

Building A Movement, Not A Monument: Session 1

By Tim Timmons

Tim Timmons:

We're talking about relevance. And the relevance idea is how do we have a philosophy of Ministry that touches people? And speaking of relevance, I have a note here envelope that probably has a check in here for me for being here this week. Now that's relevant. All right. That's relevant. Relevant means timely. Timely. And we can now get home and have lunch, very excited. But relevance means that you're able to communicate where people are.

You're able to communicate where people are. You're able to connect up where people are. And the philosophy of Ministry that I'm going to suggest today as we culminate a lot of things here, I say has four basic ingredients to it. Okay? Now, for those of you who were here on the first day, which were 28 of us, what was the first one on the first day? It was a great session, too.

No, not the needs, but what was that day? We talked about four ingredients. I realized we missed the day here, and it's been rough. First day started with a C. Culture, very good, culture. Second day we talked about something. Leadership, leadership, very good. And the last two days, we're supposed to be talking about doctrine and strategy. Very good. Now on the first day, we talked about the whole area of culture, and I said, in order to relate to your culture, you've got to know your audience. And one of the biggest problems, as far as I'm concerned, in Christianity, when we teach speech or we teach communications or we teach preaching is we don't teach people how to think about their audience.

Very few courses, if any, I don't know of any that talk about audience analysis. And very few courses even include such a thing other than something maybe you ought to know some day, but

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we must know our audience. And I said that there are three basic needs in our audience right now. They may change in the next few years. Right now, there are three basic needs.

Inadequacy, intimacy, and identity. The problem of inadequacy, people don't feel worthwhile.

The problem of intimacy. People, they're not rightly connected with people. Vulnerably so. And

then thirdly, a matter of identity. Who in the world are they? The second day we talked about

leadership, and I said that we've got to go after leadership who are willing to make tough choices. Choosing, caring, creating.

They're willing to make tough choices because they can be trusted. They're trustworthy. They

have ethos, they have ethical appeal, and they're willing to make choices. Tough choices. So

people, when they follow them, people can trust them when they follow them, when they make the tough ones.

That even makes their leadership even more secure, that they care about people, they're

ministering to people, that they are caring for people. Okay. They're showing their caring. I gave

you a war story after war story about how that works and then creating that. We got to be involved in creating.

And I said that this third area, do you trust me? Do you care for me or can I trust you? Do you

care for me? And do you know what you're talking about? This third area is where most

Christians spend their time in knowledge.

And knowledge is only one third of the deal as far as leadership, sales, communication,

counseling, knowing what to do is only one third of the deal. Caring and being a trustworthy

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person yourself is two other thirds of the deal. Okay, I'm going to give you a quiz. The first question in the quiz, it'll just be true and false. Okay.

The first question in the quiz is: in Matthew, when it talks about where two or three are gathered together, it is speaking primarily of prayer. True or false? You're writing it down now, this is a silent quiz. Silent quiz. True or false? In Matthew, when it's speaking of two or three, or two or three are gathered together, there I will be in their midst and speaking of prayer. True or false? In John, Chapter 16, where it speaks about the Holy Spirit. There we learn that the Holy Spirit convicts us believers in the world today. True or false? Don't nudge anybody. Don't peek. Just put it down. True or false? In the scripture, it teaches clearly that tongues have passed from the Church in the first century. True or false?

Now, let's find out what your answers were. Very short quiz. First question. True or false? False. That's not primarily the teaching of that passage in Matthew. It's on Church discipline where you have two or three witnesses, and yet it's constantly used for prayer, right? Constantly used for prayer. And many of us looked around and said, how many we got here? Yeah. Got two or three of us. Let's do it. And we can pray and claim that God will be here. He'll be here anyway.

He's always here. How do you get rid of the fact that he's here? He's already in my life. And so now we're going to get three of us and we're going to really have them here. We have a big gap. There's a big gap in Christianity between the fact and the real fact. And I make fun of that a lot of really because really there's another world out there that I can't even relate to because there are people talking about that that I don't think they know what they're talking about, but they wish it so. They wish it so. The second question, true or false? What? How many say that that's true?

Okay. How many say it's false? Okay. The false got it. Because in John, chapter 16, it says he's

going to convict who? The world. Okay. Sin, righteousness, and judgment. Let's go on to the last one. True or false? What? False. That it does not clearly teach that--it teaches I said it teaches that time has clearly passed from the Church in the first century. How many say that's false? How many say that's true? That was just a bonus question. I just wonder what you thought has nothing to do with what I say today. Now, I know what you think. Okay? Did you get that, Ron? All of them said it was false. All of them. Okay?

Everybody said it was false. As far as doctrine is concerned, it's very important that I just make a major point and then I'm going to move into strategy because we don't have enough time to do both sessions. As far as doctrine is concerned, it's important that you understand that kind of what I was alluding to this morning. There are only certain things that you must believe to be Christian. Not to be a Christian. To be Christian. Okay? Christian. And these are the things you must die for. These are the things you must really argue about. Okay. I do not think it is worth arguing long about tongues and giftedness. I think you can get around that so quickly without having to mess with that. Okay.

I think if everybody's willing to play ball, I think you can get around a lot of things out there as far as your arguments and dividing and all that. But I think it's very important that we try to define what are these areas that are most important. Give me one that would be most important that you would have to say you'd fight over.

Yeah, we'd throw that in the sun. We have some subunits like that. But what's the resurrection deal with? Really? What's that prove? I hear you mumbling. Now, let's try to be very articulate. Here what we're saying. What does that prove? Who's alive and therefore what? [inaudible]. And

really resurrected? Yeah. You didn't mean that. Really? Like I said, no, she didn't say that. I just didn't hear it. She was stuttering.

