

## Session 5b Thursday AM Calvary Chapel By Floyd McClung

Speaker 1:

If you guys want to come in and sit down, I'll go ahead and reintroduce our speaker. This morning we're having Floyd McClung for this seminar. And most of you have already heard him. He just spoke in the gym. But for those who either slept in or missed it, Mr. McClung comes from Colorado, where he started the All Nations Institute a few years back, and they reached out to the unreached peoples of the world. He worked for several years with YWAM. And I worked with YWAM last year for a few months and we read Mr. McClung's book, "The Father Heart of God," and it really touched our class. So this is going to be awesome time. So let's welcome Floyd McClung.

Floyd McClung:

Good morning. We're plugged in. That's not going to work very long. Sorry. Going to get wired up here. Okay. There we go. I'm ready. Are you ready? Do you love Jesus? Amen. He's wonderful. You know what I thought I'd do is if you guys would like to do this, I could preach all day, but I thought maybe if you would like to ask questions about anything we said in this chapel time or just generally about missions, I'd like to open it up and if you get speechless, that is no problem. I'll just go.

But I thought maybe if you would like to ask questions, if you're thinking about missions or anything that you have heard or yesterday morning, this morning, would you like to kind of

reflect back or talk about that for a moment? I'd be happy to do that. So if you got a question, we'll go for it.

Audience Member 1:

What was your biggest breakthrough in Amsterdam?

McClung:

What was the biggest breakthrough in Amsterdam? For eight years we worked in Amsterdam, and it was hard as toenails. It was really, really hard. We used to have evangelists come and say, "This is the hardest city I've ever been in my whole life." And then they'd leave. Thank you. Encouragement, that word. And so we just labored. And the labor was evangelism and prayer. Like when we went right in the middle of the red light district, I said to one of the teams that started off, I said, "What I'd like you to do is give a year to prayer."

So what they did is five days a week, 2 to 4 hours a day, they just walked and prayed. We did what we call prayer walking. We just-- two by two would go through the neighborhood because I'd seen a lot of people go in the red light district, Christian groups, and really get ambushed by the enemy. So I thought, man, we're just going to go in there and they're going to take it serious that the enemy has got a stronghold in that neighborhood based on the sin of the people and the sin of the history of the neighborhood. So we just prayed and kept our hearts pure, walked in the light. We really stressed that kind of stuff, and we just did a lot of that.

Then we got into doing street evangelism. But our goal in street evangelism was not to kind of thump people, but to out-joy the joy of the sinners. We just thought, you know, this city is into entertainment. Let's just have fun. So we just go on the streets and just have a blast. We dance or do a drama and just make fun of ourselves. And Amsterdammers--as they're called--have a great sense of humor. And Christians who take themselves too seriously, I mean, they would just mock you. So we would mock ourselves. And the Amsterdammers love that. So we'd go and hold this big street meeting, do a drama, and make fun of ourselves, preach the gospel.

And they would come and they would talk. And we saw ones and twos get saved, like one or two a month discipleship, two or three a month. But it was just hard. Billy Graham announced that he was coming with a congress for itinerant evangelist, and that was in '83. So that was actually after being there for about 13 years, but that was where a really big breakthrough took place. That just exploded things. So I arrived in December '73, summer of '83, it just happened one day. We were on the streets doing one of our street deals. Let me just say this.

A guy came to me and said he wanted to do street evangelism. And I said, "I'm not into it." He was a convert we had led to the Lord, and he'd gone home to make some restitution in Nottingham, England. His name was John Goodfellow. And while he was in Nottingham, he saw a street preacher. And he was just like, "Oh, that's what I want to do. I want to be a street preacher." So after two years of making restitution and making things right with the law, and actually about 50 of his friends got saved and he started a church.

He came back and said, "Floyd, I want to preach on the streets." And I said, "Man, my image of street preachers are turn-or-burn kind of people. You can't do that. We're into friendship." And he just kept pleading with me, and I kept saying "no." And one night, it was really funny. One night I was walking down the hallway of one of our centers, and I heard somebody praying, and they were, like, groaning before the Lord. So I stopped and I listened. And it was John Goodfellow. And this is what I heard. He was praying, "Oh, God. Touch his heart, Lord. Change his heart."

And I thought, wow, who is he praying for? "Touch Floyd's heart, Lord. Let him let me preach, please." Oh, my goodness, he's praying for me. So I answered his prayer. I went to him the next day and I said, all right, you could preach. But I said, here's the rules. No yelling. You can't scream at people, and you got to smile and be joyful. So he was just so excited. And John got us into prayer walking. He said, okay, if we're going to go on the Dom Square, which is the main square, we're going to saturate it in prayer for 4 hours ahead of time.

