomy 4:7

D. Results of His Presence

1. Community (Luke 24 v 33 'returned to Jesus')
2. Healing from failure (Luke 24 v 34 'and to Simon')
3. Witness (Luke 24 v 35 'told')

E. More Benefits of God's Presence (Psalm 46):

'Be still, and know that I am God' (Psalm 46:10). If you take time to be still and to listen to Him, you see in this psalm some of the blessings that come from knowing His presence with you.

1. Peace

'God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear' (v 1-2a)

2. Joy

'There is a river whose streams make glad the city of God' (v 4a). Jesus spoke of the Holy Spirit bringing 'streams of living water' (John 7:38). This river is now not in a physical city but in your heart.

3. Security

'God is within her, she will not fall; God will help her at break of day' (Psalm 46:5).

4. Protection

'The Lord Almighty is with us; the God of Jacob is our fortress' (v 7, 11). 'God fights for us' and 'protects us' (v.11, MSG).

43 | *What is the difference between a Jesus-focused Church and a Church-focused Church?*

Jesus vs Church Matthew 16v13-19

JESUS	CHURCH
Freedom	Rules
Anger in the name of people	Anger in the name of principles
Bottom up	Top down
Mysteries	Answers
Incarnational	Formulaic
Loving	Judging
Sacrifice	Comfort
Blessing the community	Converting the community
Letting go	Holding tightly
Community	Individuals
Slowness	Velocity
Pain	Safety
Rabbinical/relational	How to/programmatic
Socratic/discovery/journey	Didactic/solutions/destination
Meekness	Mightyness
Smallness	Bigness
Variety	Homogeneous
Humility	Pretense
Authenticity	Masks
Maturity	Infantilism
Every day	Sunday

44 | Church and the Kingdom of God

Luke 12 v 32: "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom."

3 Marks of the Kingdom Lifestyle

1. Courage to be vulnerable
 - 3 needs of man: Be
 - Belong
 - Do
2. Father intimacy
3. Expectation of the miraculous

What kind of Church best serves the Kingdom?

Ephesians 4:

1. Every member a minister (v 11 -12, 16)
2. United in faith (v 13)
3. Moving to maturity (v 13 - 14, and 5:27)
4. Exercises truth in love (v 15)
5. Centred in the Lordship of Jesus (v 15)
6. Knitted in relationships (v 16)

3 Notes:

A: Every Great Awakening has 2 dimensions

- (i) inner cleansing
- (ii) face to the world

B: God is more interested in what He's bringing us into than what we've come out of.

C: The only thing Jesus ever called the Gospel was the Kingdom of God.

Fundamental Truths:

1. The purpose of the Church is to proclaim the gospel of the Kingdom of God. (John 20 v 21))
2. The Sign of Kingdom belonging is love (John 13 v 34-5)
3. The foundation is Grace. (John 1 v 17)
4. The focus of unity is the truth Jesus (John 1 v 17)
5. The progress of the Church is by faith (Hebrews 11 v 1)
6. The administration of the Church is to be suitable (Ephesians 1 v 10)
7. The Church is the Community of Free People. (Acts 2,4)
 - Free from sin (Romans 8 v 21, 2 Corinthians 3 v 17, Galatians 5 v 13)
 - Free for the Kingdom

10 Theses

1. Crisis of the Word of God, of who God is!
2. Behaviours and structures in the Church reflect self-understanding.
3. The Church is essentially the community of God's people, not primarily an organization,

institution, programme, or building.

4. The experience of salvation is incomplete without the experience of community!
5. The most dynamic and prophetic thing the Church can do is to be a worshipping and serving community.
6. Every believer is a minister.
7. Every believer receives Grace for ministry.
8. Leadership grows out of discipleship.
9. The church's concern for and identification with the poor are sure signs of its faithfulness to the Kingdom (and of renewal!)
10. Such a Church is usually counter-cultural.

-in the world but not of it

Break down dividing walls

John 15 v 18-19, 17 v 14-16

Romans 12 v 2

Jim Wallis

Priesthood of all believers

1. To God
2. To one another
3. To the world.

Church and the 'Poor'

A. Who are the 'poor'

- (i) Marginal existence
- (ii) No social power
- (iii) Little or no vested interest in the status quo.

NB Poverty can be: material

moral

motivational

meaning

B. Church can fulfil its Kingdom mandate to reach the poor:

1. Identify with and learn from the poor. - James 1 v 9-10, 5 v 1-6, 2 v 1-7
2. Defend the cause of the poor - Isaiah 1 v 17, 58 v 6-7, Amos 5 v 14-15, 24.
3. After Christ to poor in word and deed.
4. Be a reconciling community of and with the poor.

Hans Kung: 'The Kingdom of God is creation healed.'

Pioneering Statements

1. Yesterday's revelation may be today's bondage
- Form vs Essence
2. You are not ready to succeed until you are willing to fail.
3. Being and doing cannot be divorced without loss of credibility or depth.

45 | *The Differences Between The Church And The Kingdom Of God*

COMPARISON	THE CHURCH	THE KINGDOM
Definition	Body of Christ Ephesians 1:22-23 1 Corinthians 12:13	Sphere of God's Reign Luke 17:20-21
Emphasis	Christian Life Ephesians 4:1, 17-20	Work of God Matthew 9:35-38 John 4:34
Relationship	Relates to the Lord Ephesians 2:8, 3:20 Matthew 16:18	Relates to men Matthew 4:23-25; 13:24-30
Pertains to:	Giving Life Ephesians 2:1; 4:23-24 John 10:10	Making disciples Matthew 28: 18-20
Speaks of:	Position and Grace Ephesians 2:5-8 Romans 6: 11-14	Responsibility Matthew 18:15-18 2 Corinthians 5:9-10
Position	Sonship Ephesians 2:19 Galatians 4:4-7	Servanthood Matthew 25:14-30 2 Corinthians 4:5
Needs	Grace and Teaching Ephesians 3:8-9 John 16:13	Power and Direction Mark 16:17-18 1 Corinthians 4:20
Main Aim	Enjoys growth Ephesians 4:16 Galatians 3:9-14	Enjoys Outreach Matthew 13:3-9 John 4:35-38

Desires	Spiritual Blessings Ephesians 1:3 Galatians 3:9-14	Spiritual Warfare Matthew 16:19 Ephesians 6:12
Direction	Receiving Ephesians 1:17, 3:16 2 Peter 1:3-4	Giving Matthew 10:7-8, 42 Matthew 19: 27-30
Type of Person	Settler Ephesians 1:10, 3:16 Colossians 2:6-7	Pioneer Matthew 10:5-8; 11:12

Most of the references are from the Books of Ephesians and Matthew.