So resurrected. And what does that mean about Christ? What does that say about him? Yeah, he's God. That's right. The deity of Christ gets to be pretty strong there. So let me lead us here. It may take a while. If I keep asking you these questions, there's one we better fight for, right? There is a God, okay. Not a God. That's not a good way to say it, is it? God is there. God is there. The God is there. Okay. I think it's very important to move to the next one very quickly. And the next one is there is a Satan. Okay. I'm just trying to go kind of chronologically. We won't do it completely that way. Next chronologically, what would you put? What? Who send? We don't have him yet. All we have is God and Satan. So what's the third one? Hang the Angels for a minute. What do we have? In order for man to sin, we got to have something on the Earth. Creation of man. We need man.

The reason why I think this is a very important doctrine is because I think this is one of the most important doctrines for us to be relevant. If we don't understand man and who he is, then we're in trouble. And I'll show you that in a moment. I'm going to deal with this one primarily. Next.

What comes next? What? Okay. Man sins. And what I like to do with that is I like to put it in here. Now, I know what some of you are saying. I can hear it coming. He's downplaying sin. I'm not downplaying sin. I believe in it. I believe in sin. Okay? I practice it. Amen. Amen. All right. But I don't think we need to have a whole book on it. All right. Gee, we all know what that is, but that works right here. And because of man's sin, he fell. And then what happens now? What do we got? Roughly? Grace. But let's use another word. Let's not keep using it. It's overused.

What? Redemption. Salvation. Okay. Salvation. Now Salvation takes in. I'm looking at broad

swipes here, so obviously you can say, Well, I'd fight for justification, and then I'd fight for saying, sure, that's in here. I'm just trying to get some benchmarks here. Okay. Salvation. Okay, then what would you do? What? Church. That's a good one. It's not bad. We've jumped now. We've jumped. Now we're not in the chronological order anymore, and that's okay. That's all right. What's next? Second coming. Yeah, second coming.

We can jump, but let's not go all the way to the end of the book. All right? 1, 2, 3, 4, 5, 6. We're really humming now. What else we got? I'd say Christ would be a good one, right? That's where we started. Okay. Okay. And that deals with his deity and everything. And now that tips us off to another one. Oh, good. Holy Spirit. Okay, so we got 1, 2, 3, 4, 5, 6, 7, 8. This, Christ, should tip us off to something else. And the Holy Spirit. What else? Okay. Bible. Yeah. Bible. You guys are so bright. We got 1, 2, 3, 4, 5, 6, 7, 8, 9. What else? What? One of the most significant ones in the whole Bible. And very few theologies even deal with it. We got the resurrection. We had him really resurrected here a minute ago. Resurrection we got. You'll never get it. Nobody gets it. Anybody gets it. I'll give you something for it. Let you have this mic clip after we get through.

What? No. Spiritual gifts. Where would spiritual gifts comes? Yes, but not really. Where else? Spirit? Yeah, probably. You can put it in your things if you want to, but when you get to heaven, they'll straighten you out. That it'll be right under here. What else? What? No mission. What mission? The Missions Commission. Great Commission? No, what I was hoping for that all the way through here. What else? What? Isn't this incredible? Nobody's going to get this. It's unbelievable. What? Fellowship? No, these are minor things. We're talking about minor. I'm talking about mega. This is mega. Virgin birth, prayer. No. Hell. Hell. No. That's not that. No. What is it? I'm going to have to give it to you because we're hurting. What? Judgment? No. What

all right. Now, second coming is probably not the best term for this one. Why? Because well, it could be because it's everything around the second coming. One third of the Bible is talking about it, isn't it? Toward the end times. So they usually name prophecy or eschatology if you want to get really exciting. But let's keep it second coming. Keep it down to earth. Second time. I can understand that. You can understand that.

And we're all in there. Here's one that I think everybody seems to miss, and we have just now proved it. All right. And that is Israel. Now, here's why. God makes all his deals with whom? Israel. They're a fairly important group throughout the Bible. Okay. And out of the 66 books, how many of those books deal directly with Israel? Yeah, roughly 66 of them. And how many of those books deal with the Church? I think maybe 29. There are probably two books in the Old Testament deal with the Church, but very little, right? Very little. If you got 27 on the quiz, it'd be all right. We'd let you out. So why not put Israel as a doctrine? Everything we know is from the Jewish mind. Everything we know is from Jewish culture. Every image all the way through the Old Testament is picked up in the New Testament, in sacrifices, in the prophecies, and the imagery. All this is right through there.

It's Jewish, Jewish, Jewish, Jewish. And we don't use that as a doctrine, but it is. I called Israelology. And Israelology is the study of Israel. It's the study of keeping Israel separate from the Church. Now, I never talk about dispensationalism, but I do one thing that dispensationalists do. I separate Church and Israel. I separate the Church and Israel because I think it's a very major distinction. Because when God offers a deal with Israel and he says this deal is for how long? Roughly? Forever? Yeah, roughly forever. Then I have a difficult time sticking the Church in there and saying, now we have become the new Israel. Okay. Really difficult time with that

because it makes a messy thing out of a lot of things. As a matter of fact, did you know that the only thing that will make Jesus come back? Do you know what that it is in the Bible? This is free. I didn't mean to bring it up. But you know the only thing that'll bring Jesus back to Earth? Second coming, you know what it is? Israel, as a nation, repents and requests the Messiah to return. And then he returns to where? Where? Some of you mumbling because you're not sure. Where's he going to return? No. And you have to go look this up later. Where? No. What? Earth. Very good. He's keeping it basic, right? I like you a lot. That's good. It's wrong, but it's good. Where on Earth? No, Petra. It's called Basra, also in the Old Testament. He's coming there first. Why? Because that's where they're going to be repenting and requesting the return.