So we would go out, stand at the four corners, just walk around, walk around a block or two around it and just pray and pray and pray. Take authority over the enemy, pray down God's grace. And we did that and we just had a lot of fun and people got saved. But it was like I said, in one's and twos. And we understood that we were in a season of plowing the ground, that Amsterdam as a city was not in a reaping time. When you go into a culture or city or people group, it can be in different seasons. Some of them can be in harvest time and you can see thousands get saved.

Other places you go, it's just seed planting time. You understand what I mean? The people are not there, where they're receptive to the gospel. And Amsterdam was not there. It was just resistant and hard. But in the summer of '83, it broke loose. All heaven broke loose. It just came, man. And one day we like 25 or 30 adults, like bankers and little old ladies with their purses and their shopping bags came forward publicly. And then it just happened. When I left in 91, there were 90 churches. When we went there 18 years before, there were six churches.

There were no churches in Holland above 1,000 people when I left. Not because we did it, but just God did it. There were three churches with over 1,500 people. So it was like did I answer your question? What was your question? You got me going. That was the breakthrough. That was it. That started it. And then we started planting churches. It was just like, we got a church going in the red light district and then we got a church going in the north. I'll tell you a good story.

My secretary, her name is Laura. How old is she now? She's 78 now. So she came to me like when she was about 15 years ago, when she was 63, something like that. And she said, "Can I have an afternoon, a week off to go talk to the prostitutes?" We had a lot of Spanish speaking prostitutes that they kind of imported from South America and from the islands of the Caribbean, Curacao and so on. And so I said, "Yeah, that sounds wonderful, Lord, go for it. And so she came back a couple of months later and she said, "It's going really good, can I have another afternoon?" I said, sure, great, go for it. I thought, man, I'm going to lose my secretary. Sure enough, she comes back a few months later. "Can I have another day?" I said, what's going on? "Well, prostitutes are getting saved, and we're starting Bible studies." I said, great. Laura started

three Bible studies amongst prostitutes in three different cities. And then she comes to me and says, like, "There's 150 people coming to the Bible study. What do I do?" I thought, I've got an apostle on my hands here.

A five foot bone on the back of her head. Possible church planting machine. We prayed in a couple to take over the leadership of this Bible study of 150 people. It's a church of three or 400 now. The other Bible studies are still going. She's 77 or 78, and she's still going. She's in Amsterdam just going for it. Isn't that incredible? Somebody just did what they could do. God blessed it. It multiplied. And we entered into a harvest time.

And we feel like we got to be a part of praying that in and speaking faith into the city. I mean, the Christians, when we went there were so filled with unbelief. Oh, it was really hard. I'll tell you one more story. No, I'll let you ask the question. I promised you, I'll let you ask questions. Yes. I think you had your hand up, sir.

Audience Member 2:

Is the word retire in the Bible?

McClung:

It's in the Book of Hesitations, chapter 3. Don't believe in it myself. You've been praying about that retire thing, haven't you? Yeah. That's your answer right there. Somebody else? Yes.

How did you know it was time? What's your name? Michelle. I thought I was going to be in Amsterdam forever. We just committed ourselves to the city when we first went. We just went to start a ministry to hippies back in the long-haired days in the 70's. We ran a house boat. We got a big house boat. Long story. Got a bunch of people going, and I thought, "Man, I'm here." So I learned started studying the Dutch language. We started planting churches, we started training programs. And to me, it felt in my heart, I made a lifetime commitment. When we were there, and let's see, like, our 17th year, my wife got really sick.

And she developed a degenerative disc condition in her neck, and her disc started degenerating. And we went to neurosurgeons and therapists of every kind and Mayo Clinic. And so I thought, well, we took a little furlough and came here to Southern California, and a friend let us stay in the place out in Palm Springs, really dry and hot. And Sally immediately improved a lot. Now, my wife is really tough. We've gone all over the world together. She's a pioneer lady. But she said to me one day, "I'm in so much pain, I don't want to live." I thought, it's time for me to really put family first here.

And I just said, "Lord, whatever we need to do to really respond to her physical needs." And that's when I felt like we should come to California and try the dry weather. And she immediately got well. And I started saying to the Lord, "Lord, what are you saying through this?" And I had this haunting feeling. I didn't want to hear it, but I had a haunting feeling. The Lord was saying, "I'm going to use this to redirect your life." And I'll be really honest with you, some days I felt like a hero.