Ephesians is regarded as the 'Book of the Church.'

Matthew is the Gospel of 'Christ the King.'

46 | *How do we view perseverance?*

Resilience

Resilience from Intimacy

I have found much to think about and feed on from the life and lessons of Joseph, the 11th son of Jacob.

He was deeply loved by his dad and grew in the capacity to dream and interpret dreams. Being loved helps this to happen!

Unfortunately he didn't have the character maturity to know that the particular nature of his dreams would not be well received by his brothers! He was only 17 years old at the time.

His life demonstrates THREE TESTS that are common to many of us:

TEST ONE: ADVERSITY

Joseph meant well but suffered adversity time and again. His brothers rejected him, threw him in a pit and then sold him into slavery to get some advantage as well as to cover their vengeful tracks.

His adversity included the abuse, the pit, a prison, and being forgotten.

We are experiencing massive adversities in our cities and nations these days. Covid was a test too! Its biggest costs include both the illness itself as well as the economic implications of severe Lockdowns. Most disastrous was the effect of isolation on our relationships. These fears, struggles, injustices, and restrictions on our shared humanity constitute huge adversity. In SA this was compounded by the adversity of rampant corruption by authority figures with impunity which has given rise to despair.

TEST TWO: TEMPTATIONS

Joseph found himself tested by opportunities fueled by entitlement, such as the seductive demands of Mrs Potiphar and the false accusations that followed. He was also tempted to be vengeful toward his brothers in their neediness, as in some kind of 'payback time'.

He was tempted to despair when forgotten after two years of helping other prisoners with their dreams.

Temptations often arise in the areas of money, sex and power. None of us is immune to this. How we handle these tests will express where our characters are rooted!

TEST THREE : PROSPERITY

Joseph finally after 13 years of these trials, was called on to help Pharaoh know and interpret his dreams. Joseph's gift made room for him!

He was promoted to Abundance and Prosperity. In this place of power, he had the capacity and freedom to indulge selfishly and vengefully. He was tempted to use his position to dominate and pay his abusers back. He wept in the agony of what this all meant.

This is a test for many previously disadvantaged and abused people in South Africa too.

Just as for Joseph the test will be whether you will use your entitlement and affirmative advantages for self-indulgence or with integrity and true UBUNTU for the greater good of all.

It is my observation that often, among pastors, the most tardy or reluctant to engage in fraternals or wider relational events are precisely those who feel smug in their self-sufficiency. If their churches or organizations are running in measures of affluence a reluctance to engage wider fellowship corrodes the integrity of their commitment to Jesus Christ. They act as lone rangers.

Paul urges us as 'fellow workers' not to waste the grace (my paraphrase of 2Cor 6:1). We are fellow workers! We have been blessed to be a blessing!

Joseph used THREE TOOLS to help him pass these tests:

THREE TOOLS

TOOL ONE: FAVORABLE PRESENCE OF GOD

Numerous times (especially in Gen 39) it is reported that God was with Joseph and he prospered. He found mercy which flowed from Intimacy with God.

Even when Mrs Potiphar tempted him Joseph responded that his respect for God was not up for compromise.

His practice of the presence of God was a powerpack in times of human vulnerability.

God is good and delights to do His people good (Jer32).

We simply cannot expect to flourish if we stay addicted to negativity and complaint. We have the 'But God' factor in ALL circumstances. God proved this at the Cross when He caused the Empty Tomb. The Cross is the ultimate demonstration that God and His Love wins!

It may be Friday but Sunday is coming!

TOOL TWO: PERSISTENT GIFT USAGE

Joseph kept exercising his gift of dreams and interpretation of dreams regardless of circumstances. He was tenacious in willingness to bring what God had empowered him to carry.

Serving in season and out of season is a mark of character depth. It defies addiction to popularity! The praise of man is a fickle idolatry.

His resilience to serve with his gift was rooted in his awareness that this was empowered by God who enabled him.

TOOL THREE: PROCESS

Joseph processed his adversities, temptations and prosperity with reference to the purposes of God. We see, for example, in Gen 45:8 when his identity had been disclosed to his brothers and they became petrified of retribution, Joseph declared the outcome of his processing in these words: "So then, it was not you who sent me here, but God. He made me father to Pharaoh, Lord of his entire household and ruler of all Egypt."

Joseph also, after Pharaoh's death, assured his brothers that he had opted for forgiveness not vengeance. (Gen 50:20).

He saw how God would use it all for the greater good. He does this in all circumstances for those

who love Him.

But HOW DOES PROCESSING WORK?

There are **FOUR STEPS in Processing, as ABCD:**

We see these playing out in how David processed in the Psalms too, as in Psalm 16.

A. Awareness

Self-awareness is the beginning.

It is the acknowledging of neediness, of vulnerability, of humility.

David admitted his awareness of his need for safety (v1). He was vulnerable.

God gives grace to the humble, said James (the brother of Jesus).

Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."
(Matthew 5:3 NIV).

God is close to the brokenhearted. (Ps 34:18).

My own journey in processing in earnest started 30 years ago when I admitted to God in my journal, 'I don't like the man I have become. I am tired of being a struggler.' Some family patterns and history had gotten to me. I listed my broken and unhealthy ways. I acknowledged my dissatisfaction with myself.

Awareness is when we are willing to say such things.

Another way to understand Intimacy is as 'into-me-He-sees'. It is the willingness to lean into transparency.

David says he discovered (after his adultery with Bathsheba) how God loves truth in the inmost place.

B. Be re-fathered by God.

David acknowledged his leaning into God's defining of him (v 2). He reached for God's re-fathering.

I had an encounter with God after Tony Fitzgerald prayed for me to be freed from an 'orphan spirit' in 1993. The next day God revealed His Sovereign Love for me at the Tennessee River. This was a powerfully transformative moment. I felt the Lord say to me:

'Just as there is nothing you can do to stop this river so there is nothing you can do to stop Me loving you. It is My choice. There is nothing you can do to make Me love you more and there is nothing you can do to make Me love you less'.

From that time I began to pray that He would show me how to live from this revelation. I was being re-fathered.

Over the next 12 years I found myself engaging in distinctly restorative ways.