He's going to come there first, and then he's going to go to the Mount of Olives and it'll split. And all kinds of things will happen there. If you want to know more about that, look up a book called Footsteps of the Messiah. Footsteps of the Messiah by Arnold Fruchtenbaum. Arnold Fruchtenbaum. Fruchtendaum. And you bugged your bookstore about it and then tell them the only way they can get it is to call me and I'll get them the book. Okay. Okay. I think that's fair.

I don't make anything off the deal, but it's about a 450 page book and it's unbelievable. It goes through all that kind of stuff. All right, so doctrine. What I'm saying on doctrine is we must be basic in our doctrine because otherwise we start moving into being cultish. When you're cultish, you tell everybody else what to believe in areas that are questionable and cultish people tell people their opinions and say, now this is what we believe. Now believe it. Okay. Now, how many of you have grown up in a cultist type setting? I don't mean the Mormons or the Jehovah's Witness. I'm talking about Christianity.

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And Christianity has a lot of cult like Church groups that say, this is what we believe. You will now believe this if you're going to be a part of this Church. Okay? We don't chew, we don't drink, we don't skate, we don't see movies because the Devil's in a projector and we do all this kind of stuff. And that's it, baby. That's what you do and don't do. All right? And what I'm saying is these are clearly taught in Scripture. Nobody can come out and say the only thing that you got is kind of shaky. Might be where people would really argue be that separation of those two. But nobody's going to say there's no Holy Spirit in there. And if they do, then they're not of God. There's something screwy about their theology. Okay, you can get these down to some basic, basic stuff. Somebody says there's no God, we'll hang them up.

I mean, you can't fellowship with them, you can witness to them, you can relate to them, you can play ball with them, but you can't fellowship with them in a sense of bringing them on your staff or something. So if they don't believe there's a God, okay, there's a Methodist Church in our area who is theocentric. They're God-centered, but they're not Christo-centered. That's very important. And the guy just spoke on it two weeks ago. How that he is not Christocentric. Those who believe that Jesus Christ is the center of all things, they're wrong. And so we just got another five or six families came from that Church, our Church, because of that message. The guy is not a believer, and he's never pretended to be. He's God-centered. He believes in God.

Now, here's the problem. A lot of what happens here is a lot of imbalance, isn't it? A lot of imbalance. We get into things of what does God do and what does man do? Okay, now, who lives the Christian life? God or man? How many say God? Some of you are saying this because you know that you think I want to hear you say this. How many think God lives the Christian life? How many think man lives the Christian life? Where does God come into play? Well, then

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who lives the Christian life? Let me quote a verse to you, Philippians 2:12. Work out your own Salvation with fear and trembling. Verse 13. For it is God who is working in you, living in you, living the Christian life in you both to do and will as good pleasure. Now, who lives the Christian life? How many say God? Getting some converts, you guys are easy. How many say man? How many are not voting? Okay, it's both. God lives the Christian life. Man lives the Christian life. God does his part. Man does his part.

One of the biggest problems in Christianity is that we got some people over here saying God is going to do it all. Let go and let God. And they're waiting for God to do everything. Wake them up and everything. Show me the right girl, God. Show me the right girl. Hit me in the head when she comes along. Don't let her hit me. But you hit me.

God does it all. The other group says man does it all. Now, let me show you something that I'm just going to send you on a Bunny trail to look for. And then I've got to get to this last strategy. The Bunny trail is this in the New Testament, there are two Epistles, two Epistles that are written with complete balance on the Christian life by Paul. One is Romans. Exactly. And the other one is Ephesians. Right. Two very good guesses. Romans and Ephesians. And both of these are complete as far as what God's part is and what man's part is. So you've got right down here in the middle, you've got Romans and you've got Ephesians. Okay. There's something interesting about these books. Roman says we're in Hebrew trouble all the way through and what God has done and giving us a new path, new position, new partner, and all this power he's given us. And now he says in chapter 12, Live it. You live it. Okay, then that's the balance. God is 100%. Man is 100%. God 100% is a bunch more than yours. But he does 100%. You do your 100%. Okay, then you get to Ephesians. First three chapters, does it tell you anything to do? Not one thing.

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You do not have anything to do in the first three chapters. It tells you what God has done in your life. Look what God has done in your life. Last three chapters. It gives you 33 things to do. You see, it's the balance. God does his part. Man does his part.

The miracles I told you about in the main session earlier, not today, but earlier this week, I told you that God is like the miracles where we are to do the possible by faith that God will do the impossible. Okay? That's where he comes in. And your work, without depending upon God's work is nothing. It has no effect, no hope.

But your work and dependence upon God's work has everything God can do. You see, the other has everything you can do. Now look what happens. Paul wrote two other books, and he used these two books to talk about one book he wrote concerning the people who thought that man has to live at all. And if man doesn't live at all, that man's works will make it. Man's works are going to make it not the gesture live by faith, but man's works are going to make it. And he used Romans to write most of this book. What was the book? Galatians on legalism. And he's dealing with the issue of man doing it all.

He also wrote a book dealing mostly using the words out of Ephesians. If you memorize Romans or Ephesians, you can get these other two books quickly because they use a lot of the same verses. Ephesians. And he wrote another book over here of the people who had the problem where they thought God was doing it all and they were living on visions and things they'd seen and they were defrauding one another because I got it and you don't have it. And I've seen them and you haven't seen them and I did this and you didn't do that. And he comes right back and really nails them with another one of his books. You know what it is? Colossians. And in

Colossians, it's interesting where God does it all. He's saying, wait a minute, where is God?