I thought, I'm going to put Sally first. We'll come back to the States or we'll go to a dry climate. And other days I would just like grieve. I didn't want to leave Amsterdam. I said, Lord, please give me a sign. Show me. So we went back to Amsterdam, and sure enough, she got sick again. And I was sitting in my office one day and just thinking and praying about it. And all of a sudden the phone rang. Picked up the phone and it was a pastor friend. He said, "Floyd, I've been praying for you." He said, "I've got a word from God for you."

And this is not a Spooky prophet guy. I mean, he's a real wonderful pastor. He really got a wonderful walk with the Lord. And I said, "What is it, Dan?" He said, "I heard Sally was sick." And he said, "This is what I've got in my heart for you. God is going to use Sally's sickness to redirect your life. You're not going to leave Amsterdam because she's sick, but God is going to use this to give you a whole new direction." And I just started crying. I thought, okay, Lord, I asked for a sign and You're speaking.

So we came back here to the States. And so what we've done now is we've gotten into leadership development training and church planting. We trained church planners. So it's just opened up a whole new field of ministry for us. And so now what we do is we bring in people that go through our discipleship training school. If they don't have any biblical studies, we put them through what we call a school of biblical studies. And then we do church. So our training is a part of a church. We feel the best way to train church planters is to plant a church.

So we're in a little town called Trinidad, and we're planting a church there. And we do cells. We call them life groups. And our focus is right now, primarily with high school kids and college



kids. We try to reach adults too. But the little town of Trinidad is very resistant to the Gospel. It's 80% Roman Catholic, real old school Catholicism. Very resistant. Thirty-seven percent Hispanic, 38% Italian. They don't really want the Gospel. So I feel like I'm back in Amsterdam in a way. It's just hard. We're plowing ground, we're planting seed, and we're just speaking out of faith. There's going to come a move of God. We're going to see it happen.

Meanwhile, we got 15 cells going and a celebration on Sunday morning and we're just trying to get into the neighborhoods, get into the bars, get into the schools, get into people's lives. Sixty percent of the children born are born to single moms, 30% male unemployment. It's a city without hope. It's a lot of just heavy kind of hopelessness. Well, we're just praying. We're just speaking out, like I said this morning, that this barren woman is going to rejoice, that God's going to come and visit the Trinidad. So that's where we are and that's what we're doing now. Long answer, short question.

Yes. What's your name? Hi, Christina.

Audience Member 3:

I had a question. You were saying that you encourage people when they're learning language to just go have fun, learn culture with other people.

McClung:

Right.

Audience Member 3:

But I'm wondering. [Inaudible]

McClung:

Okay, good question. Christina's question is, like, if you're just going to go and have fun, like I said this morning, you got to learn a language and have fun, can you really, with a good conscience, raise support? Well, we don't write to our supporters and say, hey, send me money, I'm going to go have fun. You know what I mean? They're going to say, well, we want to have fun too. Tough luck. Now, we're very serious about being missionary, so we're talking about an attitude as a cross cultural missionary.

So what happens is a lot of people go somewhere to learn a language and become missionaries, and they come under this kind of religious, whoa, I'm a missionary now and I'd be able to be really serious. And they lose joy. And when you get a Muslim culture, especially, it's easy to lose your joy because it's not a joyful culture. Usually they're long term missionaries. They're going to plant a church, they're going to reach people with the gospel. But we remind them it's okay to enjoy life, get to know the culture, celebrate the culture. When I was in Amsterdam, I said to the Lord, Lord, how do we live here? And the Lord spoke to my heart and said, "Celebrate the city, it's mine."

So I developed what I call the theology of the city, and it goes something like this the whole earth is the Lord's and the fullness thereof. Therefore, Amsterdam belongs to God. The devil is a squatter, and therefore it's not the red light district, it's the Promised Land. So we started calling

the red light district the Promise Land. Now, what were we trying to do? We're not trying to start a new denomination with a weird theology. What we're trying to do is get a biblical perspective that God loves the city and He's there.

He really is there, and it is His, and He made all the people. And therefore we entered into it with a celebratory attitude that life was great. I mean, we took our children in the red light district and we didn't want them to see thieves and pimps. We want them to see people. So we got to know people by name, and we called them by their name. Oh, that's John. Remember John? He came, we had him for a meal last week. Why don't you draw a picture for John at school today?

Now, that, to me, is a celebrational attitude where you treat people like people and you see them through God's eyes. You with me? So we became neighbors, not Bible bangers. We became friends. Our desire was that people would come to Christ. In fact, the first prostitute that got saved in Amsterdam, she came and visited us one day. She came and kind of thumped in the door and kind of aggressive attitude. "Why are your kids always smiling?" Next question: "Why are they always giving me pictures?" Like, "Whoa, what is wrong here?" She's really coming on strong.