I understood the significance of the Father speaking over the Son at His baptism (before the start of public acclaim and achievement): 'This is My beloved Son in whom I am well pleased'. The Holy Spirit came as a dove to confirm this.

This celebrates Being, above Achieving or Doing.

C. Community

David declared his appreciation of fellow believers in his journey of process (v 3).

This is so significant. No man is an island unto himself.

In Africa we call this factor Ubuntu which declares that a person is a person through other people.

It invites transparency and vulnerability. It results in healthier people!

As we engage in these things we find healing, freedom, belonging, and humanity. This was my story too. I found friends and counselors who talked, listened and prayed with me very intentionally. What an amazing gift to do church as community.

This celebrates Belonging above Achieving!

When Jesus invited the ragamuffin tax collector Zaccheus down from his tree and used his name which means 'righteous one' as He did so, the invitation to come and belong preceded the upcoming changes that ensued.

James also encourages us to 'confess your faults one to another and pray for one another that you may be healed'.

Without such functional fellowship we will be poorly developed in our EQ no matter how impressive our IQ!!!

D. Do Differently.

David declared changes in his behavior that he was effecting (v4-8).

Do something differently. In fact, doing the same thing in the same way and expecting a different result has been described as Insanity.

Psychologists sometimes refer to this changing of behavior as Behavioral Psychology. If we do different we can start to feel different.

Our lives are lived expressions of our views of God. We express who He is by how we live. If we know His love for us we will embrace compassion, courage and resilience!

In SA we have the opportunity to live as salt and light with dramatic contrast, such is the current gloom.

Our positive God-inspired Doing specifically serves as seeds of an emerging new humanity.

Daniel said the people who know God will be strong and do exploits.

This too was my narrative. I did differently and reaped different results. Strangely around this time I found people around me were easier to get on with!!! Obviously I was changing.

Besides I began to like myself! This was not an egotistical thing but positive self-acceptance because God accepted me.

David told Solomon 'God liked me to make me king'!!!(1 Chron 28:4).

In **conclusion**, as David did, I found that life has become far more celebrative and that in His Presence is fulness of joy(v9-11).

In Intimacy with Him Resilience grows.

47 | *How do we view Gender in Leadership? Different But Equal.*

Historical Misogyny.

Pharisees: 'Thank God I am not a Gentile, a dog or a woman.'

John Chrysostom (347-407) 'Woman taught Adam once and taught him badly... There let her descend from the professor's chair! She is now subject to man because of sin'.

Tertullian (160-225): 'Woman is a temple built over a sewer'.

Augustine (354-430): 'Woman has no inherent dignity apart from man. She is not the image of God'.

Thomas Aquinas (1225-1274): Could not detect any comparable intelligence in the women he knew.

He and Aristotle: Females are defective human beings, the result of an accident to the male sperm, which would have produced another male under normal circumstances. Women are deformed males.

Luther: 'Women were made either to be wives or prostitutes'

John Knox (Scottish Reformer) (founder of Presbyterianism): Women are weak, frail, impatient, feeble, inconstant, cruel and lacking in counsel. They must not lead.

Calvin: All wise men have always rejected gynaiokratian, **the government of women**, as an unnatural monstrosity.

Richard Hooker (1554-1600) (Anglican theologian): 'The very imbeciles of her nature and sex binds her to be always directed, guided and ordered by others'.

John Wesley (1703-1791) told his wife to accept her lot as a home-bound woman.

Sex was seen as a necessary evil.

Resulted in witch hunts.

Reformation did not lift Women from inferiority!

Social revolution of 1960's and 1970's began a breakthrough.

Industrialization helped.

Oral contraception also helped.

Women's Liberation Movement championed that women were not inferior.

Enter Complementarianism.

John Piper, Wayne Grudem, Tim Keller and David Paulson.

Genesis 1-3:

1. Genesis 1 v 26-28 Equality! **Partnership**, not Patriarchy!
2. Genesis 2 v 18 Interdependence: Ezor Kenegdo ('Suitable Helper')
—————> Mutualism.
3. Genesis 3 v 16, 20 '....and he will rule over you' (v16) Descriptive, not
'She shall be called Eve' (v20) prescriptive.
—————> Patriarchy, Misogyny, Workaholism!
 - Adam became subject to his source, the soil.
 - Eve became subject to her source, Adam
 - 'Her desire will be for her husband'
—————> Woman's pain stems from Man's domination!
Instead of cleaving to her, he coerces her.

Galatians 3 v 28: The Gospel redeems! It gives us back Gen 2 v 23-25.

Jesus was revolutionary in Affirming women:

- On ministry tour He included Joanna, Susanna, Mary Magdalene
- Meets Mary at resurrection 'Woman!'
- Raises widow's dead son
- Heals 12-year menstrual bleeding woman after she touched the hem of His garment
- Asks John to care for His mother
- Tells parable of a woman finding lost coin
- Says we need persistence in prayer like a widow pursuing justice'
- Refers to the hospitality of a forgiven prostitute over the religious Pharisees
- Affirms the mothers of Salem
- Women were first at the Cradle and last at the Cross!!!
- Challenges the divorce practices (Matthew 19v 1-8)

Genesis 2 v 23-25

The man said,

*"This is now bone of my bones
and flesh of my flesh;*

*she shall be called 'woman,'
for she was taken out of man."*

*That is why a man leaves his father and mother and is united to his wife, and they become one flesh.
Adam and his wife were both naked, and they felt no shame.*

—————> Ephesians 5 v 21

Submit to one another out of reverence for Christ.

Ephesians 5 v 31

"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

Acts 2 v 17-18 Holy Spirit restores Mutuality:

F.F. Bruce: 'Then if a Gentile may exercise spiritual leadership in church as freely as a Jew, or a slave as freely as a citizen, why not a woman as freely as a man?'

NB The issue is not the **authority** of Scripture but the interpretation

Troubling Scriptures

Headship:

1. 1 Corinthians 11 v 3 But I want you to realize that the head of every man is Christ, and the head of the woman is man,[a] and the head of Christ is God.

- 'Kephale' means 'honoured life source'
- Man was made from dust but dust is not his master only his source!
- Not about hierarchy.

Head Covering

2. 1 Corinthians 11 v 8-9 For man did not come from woman, but woman from man; neither was man created for woman, but woman for man.