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God's not in the spooky spirit thing over here. God is in Jesus Christ, all the Godhead dwells in him. Do you know what in the book of Colossians? He doesn't even mention the Holy Spirit one time. Doesn't even mention him. Now that God does it all. People many times are some pretty wild, wild, extreme charismatics and the wild charismatics. I'm not down on charismatics. I'm down on wild charismatics and wild charismatics who are expecting God to bring in 50,000 in the morning and they're not going to work for it. So they stay on their bottom and let God do the work. That's a wild charismatic and it's a wild person. But Colossians says, no, don't let people defraud you because they've had some wild experience in the spirit world. If you've got Christ, you've got God, you've got everything you need right there, you see. And he deals with this. God does it all routine.

So the balance of doctrine is stay basic in your doctrine and have unity with people who are in this kind of doctrine. Okay. And stay balanced in your doctrine as well. Stay basic and stay balanced. Okay. I like to say some more, but I can't. Let's go on to strategy. Strategy for philosophy of Ministry. If you're going to put a Ministry together, I'd strongly suggest that you use. We're in a lot of trouble here, guys.

Can you wipe one of these off?

I'd strongly suggest that you use one of these principles that I'm going to go after right now because it's really important. The spiritual gift that I'm most concerned about, the spiritual gifts I'm most concerned about, I think are best used and best expressed in this kind of setting. Now I'll draw it up here when I get the sheet. But let's talk about something. What is a Church made up of? What are the ingredients? Well, the ingredients basically of a Church are not five, they're not six, they're not two. The Bible clearly puts together three, that there are three very basic

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universal truths and purposes of a Church. Okay. And I find them a lot of places. A very clear place is in John 15 and their talks about the Church, especially disciples, as they're in a pre-Church stance and ready to launch the Church that they are to depend upon the Lord as a branch would depend upon the vine.

And they are also then the next section says you love one another, and the third says that you're to bear witness to one another. Right. Those three relationships. I take these because you see them elsewhere, that these are the three relationships or three dynamics of a Church of any Ministry if you want to make it healthy. And that is, number one, a dynamic relationship with the Lord and his word.

Number two, a dynamic relationship with believers, fellow believers. And number three, a dynamic relationship with non-believers. Okay. And what I said earlier this morning in the main session was that if God wanted us only to teach his word and understand it, he should take us on because they're better teachers up there. Okay. Some of them wrote it. Did it work? This is permanent ink. No, it's okay. That's alright. I'll put it on the side and we'll have a great time here.

Another thing a leader does is improvise. Okay. This is permanent ink. This isn't my pen. This is Biola's. Right. Okay. So what you do is you take, I want to make sure I have enough room left here for my other little ditties. Yeah, we are. Okay.

The first is a dynamic relationship with the Lord and his word and a dynamic relationship with what believers take that by faith and a dynamic relationship with non-believers. Okay. Now watch this. You can identify most churches by an emphasis on one of these areas. Some churches are basically word-oriented. They believe if you teach the word, everything else will happen. Do

you know churches like that? Okay? If you teach the word, everything else will happen. These churches are known as preaching centers, preaching centers.

And their main gift that they're offering is more preachers. They will produce preachers, they will produce Bible teachers. They are really, in my mind, a glorified seminary and don't know it. And if they did, they probably produce even more. But they're basically working on one burner, one burner alone. And that is a preaching center. And these people would normally have many services, many services going on where the same people are being taught because that's the name of the game. You want the same people back in there getting more and more get it filled up in Dallas, Texas, in Mecca, down there, you see people who are the lay people there. They are going from one Bible study to another. My wife wanted to study Romans and she wanted to study Romans between 12:00 at noon and 02:00 between twelve and two on Wednesday afternoon. Okay. Now in Dallas, you can be that picky. She had three options. Three options. Okay. Now, Dallas is like this mega place where you can go to Bible study any hour of the day. There are Bible studies going on. Here's what people do. They go to four or five a week and they walk around like this and the piousness comes out. I read about a year ago, a definition of pious is full of pies.

And I think that's pretty relevant. That's it. And so people get so stuffed they don't have time to live the Christian life. They're too busy driving to the next Bible study. Okay, interesting. I then had a movement in Dallas of laymen, and those laymen were not allowed to go to more than one Bible study other than the Church services that they went to and were allowed to go to over one Bible study a week because these guys were getting so stuffed.

And I said, why don't we plan on living it? We'll take an evening and we'll just go live it for an evening, which really was exciting. Other churches are characterized by their fellowship with one another. They have great fellowship with one another. Some of the higher mass churches, a little more formal churches, will spend more of their time in fellowship with one another. They'll have good fellowship. They really aren't too concerned about growing. Their concern is that we have good, tight fellowship with one another, and boy, do we need it. There's nothing wrong with that. But if that's your main burner, then you're imbalanced, you're sick.

Okay. The third is people who have a dynamic relationship with non-believers. Now, there are churches that I was mentioning this morning. There are about three in our area who are very strong on having an evangelistic appeal at every meeting, every meeting. And that's not really a dynamic relationship with non-believers.

The truth of the matter is they don't know any non-believers, but they're speaking to non-believers every time they can from the public scene. You see what I mean? They don't really know them, but their whole Church emphasis is toward non-believers. Now, there are no non-believers in their Church, but they're so burdened for the non-believers that they got a great missions program around the world, and they speak on evangelism every week, but they got people who are starving for love and for the Lord. Okay.

So you can almost identify churches by one of these three areas when their emphasis is there. I think at any given point, a Church would have an emphasis in one thing over another. I think we see that in our Church. We don't have it knocked, but we're trying to go after these three in a very dynamic way. And when we see we're out of kilter, we say, Boy, we're out of kilter. These are just benchmarks. These are measuring sticks for us in our Ministry. I also believe that every

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meeting of the Church outside of your elders meetings and your pastor's meetings ought to also be open to having these three ingredients in your meeting. We have many churches, and we do something different with many churches than a lot of people do. We invite the world in.