And I said, "Well, why? What's wrong?" "Well, you are different." And she was there trying to find out, why do our kids just treat her like a normal person? She was really coming because she was hungry and touched. Well, she was our first convert, and we had the privilege of baptizing her in the red light district. She got saved because our kids smiled at her. We had taught them, hey, these are just normal people and her name is Beulah or whatever, and just draw a picture

and wave at her and stop and talk. So we wanted our kids to see the city through God's eyes, and we knew that the only way that would happen is if we saw the city through God's eyes.

So to us, the city was a good place. Does that answer your question? So celebration is an attitude, not like, hey, we're going to go party all the time kind of thing. Yes. Tremendous comment. Isn't that the problem? Sometimes, we go trying to give all the answers without any questions.

Somebody said to me recently in the little town of Trinidad where we are in Colorado, "Floyd, why are you here?" And I said, "Well, we want to give to the city and love the city and serve the city." And he said, "Do you want to receive from the city?" And I said, "Yes, we do." He said, "The city has a lot to teach you. This is a long term resident." I said, you're right.

And if we go to Kyrgyzstan or the red light district with a learner's attitude, a servant heart, which means Lord, you're going to teach me something here. You're going to teach me a lot, and our heart is open, and then you really want to learn. You really believe there's something good for you to learn there, then it's going to produce a much healthier attitude in your heart. That's all part of celebration.

It's great. Yes. What's your name? Lisa. The question is, what kind of struggles or issues did you face raising your children in the environment? Good question. Sally and I actually wrote our biography with that question in mind. We thought, you know what? We would really like to encourage families to take their kids to hard places. And one of the things our culture here in the United States has lost is a willingness to sacrifice. We hate sacrifice.

But you know what? You can't serve God unless you're going to sacrifice. It takes sacrifice. So we wanted to produce a book, but telling our story with joy about raising kids in a hard place. So we just tried to get to the principles of it. So if you want to follow through with this question, I'll give you an answer, Lisa. And Sally also wrote a book entitled "Where Will I Find the Time?" And it's all about the practice of-- it's not so much a time management book. This is about a wife and a mother and a family and the lessons we learned. In fact, she took from Ecclesiastes. The chapter titles, if I can read them to you.

A time to organize, a time to build, a time for marriage, a time for family, a time for friendship, time for life, a time for work, time for fun, time for healing. The title chapters, chapter titles of her book. I had read the Salvation Army story, and General Booth took his kids into East London. East London was incredible. They stole children, drugged them with chloroform, put them in little boxes, and shipped them on trains and coaches around England as child prostitutes. And most of them didn't even survive the journey.

But if they did, then somebody would get themselves a little child prostitute. That was the environment in which he was raising his children. And William Booth had the philosophy that his children were to be a part of it. Catherine Booth just involved the kids in the outreach. They were part of the preaching. They were part of the caring for the poor. And I thought, wow, this is not a defensive posture, this is an offensive posture. I saw that all of Booth's kids became Christians, and all of them enjoyed being a part of what they were doing. Evangeline went to Paris when she was 18 years old, about 115 years ago.

And Evangeline, about 110 or twelve years ago. A hundred years later, which was somewhere around 1980, 1985, 88, maybe, the whole nation of France celebrated the 100th anniversary of Evangeline Booth coming to France. I mean, I read articles for weeks and months ahead of time. It was a big deal in the International Herald Tribune. Evangeline Booth probably made the biggest mark of any Protestant Christian in the nation of France, and she did it as an 18 year old. And you know what she did when she went there? She went around to the bars loving sinners and preaching the gospel.

But it was so dangerous, her and her comrades, they wore little bonnets with these straight pins and their bonnets. They had to stop using straight pins because the men would come up behind them and grab the straight pins and stick them with the straight pins. In the first year, one of the guys was killed in a stoning in Paris. We're talking, they did not get a joyful reception. So we just understand what we're talking about here. I forget it was the first two or three years, 3,000 Parisians got saved. A move of God took place, and Evangeline Booth made her mark.

And William Booth said, "That's the inheritance I want to leave my children." And when I read that, I said to myself, that's the inheritance I want to leave my kids. So we took the posture that Amsterdam was a lot less dangerous than Ventura or you name it. What town are we in? La Habra? La Mirada? Is this a suburb? It's a center. Amen. Okay. I believe that God is going to bless the whole world from here. Amen. So we took the attitude that Amsterdam was less dangerous than La Mirada because and here was my conviction.

Suburbs in America seduce you into apathy and you get to the place where you just kind of get soft and life is okay, and comfort becomes a goal and convenience is a high value. And you know what? Spiritual warfare in American culture is very subtle, but extremely dangerous. So what's more dangerous? An enemy you cannot see who kills you while you're asleep, or an overt enemy who stands out screaming at you saying, I'm going to get you? I thought, "Whoa."