- Interdependence! Not inferiority!
- Paul was correcting Corinthian chaos! - in this context show mutual respect by head covering.
- V11 - 12 Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.
- Emphasizes equality and mutual dependence between man and woman who are 'in the Lord'. (Galatians 3 v 28, 1 Peter 3 v 7)

Silence

3. 1 Corinthians 14 v 33-35 For God is not a God of disorder but of peace—as in all the congregations of the Lord's people. Women[a] should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

- Disruptive learners undermine order. (Many women were uneducated).

Teaching

4. 1 Timothy 2 v 11-15 A woman[a] should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man, she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

- 'I do not permit' (authenthein) - i.e. in this context!! Corrective emphasis.
- 'Adam was first' - refers to sequence, not rank!
- Eve's deception was because of lack of mutualism.

NB 1 Corinthians 7: The Mutualist Marriage

- Longest passage on marriage
- Points to mutual loving union.
- Authority is given to both!

NB Texts (e.g. Titus 2 v 3 'wives submit'; Titus 2 v 9 'slaves submit') that teach wives to submit were guiding people to subvert the cultural norms without outwardly revolting against them.

- This was the situation especially in the light of Abolition.
- Derek Morpew in Different but Equal is pointing to an eschatological hermeneutic:
- We are regaining paradise lost as we move towards New Heaven and New Earth!
- Giles speaks similarly in **Slaves, Women and Homosexuals** (where the last category is not accommodation but Gospel transformation).
- **Sad reality:** opponents to Abolition were primarily Christians in the South of USA! Southern Baptists split from Northern Baptists over this in 1845.
- **In 1988 Pope John Paul 2:** 'Using Ephesians 6 to justify slavery is no different from using Ephesians 5 to justify female subordination in marriage'.

NB Gospel Empowered Women!

- Mary Magdalene declared the Resurrection! The first preacher!!
- Of the 23 people in Jesus' inner circle 7 were normal women (Luke 8 v 1-3)

Why only male apostles?

Jesus selects 12 Jewish men to demonstrate that He is reconstituting the fallen people of God under His leadership!!!

Matthias is selected to replace Judas because of the need for 12 Jewish men to stand in Jerusalem and call them to their Messiah!!

Women first:

- to hear and preach the Gospel (Luke 1 v 32-35)
- Samaritan convert and evangelist (John 4 v 7-42)
- Gentile convert (Matthew 15 v 21-28)
- to get revelation of resurrection and life (John 11 v 23-27)
- to grasp centrality of cross (Matthew 26 v 7-11)
- to witness Resurrection (John 20 v 16)

NB The sin of patriarchy was the result of failure/passivity in the partnership!
Genesis 3 v 6 Adam was present but silent when temptation came!

Where does the buck stop?

A study of 20 000 married and divorced church-going Christians: 'Couples where one spouse makes the decisions even if they talk their decisions over with their spouse first and seek their input ... are 7.4 times more likely to be divorced than couples who share decision-making power'.

Sheila Gregoire, The Great sex Rescue, ch 2:

"When women don't feel heard, and instead feel as if their opinions are not as important as their husbands, marriages are 26 times more likely to end in divorce... Even if he consults his wife, in marriages where a husband has decision-making power, his opinions, by definition, matter more than hers. And when women feel their opinions are not given the same weight as their husbands, marriages are more likely to crumble."

Benefits to mutuality in marriage:

- Wives are 4 x more likely to rate themselves among the happiest 20% of marriages
- and are 67% more likely to orgasm during sex

Really listening is better than a Tiebreaker!!!

No evidence in Song of Songs of male-female authority - submission.

Toxic Masculinity

- Ted Dobson: 'There is a 'tear' in the masculine soul, a gaping hole or wound that leads to profound insecurity'.
- Society has torn the soul of the male and into this tear demons have fled:
- Insecurity
- Selfishness
- despair
- Men consequently do not know who they are as men. They define themselves by what they do, who they know, what they own!
- Boys lack sufficient contact with their fathers to generate a healthy masculine self-image.
- Robert Bly (author of Iron John)

Not receiving any blessing from your father is an injury. Robert Moore, said, "If you're a young man and you're not being admired by an older man, you're being hurt." How many men have said to me, "I waited for two days with my father when he was dying and wanted him to tell me that he loved me." What happened? "He never did."

Larry Crabb in The Silence of Adam:

- Godly men are broken men.

They have nothing to prove and nothing to lose.

They take risks. They exercise great faith.

They are passionate lovers

Strong in the broken places!!!

- Ungodly leadership involves strong men lording it over weaker people.

It is powerful men using others for their benefit

- Matthew 20 v 18-19 - Jesus was abused at the hands of ungodly leadership!

Practical Pointers

Complementarianism:

Men:

Lead

Provide

Protect

Women:

Affirm

Receive

Nurture

Biblically:

Complementarity is God's plan (Gen1-2)

This does not prescribe roles other than the obvious biological realities.

Role identification is hinted at in Genesis 3 as description not prescription!

No spheres are gender prescribed.

Each is to do what they find themselves able to do.

Eve is given to Adam to help in the roles he is already doing.

Are Masculinity and Femininity social constructs?

Outside of biological differences men and women are remarkably similar.

Gen 1-2:

1. Men and women are made on the same planet (not Mars and Venus)
2. Both in God's image (again in Genesis 2)

Same, same, but different!!!!

Differences:

Brains - Men: neural connectivity moves front to back, enabling perception and co-ordinated action.

-Women: more Pathways across the two halves enabling communication and perception

Men: directions, single tasks, linear thinking, seek to mature by detaching themselves

Women: multi-tasking, group problem solving, inclusive, bilateral, contextual, mature by attaching to others.

Biblical Men and Women defy gender stereotypes

William Booth: "My best men are women"!!!!

Bible says very little about defining Masculinity and Femininity.

Bible presents no characteristics of human behaviour:

As 'female' or 'male',
No hint of polarities as:
Male aggression v female receptivity
Male innovation v female conservation
Make out-thrusting v female containment

Jesus is Lion and Lamb!!!!

Stewarding Beauty and Strength!

Beauty:

1 Timothy 2 v 9-10
Women's beauty is a highpoint in creation
1 Corinthians 11 v 15

But beware of social media promoted tyranny of the physical ideal.

Strength:

Hands are for praising not punching!!!

Protectors not predators!

Matthew 2 v 13-14
Ephesians 5 v 25ff
Joshua 2

We need both!!

In a study:

When senior management consists only of males they make 58% good decisions.
When women are added it jumps to 73%!!
When more diversity of age, places of upbringing it moves to 87%!!!