We invite anybody in. Anybody can come to our many churches. We don't check the number on their forehead or anything like that. We let them come in. Okay. Believers also are going to have a mark on their hand, by the way, that's in Revelation 7, we don't check those marks. We make sure that as they come through that they have a good time there and we have fellowship and we have a little bit of teaching in the world, and we have some prayer and sharing. They know they're coming to mini Church, so they're not going to be blown out by somebody praying. So they expect something. They don't want a maxi Church. They just want a mini Church. They want to come in and enjoy it, and they get sucked in. We let non-believers come in there. As a matter of fact, everything we do, we try to do toward non-believers as well as our believers, and it does not make the believers suffer. As a matter of fact, to get the believers turned on.

I'm finding that people are loving to bring people and feel good about bringing people, you know, the kinds of things we do that are evangelistic. Let me give you a couple of things. This is really wild, okay? Really wild. I mean, this would never be written up in the normal evangelistic book.

We had a basketball game with the NFL All Stars. These are football players that play basketball and pro football players. And we our team played that team in a basketball game, and we did nothing spiritual there. Nothing. Zippo, nothing packed out the gym, beat the pants off those guys, sent them on their way, crying, bruised.

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Audio Cue:

Please turn the tape to side two for the continuation of this session.

Tim Timmons:

Our team played that team in a basketball game, and we did nothing spiritual there. Nothing. Zippo, nothing packed out the gym, beat the pants off those guys, sent them on their way, crying, bruised.

That's all it is. I suppose that's one of them out there. Well, I mean, we didn't hurt them bad. Only beating by a few points. I'm sure they'll win this year.

But what was the statement that was being made in our community? What was the statement by a basketball game where there's no testimony at halftime, nobody sang, the gospel wasn't given with tracks moving throughout. What was the statement we made with that? Tell me. Talk to me. Yeah, we're real people. What else? I'm sure these are wonderful answers, but I can't hear them. What else? What? I like to have fun. Not weird. Okay, not weird. That's a very important emphasis to me. We're not weird. I don't want to be weird. I just want to be normal. God, I want to bleed like you bleed and all that. We do all this that you do. That was the statement.

We went to see the Christmas Carol play at South Coast Repertory. Bought out the whole place, had 500 tickets. And we had our people buy tickets and bring their friends. And they went and we just went and saw The Christmas Carol. Nothing too swift about this Christmas Carol. I mean, it's a great play. They were super at it. And I even got the feeling as I looked around, I thought, Boy, we are really pulling this off. I thought we were doing the play after a while

because it was all us there. But people brought their nonbeliever friends. One atheist psychologist came, and there he was, sitting over to my left. I looked over, and I just could not help but have tears come to my eyes. I prayed about that bird ever since I moved to Newport Beach because he's been after my body for seven years. And there he is at the Christmas Carol at our showing. We're getting him. And you know what he did? He came right up to me. He doesn't do this. Came up to me, shook my hand, and he said, Boy, this is a great idea for a Church to do. I thought, wow, we just made a big step, you see? Now, did we hurt the believers there? No. Did they learn Bible verses there? No.

Okay. All of this is a dynamic that we've got to keep on in every meeting. Now, here's what happens if you only have these two. The group gets stagnant. Stale. They only know how to talk to themselves. They're not real. Now, here's how we do it. We call it the Funnel. The Funnel. One of the guys on our staff is here. Talbot Graduate came with me today. Marty Scales. He's our singles Ministry, and he's one of the leaders that makes fun of my funnel at our Church. But out here will act like that no one makes fun of it. This is a very significant insight right. Here we go. Actually, they're tired of seeing this crazy funnel is what it is. They're saying, yeah, we're doing the funnel, damn it, we're doing it.

Here's what we do. As far as strategy, maybe. Yeah, here we go. I hope we do it. If we can write it, we can do it. Here we go. Three areas here of the funnel. The first area out here is what we call exposing. I'm convinced that if you want to have a movement and that's what we're talking about this week, building a movement and not a monument. If you want to have a movement, you've got to have a way for people to come in the front door. You've got to have some kind of meeting. It doesn't have to be Sunday morning for a Church, but it is in our Church. But it

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doesn't have to be Sunday morning. It could be something else. I think it's easier to have it Sunday morning, but you got to have a way for people who are non-members not in the group to come and see you.

They got to have some exposure to what you're all about. Now we do this mainly on Sunday morning, but also on like the NFL groups. And we had a neighborhood potluck once in Irvine where we kind of exposed people that way. We're using the Dobson films right now where we're exposing people in communities and just doing good things out there and saying, hey, by the way, we're with South Coast Community Church and why don't you come on over or we're actually giving a pray with me type of thing and then people can trust the Lord. But other things I'll just put, et cetera, out there that we use for exposing. We're looking for ways to expose people to what we're all about. You know why? Because we're not so bad after all. And we get the idea that non-believers wouldn't want to come near us anyway. I've been frustrated so many years as I've sat in churches and brought people and got embarrassed when I brought them.

I'd bring a Catholic, and the pastor inevitably would harangue on Catholics that day. That day hadn't talked about them for years, and all of a sudden he ran into one and remembered they were out there and he harangued on the Catholics. Was that on the doctrinal chart? No, don't harangue on anybody. Forget it, because you're just going to hurt somebody out there.

So how many of you have been embarrassed when you take people? You take people and you think, oh, my gosh, I took some people, our neighbors who are just now recovering. Five years ago, I took them to a Church I was going to and they never did have a good music program. And the music the guy got up to lead music. And I'm telling you, somebody had tried to train him, and it was kind of one of these classes before Church type of training, I'm sure, where they said,

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look, you just kind of go like this with a beat. And the problem was it was three four time. And he was going kind of a two two scene there, and you can't divide three four into two two very easily. And he's just moving away and singing off tune and we bring our neighbors. It was a bold move. I knew the speaking was going to be pretty good, but this guy was up there just and he looked like he was going to bomb everybody. And he was just, bring on the pallbearers. And here we go. And the people told us as we walked out that the speaker wasn't so bad, but that music and the front part of the service was absolutely the worst they had ever seen. I mean, they were kind of bold about it. We said, you know what? We agree with you. They said, why do you go there? Well, it's the only thing in town.