When we were in Palm Springs, I spent five weeks there. And I was praying at the end of time, Lord, get me out of here. This is such a dangerous place because I feel lulled, I feel seduced, I feel apathy. You follow what I'm saying? It's just so nice. What a nice place America is. Nice can kill you. But in my neighborhood, man, I mean, we had to teach our kids urban survival skills. Don't walk down that street, man, you'll get stabbed. And be careful there, you know, that guy is really the way he treats little girls. And so we had to teach them what streets to walk on, what type of time of the day. So danger is relative, if you understand what I mean.

When our kids were ten and twelve, I took them on a midnight tour of the red light district. We moved in at 03:00 and 05:00. What am I saying? We moved in when they were three years old and five years old. I've been talking too much. They were three years old and five years old. Then we took them on a midnight tour when they were ten years old and twelve years old because they were thinking and kind of like, well, this is just normal. And they were being lulled into accepting evil and not seeing it.

So I took them with me and we would sit on a bridge and I'd say, okay, let's just see what we see. And I would talk to them. See that guy over there? Look what he's doing now. He's just going down those steps. He's putting that needle in his arm. He's taking drugs. And if he lives six more

months, he's a lucky man. And see that woman there? That's a woman who's taking that man, and she's selling her body. And see that sex club? Women stand up naked in front of men. Do you see what's happening?

I talked to them through the neighborhood and talked God's heart to them one night, and it really sobered them. Now, that might sound really weird or horrible, but you know what? My kids grew up with a passion for cities. They love cities. They still both just miss Amsterdam greatly. They grew up bicultural. They grew up biracial. They grew up multilingual. I feel like it was just like they got a fantastic inheritance, and they do, too. I'll never forget my daughter bringing home one of her friends, a black guy. And the blacks in Amsterdam come--the way the slave trade work for them is that they became slaves into the islands of the West Indies and the Dutch colonized places like Curacao and Aruba. And they came up to Holland from Curacao and Aruba.

So she brought home one of her friends, a high school mate. And my dad is not a racist, but he grew up in the south, so it was a little awkward for him. And I just loved watching this dynamic of my daughter being so color blind. And my dad just like, well, hello. He just didn't know what to do. You know what I mean? He doesn't want to be a racist, but it was a little awkward for him, and I just thought that was fantastic. So I feel like my kids got so much. Am I answering your question, Lisa? Yeah.

Okay. The question. What's your name? Adam. The question is, what is my view of what the church is and what is the purpose of the church? That's a good question. We ask that question all the time of the people that I'm training. Because in America, we have church plus. Church plus culture, church plus program, church plus building, church plus salary, church plus choir.



What we have to do is we have to disrobe the church. We have to get rid of all the culture stuff. We have to kind of look beyond culture to what is church, what are the minimum biblical essentials? So I'm going to ask you the question. We'll do a little exercise this morning. You tell me, what is the church? Before we talk about the function, let's talk about the essence. What is the essence of it? People. People, okay. What kind of people? Members of Kingdom. Saved people.

So you have to have some live bodies so you can't start in a morgue. Although that comparison could be made to some churches. You need live bodies that get out of bed in the morning and they've accepted Jesus. What else do you need to be church? Yeah, well, I presume if you accept Jesus, you got Him there. Sorry. Yeah, okay, that's right. So you got to have a minimum of two who love Jesus, who meet together. What else? Sorry? Do you? What if you don't have a Bible? And what if there's no elders? Okay, what you guys are doing is good. You're talking function, you're talking activity.

But do you need anything more than to love Jesus and have a minimum of two to be a church? See. I don't think so. I think all you need is "Two or more who gather in my name and there I am in the midst." So to be church, well, let's say it here. Biola is church. The Biola community is church. We have about 15 cell groups in our church. We actually have about 15 churches because wherever three, two or three are gathering in His name, that's church. Amen.

So I go off of that really minimal biblical essential that is church. Are you with me, Adam? You follow that? It's very simple. It's very, very simple. Now you might think, well what about this and what about that? But let me tell you, there are many countries in the world where that's exactly how it works. When I was in Afghanistan, there was a man who had been a professing Christian for twelve years and he turned in every known Christian in the underground church. And people were killed left, right and center. The church was filled with fear. And you know what the church started doing?

Instead of meeting in big groups, they regrouped in small little circles of two, three, four, five, where they knew each other really well, and they started over. The persecution forced them back to the minimum of what it meant to be church. Nobody had been through a seminary, there was no seminary. They didn't have scriptures. All they had was through FEBC coming from the Seychelles Islands. They could hear on shortwave radio the gospel and the scriptures being read.