Chapter 15: Undomesticating Eve

Recently a southern Baptist pastor was asked for his advice to Beth Moore: 'Go home!'

By valourising the domestic role, complementarianism undermines the gravity of every other role in every other stage of life that a woman might have. P282

- Not diminishing role of motherhood!
- Proverbs 31 wife 'considers a field and buys it'
- Only since Industrial Revolution (especially since WW1) men leave home for work.
Titus 2 v 5 'Be busy at home'
- Paul was concerned about maintaining the church's credibility with the people of Crete where decent women were expected to stay at home. Failure would 'malign the Gospel'.
1 Timothy 5 v 13 Prevent the perception that Christian women were being 'idle going about from house to house. Busybodies who talk nonsense'.

NB This is about the good of the Gospel, not a universal role.

1 Timothy 5 v 8 includes women!!!

48 | When people fall

Some Thoughtful Guidelines

1. Aim at Restoration (Galatians 6 v 1-5)
2. Four Don'ts from Genesis 3 regarding sin.
3. How Jesus Responds (John 8 v 1-11)
4. Three Phases of Falling (Luke 22 v 54-62)
5. Who Should Know?
6. Go for Depth.
7. What Should We Do When People Fall?
8. Five No's We Need (2 Corinthians 4)
9. In Summary
10. The Value of Truth

Sin Happens. No -one is immune to temptation. And it hurts!

1. Aim at Restoration! (Galatians 6 v 1-5)

- Freedom and Accountability (Not control or coercion)

(a) Brothers! Better together. Bear each other's burden (v1-2)

Johann Hari: The antidote to addiction is connection.

Hebrews 10 v 25 'not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.'

(b) Caught! Like boiling a frog!

- Read Proverbs 5
- Joseph- fled from Mrs Potiphar's seductions out of respect for both her husband and God Himself.
- Soulical adultery.
- Sow a thought, reap an act.
- Sow an act, reap a habit.
- Sow a habit, reap a lifestyle.
- An indication of conviction is whether the person confessed or was exposed

(c) 'You who are spiritual' (v1) who avoid disunity (1 Corinthians 3 v 1-3)

- 1 Corinthians v 5 - Pride and rebellious - Hand over to Satan for divisiveness.
- 2 Corinthians 2 v 5 - 11: If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely. 6 The punishment inflicted on him by the majority is sufficient. 7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. 8 I urge you, therefore, to reaffirm your love for him. 9 Another reason I wrote you was to see if you would stand the test and be obedient in everything. 10 Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, 11 in order that Satan might not outwit us. For we are not unaware of his schemes.

- Titus 3 v 10

'Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.'

(d) 'restore gently' Galatians 6 (v1) - No shame!

(e) Face truth (v 3-4)

- Pride goes before a fall
- Face the depth and breadth of the sin - What happened and why?
- Ask: What are the aggravating factors? (e.g. age difference, abuse of leadership authority, spiritual manipulation, grooming).

(f) 'carry his own load (v 5) - Humility and responsibility

- God gives His Grace to the humble
- James 4 v 6: For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in regard to the body but live according to God in regard to the spirit.

2. Four Don'ts from Genesis 3 regarding sin:

1. Don't hide
 2. Don't blameshift
 3. Don't minimize
 4. Don't use shame
- Shame has to do with who you are, your intrinsic worth. It mostly leads to condemnation and rejection.
 - Guilt has to do with what you have done. It can lead to conviction and recovery!

3. How Jesus Responds.

John 8 v 1 - 11

1. The focus of religious leaders is on trapping Jesus not helping the woman. When people fall its often leaders who are put in the dock!
2. Jesus slowed it down. Doodled!!
3. Jesus lands on mercy and inspiring Hope: 'You are free to go and sin no more.'

4. Three Phases of Falling (Luke 22 v 54 - 62)

Peter's Fall

A. 'I don't know Him' (v 56) - denies Jesus as **leader!**

- Authority issues often predispose us to falling.

Psalms 68 v 6: God sets the lonely in families,[c]

he leads out the prisoners with singing;
but the rebellious live in a sun-scorched land.

Hebrews 13 v 17: Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

- Neglect of appreciation

- Distrust

- **Wimber:** 'If someone is not following you, you are probably not their leader.'

B. 'I am not' (v 58) - denies the fellowship

Hebrews 10 v 25: not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

C. 'I don't know what you're talking about' (v 60) - denies the faith

- 'the error of lawless men.' (2 Peter 3 v 17 - 18)

17 Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.'

5. Who should know?

A. The level of leadership and influence indicates the measure of disclosure.

- More is required of leaders than members

Non-disclosure invites distrust of leadership and births cynicism.

- Unto whom much is given much will be required
- Clean the paint wherever it spills!
- Membership is by Grace

Leadership is by Faithfulness!

Ephesians 5 v 8-20

B. The measure of disclosure affects the level of healing.

- It is often an authority issue before it is a moral issue.

1 Peter 4 v 8: 'Above all, love each other deeply, because love covers over a multitude of sins.'

- Adultery is fueled by seduction. Abuse is shaped by grooming and authority compromise.

6. Go for depth

Ephesians 5 v 8 - 20 emphasizes 2 points:

A. Shameless exposure of evil

B. Discerning what pleases the Lord (v 10, 15 - 17)

1 John 1 v 5-10 points to Confession and Forgiveness

NB Sexual Sin:

1. Breaks covenant
2. Births unreliability
3. Compromises purity

Matthew 5: Thoughts count!!

'An affair of the mind'.

Pornography is adultery!

3 Common Areas of Falling

1. Money
2. Sex
3. Power

7. What should we do when people fall? (With thanks to Christopher Ash).

1. Be sad and angry

2 Corinthians 11 v 28-29

It's ugly!

2. Support those most deeply harmed

3. Watch and pray

1 Corinthians 10, 11 and 12 '..... lest he fall'

Galatians 6 v 1 '.....lest you be tempted.'

4. Lovingly watch over one another

Hebrews 4 v 12 '..... Hardened by sin's deceitfulness'

Hebrews 10 v 24- 25

5. Be gentle

Galatians 6 v 1

6. Let Grace and Truth rise above criticism and despair.

1 John 5 v 16 - 17

This can turn out for growth!!