And now my last book, I gave him to all our neighbors. And the guy liked it so much he bought ten more. And now he showed up at Church last Sunday. And we're hoping to see the guy recover a little bit. But it's taken five years, five years, because they don't think we're okay. You know why? Sometimes we're not okay, let's go on.

This is more our preaching center approach. Then we go to the equipping phase. Now it's very important that we get Equipping in, because if you don't have Equipping, then all you're doing is exposing or all you're doing is teaching and you're not equipping anybody to get involved in the Ministry. Now what is our job to be? Our job is to be to equip people for Ministry. On the first day. I think I can repeat this story, since only a few of us were here on the first day.

I told about a man and his name is Warren. And Warren has been involved as we started our Church, as we started Church. This guy was just super supportive and still is to this day. But Warren grew up in the Church of the Open Door, downtown Los Angeles, and Warren was an elder there at the Church of the Open Door. And I know some of you go there. You confess later.

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After that, I asked the people in the group at that time how many go to that Church. And a couple of guys came up later and said, I really go, but I was afraid of what you were going to do about it. So I didn't tell you. But I know some of you go there and I've spoken there, and I think it's a wonderful place.

But over a period of time. It was very legalistic as far as you don't mess with liquor and you don't mess with movies. And so Warren has had this beaten into his head. And so he headed up the Christian Endeavor movement, a couples movement throughout Southern California. He taught Sunday school classes. He did all kinds of things upfront before people, okay, upfront before people. Businessman, great guy. And everybody thinks that Warren has been this Christian leader, and he has been a Christian leader, but he has not been a person who's been in the Ministry until we got a hold of him, scared spitless. We put him in the Ministry. Here's what we did. We said, all you elders are going to get somebody in the Ministry. Why are they doing that?

We put them all in Ministry by saying, get a small growth group, get a small discipleship group. So he went before his mini Church and said, I'm looking for a couple of guys who want to be disciplined by me. You know, the two guys that came to him. One is a Miller Light beer distributor in Orange County. Brand new believer wants to be disciplined by Warren. Warren is standing there stuttering now, not sure what to do. The second is Edward Cinema, the head of Edward Cinema, the owner Edwards himself of Southern California. These are the two guys that come to him and say, we want to be disciples. Warren called me that day. The next morning. He said, God's got a real sense of humor. He said, I prayed to be loosened up, but this is going a little far. And he's met with these guys for two years now, working with these guys, and now they're beginning to think about getting their group. You see that's Ministry and we put this guy in the Ministry.

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That's what it's all about, getting people into the Ministry. We have a man, I was telling Marty on the way up here, a guy has been doing one of our mini churches, has done a great job in mini churches.

He now is gone off to be the chairman of the board of Victory Ministries, which is Johnny Warehouse, the chaplain of all the pro teams here in the area. And now John Valentine's going to be the chairman of that Ministry. And he's going to be in Ministry out there. And he came to me very apologetic, saying, I'm going to leave the mini Church leadership and I'm not really leaving you. And I feel really bad. And Gee, I just came to talk to you about it. And I got excited. Why? Because he's following his desire and giftedness and he's going to be in the Ministry there. And I said, you just let us know what we can do to help equip you. We want to equip you there. You see, a Church should be an equipping center. A Ministry should be equipping other people for Ministry. You should not be doing all the Ministry. Ministry is not just standing up front. Ministry happens where people bleed. Now, the Equipping Center is very critical. You want to equip it. As a matter of fact, we're doing something new that I'm really excited about, and that's where Bill Hubbard is involved. We not only have interns in our youth program, we have interns in our children's program.

We're using interns as the lead teachers in each grade level. And then their job is to go out and spend time with and disciple kids 1st grade through 6th grade. My 1st grade son, it's the funniest thing because we've been in disciplining for years. And here's my 1st grade son and his discipler called up one evening, Daniel. And Daniel called and said, hey, want Tim to go out with me and a couple of guys tomorrow night? We're going to go and go to the pool and go to get some pizza and share lives. It's my 1st grade son. I'm going to share lives. I turned around to my son, I said,

hey, Daniel says, you're going to go share lives tomorrow? I said, yeah, share lives. Discipline 1st graders. Why not? Why not equipping every level. Equipping? Okay. Putting people into the Ministry, that's the key.

By the way, this also keeps you if you've got a good equipment center and you're always making it better, it keeps you from having a guru over here. See, I'm a potential guru scene here because people come and they hear me speak and I keep them awake. So that's kind of novel. And so they keep coming back, and we could just have a nice little guru following here. But what we're trying to do is through this equipping and getting more people into the Ministry. Then we get away from the guru and the cultish tendency that could take place there. And then finally you move into the experience of the Church. Experiencing.

Okay. And the experiencing is where these leaders that you're equipping are actually out there doing it. They're out there doing it. And you know what? A lot of people will tell you, they're not quite ready yet. People are never ready. There are some people never ready. I mean, they'll never be ready to actually get involved. I talked to the guy yesterday for breakfast. He said, you know, I'm just not. He's been a believer eight years. Very wise, good relationship with the Lord. He said, I'm just not ready to do a growth group yet. I said, when are you going to be ready? He's 41 now, I think. Yeah, 41. And I said, well, when you get to be 50, 55, you're going to be ready then? He said, I don't know. I said, that's my point. You're ready. You need to do it now. Let's get your act together. Now. They've got their act together. Even in the process of getting together, get them involved in somebody else's life. It's the best therapy they've got. Because when they can see somebody else worse off than they are, then they don't go have a pity party for them every other night. Okay. Now, this experiencing should do what? It should start another funnel.