Many of the believers were blind and they didn't have a Braille Bible in Farsi, the language. So it was hearing the scriptures over the radio, meeting in little secret groups and that was it, you guys, that was the church. I got to detour for 1 second. I got to tell you this story. The leader of the church was a blind man named Zia. And Zia had memorized the whole New Testament so he would know the scriptures, and he could have it. He had memorized the Quran as a young Muslim boy. He went to Saudi Arabia, he won a contest for reciting the Quran in perfect Arabic. Then he memorized the New Testament when he became a Christian.

Zia was fearless. He was a dead man walking. He knew that he was going to die. There was just no question in his mind. So he lived like a dead man. You know what? If you've given your life away, nobody can take it from you. And Zia knew that his life would be taken, so he lived like that. He abandoned his life. So he was absolutely fearless and courageous. I'll give you an example. One day, don't let me forget to come back now to what is the church.

But one day he called and he said, this was when my daughter was just two or three days old, maybe a week old, Misha. And he said, "Floyd, I understand you have a new baby girl." "Yes." "Can I come and see her?" I said, yeah. I thought, man, this is going to be interesting. How does a blind man see your little girl, you know? So a few hours later, there he is. Afghan houses typically have a kind of a garden with a big wall because of the culture. And they have gates, but you have to bend over to get through the gate. You have to step over a thing and you have to kind of bend over.

And the tradition is so that if a person was a thief coming in, you would have a chance to defend yourself. So here's Zia. He's knocking, ringing the bell at the gate. We go out to the gate. I said, "Hi, Zia." "Hello, Floyd." He said, "Are they with me?" I said, "Yeah, they're there. Zia." He always was followed by the secret police everywhere he went. And it was really funny because the secret police in Afghanistan were trained by the Russians. So here you had these Afghan men dressed in trench coats, totally out of touch with their culture. They've been russified. So you look down the street, and here's a dude going it was like a bad B movie or something. I said, "They're there, Zia." He said, "Great." He said, "I tried to talk to them, but they won't talk to me." I said come on in. Comes in the house, holds Misha in his arms, touches her toes, holds her little

hands, touches her nose and her eyes, gently in her ears and her little mouth. And he said, "You have a beautiful daughter, Floyd." I said "Thank you, Zia." And he prayed a blessing over her.

Zia died as a martyr. He was arrested, put in jail, over and over again. Let go. Beaten, threatened. How did he become the leader of the church? He was the leader. He was never elected. There was never a vote. He never went to a seminary. You know why he was the leader of the church? Because he led the church. That's what I learned about what leadership is. Because he led in courage, he led in obedience. He led in prayer, he led in faithfulness. That's leadership. He was the leader because of his obedience to the Lord.

Anyway, what is the church? So we've talked about what the church is. But what do you do to do church? Anybody know a scriptural passage that shows us, outlines very clearly what the minimum essentials are for doing church? Acts chapter 2, 42 to 44, 47? That's right. What did they do? "They devoted themselves to the apostles' teaching, to fellowship, breaking a bread, prayer and reaching out." It's very simple. So you don't need a full time pastor to do that. Could hinder it. Don't quote me. If you do, I'll deny I said it. Certainly don't need a choir. Choirs could hinder it. You don't need a building, you don't need a budget.

What do you need to do church? Somebody else to target, that you talk to and pray. It's two or three meeting together. It's shared lives. It's prayer. It's bearing one another's burden. Can I say with intentionality, so you can be church and not do church. Do you get that? You are church. You can never become any more church than you are. Say that: "I am church." Say this. "I

cannot be any more church than we am." It's not an "I" thing. It's "we are church." So you can be church without doing church. Because you go on Sunday doesn't mean you're doing church.

Hello? See, if there's fellowship and there's prayer and there's worship, then you're doing church. Does that make sense to you? So I like small. I like big, but I like small. And I'll tell you what, because small works everywhere. Big works in America, but small doesn't work in Libya. I mean, big doesn't work in Libya. Big doesn't work in Korea. I mean, we have people who are going in underground into North Korea right now. I want to tell you, it's dangerous, man. People get killed all the time. Right now, believers in North Korea in the last three months, it's dangerous. So you don't have buildings. They don't allow that.

But what do the believers do? They get together in small little groups and they pray for each other and they do church. Now, what happens is a lot of us, we just take church for granted, and we're not intentional about being and doing church. I think doing church is a blast. I think one of the most effective ways to do church is being a small group where three things happen. This is how I kind of summarize it. These three things need to happen.