- Shame condemns by despair - Being
Guilt inspires by hope - Doing
7. Pray for all Christian leaders
1 Timothy 3 v 1-7, 4 v 16
1 Peter 5 v 8
 8. Don't let this rock your faith
Psalm 146 v 3 'Do not put your trust in princes...'
Especially Celebrity Age!!!
 9. Take comfort in the Goodness of God and His sovereignty
Matthew 16 v 18 'I will build My Church'
Revelations 7 v 9 'great multitude
 10. Stir up fresh zeal for the Gospel
Romans 1 v 16

8 Five No's We need (2 Corinthians 4)

1. No secrecy
'We have renounced secret...ways' (v2) 'We refuse to wear masks' (v 2a MSG). There needs to be openness in everything we do: 'We keep everything we do and say out in the open, the whole truth on display' (v 2b, MSG).
2. No shame
'We have renounced ... shameful ways' (v 2). We should not do anything that, if discovered, we might be ashamed about.
3. No deception
'We do not use deception' (v 2). 'We don't manoeuvre and manipulate behind the scenes' (v 2, MSG) No spin!!
4. No distortion
'Nor do we distort the word of God' (v2). 'We don't twist God's word to suit ourselves' (v 2, MSG). We must not change the message to make it more acceptable. On the contrary, Paul writes that he sets forth the truth 'plainly' (v2).
5. No despair (v 16 - 18)

9. In Summary

1. Grieve, don't gloat or gossip!
2. Pray (1 Corinthians 12 v 24 - 26)
3. Be freshly focussed on Jesus Christ. Not idolatry of ministry.
4. Encourage leaders to be humans first! Make adjustments.

10. The Value of Truth

Old Testament concept of Truth

Genesis 2 v 25; 1 John 1 v 5-9

1. 'Firmness', 'stability'
2. Relationship between speech and fact (Deuteronomy 13 v 14, Proverbs 12 v 17)
3. Truth in witness - bearing is a commandment (Exodus 20 v 16)
4. Essential for leadership (Exodus 18 v 21)

New Testament concept of Truth (aletheia)

1. 'reality' as opposed to mere appearance or false pretense (Ephesians 4 v 15,23)
2. Synonymous with 'the Gospel' (Ephesians 1 v 13, Galatians 2 v 5, 14)
i.e. The truth is in the Christian as the very ground and essence of his being.
1 John 1 v 8, 2 v 4, 2 John 2
3. Sanctifying force (John 17 v 17 - 19)
4. Ensures the life of Christian love (John 3 v 18-21)

Some Principles:

1. Truth, Life and Light are inseparable without something being lost.
2. When you lie you die! (Acts 5)

3. Truth is being, not merely saying, doing or thinking.
 - Jesus was silent before Pilate!
 - Non-truth is non-being.

Acts 5: Ananias and Saphira

1. It is possible for Christians to be misled by Satan (v3) (1 Peter 5 v 8-9)
2. God deals with us by what we want to be, but He takes His cue by what we willfully do (v 6)
3. You cannot destroy the Purity of God. You only destroy yourself against it (v4)
4. The price of sinning against the Generosity of God is death.
cf God loves a cheerful giver - He recognizes 'family likeness'!!

Why is Truth so important?

1. Truth defeats evil
 - John 8 v 32, 36, 44
 - 2 John 1 - 6
 - 3 John 2 - 4
 - Jeremiah 8 v 10-11

NB Whenever I move away from truth I move into evil.

2. Truth makes community possible.
 - i.e. We stop running cf Forest Gump!
 - 1 John 1 v 7
 - John 16 v 13
 - Romans 5 v 5
 - NB Holy Spirit is the 'Go-Between God': spirit of truth
 - No masks
3. Truth opens us up to the transforming Grace of God.
 - Truth brings change.
 - John 4 v 24
 - Psalm 139 v 13-16, 23- 24
 - Psalm 51 v 6

NB Often truth comes through a wound or limp!
Jeremiah 15 v 15-18 'my incurable wound'

How to Journey into Truth

1. Face it
 - AA: 'The secret that we most need to reveal is the secret that we are always trying to conceal'.
 - i.e. We are as sick as our secrets.
 - NB Who goes to heaven?
Anyone who can stand it - the lights are always on!
Hebrews 4 v 13
2. Find a safe place
 - i.e. where you can speak truth and come clean
 - James 5 v 16
 - Ephesians 4 v 15, 25
3. Stick close to Jesus
 - John 14 v 6
 - John 8 v 31-32, 36

Some 'New' Truths!

1. God is looking for us!
2. Forgiveness is key to health.
3. Beware of churchianity that aims to look good, (ecclesiastical pornography).
4. Destiny is by choice not chance
5. Self-esteem is the human hunger for the divine dignity that God intended as our emotional birthright in His image.
6. Church cannot give us eternal life, only a place to live that life.
7. Beautiful young people are accidents of nature, but beautiful old people are works of grace.
Lincoln: 'Everyone over 40 is responsible for his face'.

49 | *Pastoral Training in Vineyard South Africa*

We are establishing best practices and recommendations in this regard.

TOOLS & PATHWAY FOR TRAINING PASTORAL LEADERS IN VINEYARD SA:

LIFE:

1. Some life experience and tertiary level training to better equip for the challenges of Pastoral ministry.

THEOLOGICAL:

2. School of Leadership (2years) is the minimum. It is recommended that a full Bachelors degree should follow this. Theological mentorship is also on offer. Exceptions to this will be considered on request.

VINEYARD ORIENTATION

3. Working through 'The Pastors Pack'.

PRACTICAL

4. Participation in a Pastoral Refreshing and Training Intensive and other similar Specialized Opportunity and Mentorship.

Practical training such as administration, computers, finance, SARS and NPO & PBO registrations should be accessed through the local church or specialised opportunities.

CHURCH

5. Fruitful participation in a local church is the grounding needed for integrity where the three spheres of development are shaped:

- CHARACTER - How we relate.
- CONTENT - What we believe.
- CHARISMA - How we serve.

MOVEMENT:

6. Recommendations by local pastors and at least 2 or 3 members of the National Leadership Team leading to Ordination as a Vineyard Pastor.

NOTE : Where prior theological training has been accessed, these Six Points still apply.

For enquiries contact Leigh-Anne (office@vineyardsa.org.za)

50 | Guidelines for Core Vineyard Churches

As we continue to steward the sacred trust and legacy that is our calling in Vineyard SA, we will do well to clarify core issues and our varied levels of expression in participating churches.