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These people who are going to the many churches and the different things here should start another funnel of exposing.

They should be inviting people out to the exposing. And you just keep going and going and going. Your funnel gets bigger and bigger and bigger. The Proverbs say that unless we have a strategy, unless we have a strategy or a plan, you're not going to get there. You can shoot at nothing and hit it every time, which many people do. You can graduate from here or graduate from Talbot and go out into the world and the Ministry and try to be a pastor and basically play catch up the rest of your life. Or you can have a plan or strategy where you're going to take people and disciple them and work with them. This is more the evangelizing side and teaching.

This is more of the area of equipping and discipline. Okay. Do you have any questions about what we talked about? Culture, leadership, doctrine, and strategy? You have some questions about building a movement, not a monument.

And then I want to make a closing remark after we get through. Any questions at all. Comments? Thoughts? Yes. [inaudible]. What a question for me to answer. She said, if you think you are going against the hierarchy of the Church, should you switch to another Church? What she said, what I think you should do is try to Minister within that framework. If you got believers, you're dealing with. If you got non-believers and it's a Liberal scene, you've probably not got a whole lot of hope.

But if you're in a Church, real life Church and you got some different ideas, you try to get in there and Minister to them inside if you can. That's a really important thing. But don't expect people to change overnight or don't expect them to go with your idea. You see, nobody's more

excited about your idea than you are. Nobody. And God has given you that. And so you got to be patient with that and try to Minister it out. Now, if you see that there's no way that you're getting any acceptance for that and you find another place that is giving you that acceptance, then obviously that might be a good move. Okay. What else? Thing is you don't want to walk in and say, hey, I got it. Now, I went to a seminar last week.

I think that's where we get into the James passage, where it says, we're hearers and not doers, and we're hearers who delude ourselves. How do we dilute ourselves? We heard something, we say, wow, right on. And because we say right on, we think we just applied it, see? And then we go tell somebody and say, wow, that is good, isn't it? And then you tell somebody else, and finally you're doing seminars on it, see? And you're charging \$10 ahead for the seminar you're speaking on, and you never took the time to do it. There's got to be a credibility thing. Yeah. There's someone back here. Yes. Do I have a weekly what? Where we go and hand out tracks? No, we don't. And I don't think I ever will. And here's why. I'm from Campus Crusade background, so I know frontline evangelism. I've been out there and people do trust the Lord that way. Okay. But after I say that now, I want to back up.

I think the most natural evangelism on Earth is relational evangelism, where you are relationally. Got some real fans here, right. There's a man filled with guilt from the past. Was that a girl who did that? No. Okay. It's relational evangelism with them because it's through your natural relationship. That's how they see salt and light. That's how they feel it. And so I get a little nervous about the track routine in that. I think it sometimes can be a cop out for living out your life and relating and praying for open doors. Okay. I also think that it's a good training ground sometimes to get people over their fear. But I have a real hard time balancing out whether the

training and the vaccinating that's going on with people balances out. Okay. That's just my opinion. I wouldn't argue with you long over it. I'd kick you out of our Church probably if you tried to do it, but it doesn't matter. But still, we're seeing a lot of people come to the Lord. Somebody asked me after the service this morning, how do you know these people are trusting the Lord since you don't do the invitation? I mean, how can you find out? Because you must keep records and we don't keep records, and I wish we did.

I'd like to have control more of that. I want to be controlled, but we don't do that. Here's how we find it out. And we have baptisms. People tell their story as soon as they trust the Lord. Many people want to get involved a little further. And as they start stepping a little further, you ask, what's your story, man? What's happening? And they tell you when you were speaking on marriage and a family, I trust the Lord. Really, on that day, God does some incredible things and working with them in their hearts, and yet we just keep catching up with them, and we're trying to think of ways to do better on following up with them.

But still, the point is, God is the one that's causing the increase. And our job is be planting seed and pouring water on. Well, I talked to one Gal this morning after the service. I don't know if she's here or not, but she works at a job where she's decided she's not just going to work there. She's going to relate there. And so she is now doing things with those people at that job. She's running with them. She's doing all kinds of things with them and their interests. Now the toughest thing you're ever going to do in your Christian life is to get non-believer friends. That's the toughest thing you're going to do because you've already been programmed against it by coming to a Christian College. Okay, I'm not saying leave. That's not in my deal. But I'm saying once you decide to go to a Christian College, you've basically decided you're going to stay in a

smarts environment and have a secret meeting of the Saints, and you're not going to have non-believer friends. So that means you got to work extra hard and it's difficult. Can you imagine if all of you were excited about going to get non-believer friends right now? Now, how many non-believers do you think some of you cross patterns with? I mean, a lot of you have the same similar areas, and I'm sure people at McDonald's and some of these other places are going to get worked over. But people who are saying, I need a friend out here, and if you're a pagan, I'd like to make you one.

But in my mind, it ought to be. Evangelism is something that's expensive. It costs money to be involved in evangelism, especially if you're in a Christian College or if you're in a pastorate or a Ministry. It's going to cost money for a club membership. It's going to cost money to go to the Nautilus. It's going to cost money to get involved with people, and that is hard to do. But my advice to you, for what it's worth and you haven't paid anything for it, so it's worth that much. My advice to you would be get involved in some kind of club, figure out how to raise the money, make the money to do it, and get relating to people who are non-believers or in your job. Go get a job so you don't need the money. Go get a job anyway, just to relate. If you like to play sports, go join up for the City League. Don't get in the Church League. Get in the City League. Get where people are. See you're with non-people. I mean, you're with other people all the time. Get where people are. I sat in a Christian College four years, went to seminary four years. So I think I can talk pretty critically without being out of hand, because I know what you go through and you go from Chapel to Chapel and cut as many as you can. I understand I did it all. I cut my limit and more, and I've confessed on that later, too.