Number one, we need to be laying hands on each other. What I mean by that is, we bear one another's burdens. What's your name? Amy. So Amy comes in and she says, my professors hate me. My mother hasn't written me in six months. I'm depressed. That will never happen to you. But she says that. And so there's five or six of us, and we are her church. So we gather around and say, "Amy, we love you. We're with you." We pray for her. We bear her burden, we weep with her. Then we're doing church. You follow that? So that's one of the essentials.

We need to bear one another's burdens, which means transparency, which means openness, means being real with each other. It means accountability. God never intended accountability to be an optional extra in his church. He never intended us to get in our car in a suburb, drive to the big building, sing hymnals, get back in our current, drive home and never see anybody the rest of the week. That is not doing church. That is American cultural thing. That does not connect being with doing. Follow what I'm saying?

People need to be real with each other and you need to know each other enough so that you can say, you know what? You're lying. I know you. But how can you call your friend a liar and let you know him? Don't call your friends liars. But you understand what I'm saying. You say "Wait a minute, George. You're talking like you have a quiet time every day. You don't have a quiet time, man. You're faking it." How do you get real with each other if you don't know each other, if you don't hang together, do stuff together? That's why suburbs are dangerous. They make accountability optional.

I said, man, we need to be meeting together in small groups. So that's the first thing. Sharing our lives with each other. We say in our cell groups, life is not in the cell. Life comes to the cell from outside the cell. And what that means for me is if I'm a friend with Amy, I call on the phone, I visit her, we go out and share a faith together. Then when we come to our small group together, we bring life to it because of the reality of our relationship. You follow that? So life in the cell comes from outside of the cell. Small group life needs to come from relationship outside where we're caring for each other.

Second thing that needs to happen is there needs to be multiplication of gift. We need to be practicing our gift. Whatever your gift is, you're a teacher, you need to be teaching. You're a prophet, you need to prophet. So I'm a part of what we call ourselves life groups. And they're like little mini churches, and I'm a part of one. And, you know, every week, one of the things we do is we just talk about who our friends are and we bless our friends. Now, our goal in blessing our friends is we bless them so much, they come and join us. So when they come and join us, we bless them right in front of them. If it's a lifestyle, we shouldn't have to change it, should we? If a non-Christian comes.

And you know what, we get people getting saved because they hear us blessing them. They see their name on a piece of paper we keep. We have our friends listed. We say, okay, it's time to bless our friends. How's Joe doing? Hey, how's your neighbors doing? We bless them. The neighbor comes, he sees his name on the list and he says, "What is this?" And we say, "Hey man, we've been praying for you. We've been blessing you. Do you have anybody you want to bless?" We start discipling non-Christians before they get saved. You know what? They love it because it's real. It's natural, it's transparent, it's honest. Because when we start blessing each other it's like we share our life with each other.

If I had a fight with Sally, I say, "You know what you guys? I was really rude to Sally. Pray for me." And then Christina says "I'm having a hard time with my therapy, my physical therapy, pray for customers. I need help." So we're praying for real stuff and people see the reality of grace and honesty and they love it. People are attracted to it. So those three things that's doing church.

Yes. Good point. I believe there's two wings to the church. There's the small group and there's the big group. Big group, you don't have to have. Small group, you have to have. I like the big group because it does several things. We have Sunday celebrations in our church because it inspires faith. It really does. It inspires faith. Coming together and worshiping together gives me a sense that the church is bigger than my group. So it builds faith and we say, hey, God's doing something in Trinidad. Man. He's going to take the city.

We're part of what God's doing. We inspire each other. But to be quite honest we don't have to have the celebration on Sunday to be in due church. We have to have the little group. So we do both and we find that in America, celebration attracts people. It's interesting in the town of Trinidad, we have people who will come to our big meeting who won't come to our little meeting because they feel safer in a big meeting. They can be--what's the word? Anonymous. They can sneak in the back, sit and watch it and slip out. So we say well, okay. We'll take them through the front door. If they want to come on Sundays and taste it. We hope that something attracts them and touches their heart.

But eventually we want to see them get in a small group because we know that's where the real discipleship and growth and the gift ministry will be released in their life. Some people will come to a small group who will never go to a big meeting. They're scared to death of big meetings and they only feel like it's real if it's small. So we do both. But what we keep doing is saying small is beautiful. We want to reach the nations, we want to reach Hindus, Muslims. And what will multiply everywhere is this little thing. So, Adam, all of this is your fault. You asked this question.