Currently VSA has the following participating churches:

- | | |
|------------------------|------|
| 1. Member Churches | (25) |
| 2. Friends of Vineyard | (13) |
| 3. Church Plants | (18) |
| 4. Missions | (6) |

We respect the differences and recognize the autonomy of local church leaders as they seek to follow the leading of the Lord in and for their churches.

However, it seems anomalous that certain essential characteristics of Vineyard are downplayed. We would do well to recognize this and build a healthy core grouping of churches who embrace these essentials.

Three Essential Characteristics of Core Vineyard Churches:
These obviously presuppose, express and develop authentic unity.

1. FLAVOUR

These churches clearly carry the DNA of the Vineyard Genetic Code.

They carry the name and exercise the spiritual culture expressed in the Vineyard.

2. FELLOWSHIP

The leaders of these churches meet cooperatively at least every 4 to 6 weeks in Regional Hubs for mutual support and accountability.

3. FINANCE

These churches faithfully contribute 6% to VSA.

(On average there are 22 Vineyard churches plus 2 Friends currently contributing monthly to Vineyard SA).

All three of these characteristics would need to be consistently present for the integrity of a Core Vineyard Church.

I am therefore proposing that we call for the Recognition of Core Vineyard Churches

These Core Vineyard Churches will then form defining and inspiring examples to strengthen our commitment to working from the inside outwardly, by inspiration not obligation.

None of this excludes the other levels of participation but it does clarify expectations and thereby lower frustrations. It calls for healthier expressions.

This enables us to maintain our open table policy while still developing authentic depth in the family of Vineyard Churches.

51 | *Criteria for the Recognition as a Vineyard Church in SA*

1. Calling and character of the planter himself/herself

To determine this, we look at the 3 C's:

- Is this person truly called of God and shaped by the content of the Kingdom of God to do this?
- Does he / she have a character of reliability?
- Is the competence (charisma) level in terms of functional gifting of this person, proven for this task?

See more information in section 7 of the attachment "Church Planting and Missions Guidelines".

2. Self-governing

- Is there a credible, functional leadership team in place?

See more information in section 8 of the attachment "Church Planting and Missions Guidelines".

3. Self-propagating

- Is there a minimum of 30 members in 3-5 small groups / ministries?
- Is there evidence of the capacity to gather people, to love and reach unchurched people and to knit them into a community?

See more information in section 3; 4 & 5 of the attachment "Church Planting and Missions Guidelines".

4. Self-sustaining

- Does this church have financial capacity to run its life without a donor base?
- Donor base usually implies this to be a mission.
- There may be exceptions that may need to be acknowledged or creatively dealt with.
- Does this church contribute financially to the Association of Vineyard Churches SA?

See more information in section 2.5 & 10 of the attachment "Church Planting and Missions Guidelines".

5. Vineyard DNA

- Is this church evidencing the Vineyard genetic code in its beliefs and practices?

For this, see more information in section 2 of the attachment "Church Planting and Missions Guidelines" and the "Vineyard Genetic Code".

For startups:

For those who want to declare themselves leaning towards Vineyard, before recognition as a Vineyard church, we ask that they use the words "In Process" under the name Vineyard.

This journey language helps us to be authentic.

These questions need to be answered with credible, regional and national leadership.

If you want any further information on this please contact the Fountain Vineyard Church office.

52 | *Wishlist*

1. We renew our leadership in October/November each year. A sense of freshness, appropriateness, availability and willingness is discussed and recognised.
2. A 'Wish List' of some of the helpful factors in appointing leaders includes the following (on a sliding scale):

<p>1. Fully functional Membership - Do you practice GO FAITH?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Credibility
<p>2. Take initiative. Lead. Make a difference. - Do you initiate and lead? - What are you initiating and leading?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Change Agent
<p>3. Feel called by God. - Do you have a sense of God-given urgency to step forward? Is there 'fire in your bones'?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Empowerment
<p>4. Be present to help. - Do you attend most events? Do you do so to help?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Presence and Servanthood
<p>5. Gate keeping. - Do you help oversee the coming and going? Do you monitor the threats to the members?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Protection
<p>6. Networking with wider Vineyards and the Body of Christ. - Do you help the Church to integrate with the wider Church?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Integration
<p>7. Full of Holy Spirit and Faith. - Do you pursue the Spirit-led life? Is your spirituality faith-inspiring? Do you seek to prophesy?</p> <p>Not at all 0-----</p> <p style="text-align: center;">Some -----5-----</p> <p style="text-align: right;">All the way -----10</p>	Spirituality

8. Visionary, more than management.

Leadership

- Do you exercise a passion for vision for yourself and others?
Is your leadership more than management?

Not at all Some All the way
0-----5-----10

9. Team Work.

Camaraderie

- Do you co-work with senior leadership?

Not at all Some All the way
0-----5-----10

10. Marriage

- How stable and fulfilling is your marriage?
How happy is your wife or husband with your leadership?

Not at all Some All the way
0-----5-----10

11. Family

- How happy is your family with your leadership?

Not at all Some All the way
0-----5-----10

12. Money

- Do you exercise biblical stewardship? Do you give? Are you debt free?

Not at all Some All the way
0-----5-----10

13. Courage

- Do you confront error and injustice?

Not at all Some All the way
0-----5-----10

14. Teachability

- Are you open to correction?

Not at all Some All the way
0-----5-----10

15. Your own Journey

- Are you actively engaged in your own journey of growth?

Not at all Some All the way
0-----5-----10

16. Care

- Do you care about these people?

Not at all Some All the way
0-----5-----10

17. Desire

- Do you want to serve as an Elder?

Not at all Some All the way
0-----5-----10

53 | Questions for 2021- 2026 Culture Shaping

Discipleship

1. How involved are you in Discipleship? (Your own and Others)

Not actively growing

Intentionally engaging in my own growth

Intentionally discipling others

Being disciplined myself.
Discipling others.
Helping others make disciples.

Fully active in discipleship

0-----3-----5-----8-----10

Directional Unity

2. How committed are you to the unity needed for this direction in which we are moving? (Diversity, Affirmation, Maturity)

Not drawn to it

Tolerant of some disparaging attitudes

Growing in maturity

Growing in affirmation of others

Passionate about authentic unity in Jesus

0-----3-----5-----8-----10

Generosity

3. How willing are you to exercise sacrifice and generosity in leadership? (Time, Energy, Resources)

Not keen to be inconvenienced

Open when it suits you

Teachable about it

Responsive to calls

Yielded!