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The ingredient that I think I'm coming into more and more, and it just begins to make more and more sense to me is that even though I talk about growth groups and your discipling people, I think it's very important that disciplers think in terms of the fact that we're all discipling one another when we're in that group that you need multiple disciples. You do not have everything Jesus had with his three men. Jesus had a few things more going for him. Okay. And the problem with having just your three and say, I'm going to give you everything and we get jealous of our people. Our people are here. We get very jealous of that. You don't mess with my people. These are my disciples. That's baloney. They need these other people. They need other people. And I think God's given me enough sense to realize I'm not all they need. That was a hard pill to swallow because I was moving forward, being everything anybody needs. I had a Messiah complex that wouldn't quit and thought that they all needed me and only me. But it's not true. They need a lot of different perspectives. And that's one reason why on our staff we have not gone after guys from the same schools background. We've got a man from Bob Jones and Fullerton. Not Fullerton, Fuller, Fuller Seminary. We have another guy went to Fuller, but in kind of a different mode. He went to a lot of seminaries. We got Talbot graduate, we got, of course, I'm from the seminary, Dallas, and we have a Princeton graduate, Princeton Theological Seminar graduate. We always kidding that he doesn't know the Bible, but he insists, but we really feel like that's important because people need a wider spectrum.

When I was growing up, I thought that Southern Baptists weren't going to get in. I was told that Southern Baptist, Methodist, Presbyterian, Episcopal. There's another group there, of course, Catholic. Good night. They were already in the pit before they died, but they weren't going to get in. And I went to Dallas Seminary away from my brand of baptirians. And I met, sat right next to

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a Southern Baptist who was a believer. I looked at him for a long time in Chapel just to see if he knew where that passage was in the Bible. He knew his Bible pretty well and he loved the Lord, and it really shook me up. And then I met a Methodist and I met a Presbyterian. I even spoke in Episcopalian Church. And when I said, let's pray, they all hit their kneeling benches. Scared me to death. But, I mean, I got freed up because I found here the body is bigger. And I think that's the best word I can say today on Discipleship.

Discipleship is much bigger than just you pouring your life. And that's almost egotistic. I'm going to pour my life. Well, yeah, you pour your life in. But he's got room for other people to pour their lives into. And you tell him he needs that balance. That's important just to be real and play with them, do something fun with them. It's very important. Let me close with this, and we got to quit. We have a staff meeting on Thursdays, and we meet from ten. The pastors do meet from ten till one. And I've got a philosophy of Ministry that basically is an attitude. I guess it's an attitude. And the attitude is just kind of how I look at life, okay? I look at life very basic, very down to Earth.

I'm up about things. I'm not down about things. I'm up about things, but it's an attitude the way I look at life. And I've gotten a lot of criticism for it from time to time, but we've tried something that it's really proven out to be neat. All of us are involved right up to here in hours of Ministry, praying with people, crying with people, working with people, agonizing over people. I mean, we are in the spiritual trenches with people, okay? We've grown from 400 people to about 3700 people in two and a half years. And our guys are absolutely sucked up to here. Everybody's overworked, underpaid. Unbelievable. And so when we come together as a staff, this is not the time to have a stilted staff meeting and saying, all right now, man, we need to get in the word

together. Hey, I'm tired of getting in the word by Thursday at 10:00, okay? I just want some friends that we can laugh and we can talk and somebody comes up with something, you know, we need to pray about something. We pray about it. If they say we need to act on this, we'll discuss it. We'll take a whole day and discuss it. But that's our time of just being buddies. You see, nothing really spiritual takes place at our pastor's meeting. That almost sounds dirty, doesn't it? Okay. But, you know, as I talked to each of the guys, they appreciate it because it's a relief. Nobody has to perform in our staff meeting. We don't have a political ladder, anybody's climbing in our staff. Nobody has to perform. We do not have this. We can do all kinds of things we want to. And anybody says we got to need to do this, we'll do it. But it's basically a looseygoosey coordination time of ministries and trying to get wisdom on things. But we really try to be very careful to make sure it's a good time of cycle. We're trying to get everybody to start playing tennis.

We got everybody running. We're trying to move people that way just so we can live longer through the stress. But it's an attitude. You see what philosophy is all about? It's an attitude toward life. It's an attitude. Marty and I have talked a lot about marrying people, and it's a tough thing about marrying people. And everybody's got to do what they think they're going to face God with later on. You're going to be accountable to who you marry later on. I believe that. But we got people constantly coming in that they're living together and you sit there and you look at it and say good night. What is the deal? And they're non-believers. Besides now what are you going to do? Well, my attitude in many of the cases is I want to be involved in their lives so I start meeting with them and we see many of these people come to the Lord and see some things

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happen but we're trying to lead with Grace rather than lead with a hatchet which I think is very important.

People don't drawn they're not drawn to the Lord with a club. They're drawn to the Lord with Grace. Okay. A Church is not a club and a Church is not a class to go to. A Church is a community of believers who live in the community and reach out there. Okay.

That's a movement and that gets exciting. Let's pray. Father, thank you for these people. I thank you for their interest and their time spent and I pray that these words might, even though they're unorganized and kind of haphazard and put together in a quick way today, I just pray that you might take them and plant them in the hearts of people that they might use them in the different ministries they're in and it might be helpful and more than anything that might be glorifying to you. We thank you for this school. Thank you for the faculty all the Ministry that's going on this week. We ask you to use it in our lives. We pray in Jesus name, Jesus Amen.