Okay, one more question, then we'll stop. You guys have been great. Yes. What's your name again? Brian. Brian, the question is, what about short term missions? What would be my advice for somebody who's going for like a week? Here's my advice. Pray a simple prayer. Lord, help me see this culture through your eyes more than anything else. Just pray "Lord, let me see this culture through your eyes." Do a little reading to prepare yourself if you can. If nothing else, more basic. Read the encyclopedia. Find there's any books on them, any novels. Where are you going? You're going out, Brian? Are you going short term outreach? Yeah. Where are you going? To do my own oh, you're going to do your own thing? But where are you going to do your own thing? Cal Poly. Cal Poly. Okay. Right here locally.

Hey, who's going somewhere in another culture? Anybody? Where are you going? Mexico. Okay, read about Mexico. Get a map of Mexico. I'll pick on you for a second now, what's your name? Sarah. Read about Mexico. Get a map of Mexico. Read novels about Mexico. Ask Mexican people about their culture. Go into the home of a Mexican person now. Attend a Mexican church. Why? Approach it as a servant and keep asking the question, "God, what do you see?" I believe this is really important because then we can open our heart to the people so that we can get the maximum blessing and short term outreaches. Normally what happens is God does more in us than through us. But if we go selfishly just to get something, then we miss something too.

So we need to go to be a servant. So I'd say, number one, pray, "Lord, help me to see these people through your eyes" and back that up with some reading and research in preparation. And

number two, go to be a servant. Don't go with a program that you impose upon the people. Just come and serve. If you'll get your hands dirty, if you'll sleep on the floor like everybody else does, if you'll eat the same food, and if you walk away just having been a servant, people will say, wow, that was really nice to have them here. They were a blessing. And you'll enter into the heart and the life and the culture of the people. "Be a learner and be a servant" would be my two advice.

Everywhere I go, and I've traveled in over 150 countries, everywhere I go when I put my feet on the soil, I say, "Lord, give me a part of the inheritance here. Let me be a part of what you're going to do in this country." I was in Central Asia last year I went through Kazakhstan, Uzbekistan, Kyrgyzstan and in those three countries, every one of them, I said, Lord, I want a part of the inheritance. What are you going to do here? And how do I get to be a part of it? I argue with the Lord. I say, Lord. I'm claiming it, man. I'm here, so I'm claiming it. In Kazakhstan, there are a lot of Uighur people.

Uighur, the Uighur people, most of them at 16, 17, 18 million are in China, but there's a few of them in Kazakhstan. I said, Lord, I just claim an inheritance with the Uighurs. Uighurs are starting for the first time, you guys, in 1980, 90 years, Uighurs are coming to Christ. Just in the last eight years, Uighurs are coming to Jesus for the first time we have any known record. Can you imagine God waiting thousands of years to hear His Son worshiped in the Uighur language? And it's happening in our lifetime. I've just said, Lord, I want a part of that. How can I have a part of that? I want to be a blessing to the Uighurs. So I brag about them everywhere I go. Who

knows? You might hear about it and say, wow, Uighur. I want to be a part of the Uighur thing, you know, Floyd's talking about.

Get into it. When you come home, brag about the people. Amen? Brag about them. Tell them about them. Report the good things. Don't come home and say, "So good to be back in American soil. It's the most wonderful country in the whole world. I can drink the water, go to McDonald's. Thank you, Jesus. God bless America." You done it? Don't do it. You know what? It's not true. America is not the best place in the world. Hello. Be careful. Don't get into a kind of pride thing, just because it's more comfortable. Comfortable doesn't mean better.

Come on, now. Comfortable doesn't mean better. Don't get into pride things. See, God doesn't have any favorite children. Doesn't look down and say, "Oh, I love America. I wish I was an American, too." No way. And He loves all of his children, every race, every culture. So when you come home, brag about the culture and the people. Hey, just in closing, I mentioned the books up here. Just let me mention one more to you, or two more and then you can take off. I've written a book out of our experiences of working on mission teams called "Learning to Love People You Don't Like."

The biggest reason why missionaries don't make it: conflict with other Christians. Team conflict. Hurt, disappointment, taking offense. They get wounded, they get mad, and they come home. Out of every 50 who volunteer in a week like this only to make it as a career, one of the biggest reasons is not knowing how to work through relationship issues on a team. Even Paul had that

situation. He had a conflict with Barnabas, if you remember. So this is a book about learning to love people you don't like. Just look at the person in this room you don't like very much.

Just for a second. See, heads are turning everywhere. Everybody has this problem. I just wanted to demonstrate that to you. And then there's a book I've written called "the Healing Power of Love." This is about taking hold of our identity in Christ and the lies the enemy speaks to our minds and our hearts to keep us from walking in our identity in Christ, we call those strongholds. And I'm talking about this, is the healing power of God. God can heal our minds and our hearts, we know our minds so that we know who we are in him. We walk in our full identity as children of God. When we are secure in Him, then we can love each other a lot better. Amen? Peace.