0-----3-----5-----8-----10

Expectancy

4. How expectant are you in engaging with signs of the Kingdom?

Not at all. It doesn't
happen

Ok for others.
Vaguely interested

Interested. Want to
know more

Keen for more.

Expectant

0-----3-----5-----8-----10

Prophetic

5. How willing are you to engage prophetically?

Not at all. I never
prophesy.

Occasionally. If I am
sure of what to say
or do

Regularly.
I risk it

Often. I intentionally
ask God for life-
giving words for
others.

All the time. I
experience it as
the adventure of
imparting life, hope
and healing to
others.

0-----3-----5-----8-----10

54 | Code of Conduct for Pastors and Leaders in Vineyard Churches

All who are called by God to the ministry of the gospel commit themselves to a life of joyful obedience and selfless service that will glorify God and enrich his people. As a minister appointed to serve in this movement, I hereby declare that I will, as God enables me:

BE FAITHFUL:

to God through daily prayer, worship, and the reading, meditation, and study of God's Word.

to my spouse (if I am married) through emotional and sexual purity, and otherwise maintaining a strong marriage. I understand, affirm and agree with the definition of marriage as outlined below:

The Association of Vineyard Churches SA holds that marriage is a permanent, binding covenant, entered into before God, a community and civil society, between one man and one woman (Genesis 2:24). This is the meaning of the word "marriage" or "married" as used in Scripture, and which defines the context in which sexual intimacy, for the purpose of expressing love and the mutual enjoyment of intimacy, as well as the procreation of children, is to be expressed. It is therefore the concept employed by Paul in the New Testament with regard to a qualification for leadership, when he instructs that a leader, if not single, should be "the husband of one wife" (1 Timothy 3:2). This excludes all other forms of sexual relationship, behaviour or activity, whether temporary or permanent. Engagement in such sexual behaviour is excluded from the realm of Godly use of the gift of sex, and disqualifies its participants from appointment to any leadership role in our churches.

to my family through godly leadership, biblical love, and devotion, as well as discipleship and training of my children.

to the congregation I serve, using power and influence prudently and humbly, fostering loyalty rather than "pulling rank"; keeping my promises and responding sensitively and appropriately to ministry requests and needs

to the movement of which I am a part, by upholding its values, standards and expectations, including regular reporting and participation in its vision, mission and gatherings.

INTEGRITY:

I will constantly pursue personal integrity in life and ministry in keeping with the qualifications for leadership. This will be demonstrated in honesty, avoiding of pretension or self-exaltation, understatement rather than exaggeration, and hard work rather than slothfulness. conducting myself in an honest and professional manner, always reflecting the highest biblical integrity in keeping with my call in the areas mentioned in this code.

Keeping myself above reproach in all areas of life, and showing commitment to moral soundness, honesty, and uprightness. I will report any conflict of interest and seek counsel if such conflict arises.

SERVICE:

I am committed to godly servant leadership to the people that God has entrusted to my care, in obedience to and following the example of Jesus Christ, exhibiting the fruit of the Spirit as I serve.

I am committed to building up the body of Christ, serving the wellbeing and empowering of every member.

In the event of conflict, criticism or complaint brought by a member of the body, I am committed to humbly seeking peace by discussion leading to restoration between members of the body and, where applicable, myself as a leader.

I will avoid taking advantage of the vulnerabilities of others through exploitation or manipulation.

I am committed to diligently preserving unity in the body of Christ. I will not knowingly participate in the division of any local church. If such division occurs, I will not personally participate in the start of another church in the same locale except with the agreement and blessing of the church from which the group divided.

ACCOUNTABILITY:

to God for my spirituality, doctrine and conduct.

to my spouse for my character, integrity and faithfulness.

to my peers regarding personal and ministry integrity.

to the leadership of the church regarding my doctrinal orthodoxy, ethical integrity, responsibility and service.

As a leader, I will identify a mentor/counsellor who can provide personal counselling and advice when needed, and as applicable, share my personal needs and vulnerabilities.

CONFIDENTIALITY:

I am committed to strict confidentiality in ministry except when information must be released in accordance with law. I consider a statement made in confidence a trust not to be shared unless with that individual's written permission indicating informed consent to such release.

I will communicate truthfully and discreetly when needing to refer an individual for further help or possible employment with fellow pastors or health professionals.

I will seek to apprise individuals of all mandated disclosures.

STEWARDSHIP:

I am committed to good stewardship of what God has entrusted to my care, which will be expressed through:

honesty and openness in my financial dealings.

Avoidance of debt and /or prompt and timely payment of all accounts

I will not use my position to gain financial privilege or leverage.

While our movement advocates adequate compensation for ministry personnel, I will not expect or require honorariums for services rendered within my normal duties.

I will be careful to guard my heart against greed and materialism.

I am committed to good stewardship in the church and will be totally forthright in all financial undertakings of the church.

I view all contributions, tithes and offerings, as gifts to the Lord that have been entrusted into my care. My responsibility is to spend those gifts as wisely as possible in the conduct of the ministry, and ensure that church funds are used for their intended ministry purposes.

I will observe accepted accounting practices and regular audits as required by the law governing our registration as a church body,

PROFESSIONALISM:

I am committed to accurately and skilfully communicating the Word of God, speaking the truth with conviction in love, and will acknowledge any extensive use of material prepared by someone else. In forming theology, I will consider biblical truth authoritative over all other sources.

I commit myself to a process of being a life-long learner, seeking to constantly improve my knowledge and sharpen my skills so as to offer a constantly improving level of excellence in my service to the church.

I am committed to honouring my fellow servants in God's household. I will not seek to build my ministries at the expense of other legitimate ministries. I will communicate with the rest of Christ's family to encourage unity. I will not recruit parishioners from a previous church without permission from the pastor, and avoid interfering in the ministry of a previous congregation.

55 | *Conclusion?*

Fountain Vineyard Christian Fellowship is a "fountain of life" - a fountain flowing from relationship with Jesus Christ. We are sincerely seeking to be a continuing "fleshing out" of the nature and life of Jesus Christ, the Head of the Church.

We do not profess to have all the answers, but what we have discovered has filled us with purpose and life.

We say with Paul: Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the Church and in Christ Jesus to all generations forever and ever, Amen. (Eph 3:20-21)

If you would like any further information on the History of the Vineyard Movement please ask us for a copy of the booklet called:

"VINEYARD 101 - A WORK DOCUMENT FOR LOCAL CHURCHES"