

Encourage

Inspiration for IPHC Leaders

DON'T PUT WORSHIP IN A BOX

Our tendency is to make worship a segment
of a church service. But what if it is much
more than that?

**We Are Making an
International Impact
By God's Grace**

**You CANNOT Do
Ministry Alone!**

Walk Off Your Map

**Why Investing In Young
People Has Become My
Priority**



A Message from Our Bishop

We Are Making an International Impact—by God's Grace

I have seen God's hand on the IPHC during recent trips to Asia and Canada.

We are currently in the season of IPHC Quadrennial Conferences around the globe. Leaders are taking their assignments for the next four years. Some are returning to their offices and others are moving into new assignments. Regardless, it's an exciting and encouraging time as conferences and nations anticipate more fruitful service to Jesus Christ in the coming years.

One of those conferences, howbeit international, has been the Pentecostal Holiness Church of Canada conference held in Vancouver. Joined by Bishop James Leggett and Bishop Talmadge Gardner, my wife, Susan, and I ministered in the meetings held at Calvary Christian Church (IPHC) in Surrey, a Vancouver suburb. Delegates from across Canada attended.

There were three things of note that I want to mention. First, Bishop Gordon McDonald and his wife Glenda were honored for 40 years of pastoral ministry at Calvary. They had long before announced they would be resigning from Calvary this month and have led the congregation in preparation for the new pastor, Steven MacDonald.

Steven and his wife Susan are blessed to have served as associates with Gordon and Glenda. With over 1000 attendees each Sunday, Steven and Susan will step into the leadership of a strong IPHC congregation. We know the Lord's hand is upon them.



BY
DOUG
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Director, executive director of Church Education Ministries, and executive director of World Missions Ministries.

I commend Bishop McDonald for the wisdom and grace he has shown in transitioning this large congregation to a new pastoral leader. It's one of the great challenges faced by larger congregations. God has blessed the IPHC with the largest number of plus-1000 congregations we have ever had. I'm grateful that those pastoral leaders are aware of the importance of preparing for transition.

Second, Bishop McDonald was re-elected as the General Superintendent of PHC Canada. He will be able to give full-time to the growth of the IPHC in this important nation.

Third, the IPHC in Canada is located in three primary regions: Maritime (Nova Scotia, Newfoundland), Toronto, and Western Canada. There are seven IPHC congregations in Toronto and a strong desire to plant more in this international city.

The congregations across Canada have a deep and influential history in the IPHC. In the early 1970s a group of women in the Halifax PHC shared a prayer and music cassette tape with a contact in Kenya. By

"We are Pentecostal people, people of the Holy Spirit! Let us be encouraged to fulfill the Great Commission."

1972 they had raised the money to send then-pastor Gordon McDonald to Kenya to visit the contact. From their vision for Christ in Kenya, the late Philip List, was sent by IPHC World Missions. Today the IPHC is very well established there.

Prior to this trip to Canada, I traveled to Hong Kong in May for a strategic planning meeting for the Fifth Global Pentecostal Assembly to be held May 6-8, 2015, in Hong Kong. Our previous meetings were in Jerusalem (twice), San Jose, Costa Rica and Vancouver, Canada. You will be learning more about this important meeting in the coming months.

I encourage you to begin planning to participate in this gathering of IPHC global leaders in Hong Kong. We are expecting 500 people for these days of networking, training, and testimonies of God's grace among us.

Hong Kong is home to the largest IPHC congregation outside the United States, the Wing Kwong PHC, with over 7,000 members. Led by Pastor Joanne Wong, this dynamic congregation is the strongest financial supporter of various IPHC ministries around the globe, including World Missions Ministries. They are the fruit of missionary efforts over 100 years ago. There are no longer IPHC missionaries serving with them; instead, they are now sending Chinese missionaries around the earth!

Opportunities lie before us as never before. Canada is profoundly secular while Hong Kong is a special territory under communist rule. Yet, God is not bound by the spirit of this age, whatever that spirit is. We are Pentecostal people, people of the Holy Spirit! Let us be encouraged to fulfill the Great Commission in the power of the Great Commandment!o

Encourage

A place of hope. A people of promise.

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A celebration in Canada: Doug and Susan Beacham are shown here with leaders of the Pentecostal Holiness Church of Canada. Left to right: Steven and Susan MacDonald, Glenda and Gordon McDonald, and the Beachams.

You Cannot Do Ministry Alone!

If you want to be successful you must have several levels of relationships in your life.



BY DAYTON
BIRT

DAYTON BIRT grew up in the IPHC and attended Emmanuel College and Regent University. He served as pastor of Living Word Church in Norfolk, Virginia, for 12 years. In 2007 he was elected as bishop of Redemption Ministries, an IPHC network of 71 churches. His passion is to mentor and coach ministry leaders. He and his wife, Lynn, live in Chester, Virginia.

Have you ever pressed on the gas pedal only to realize that you did not accelerate, as you should? The reason? You were out of gas! No gas—no power. There's a helpless feeling when you press repeatedly on the accelerator, only to have no response.

Now imagine if a car didn't have an accelerator. Even the world's fastest and most expensive sports car would be worthless. No matter how powerful the engine, without an accelerator, the engine would only idle. On the other hand, with an accelerator, a car not only moves forward, it can accelerate to high speeds, allowing you to get to your destination quickly.

King Solomon writes in Proverbs 15:22 (NASB) that, "Without consultation plans are frustrated, but with many counselors they succeed." This could be called Solomon's accelerator. What is this accelerator? It is Solomon's strategy of effective partnering.

The synergy of partnership fuels our progress so we can move at a greater rate of speed as we advance toward our destination. Why pursue your destiny at 5mph when you can go 65mph? Solomon's accelerator increases the rate of progress.

What is a partner? A partner or counselor is anyone who can provide needed insight, advice, wisdom, or any practical help for the effective achievement of a specific project, goal, or dream. Today, we refer to them as a mentor, advisor, consultant, or a coach. The idea is that, in an effort to accelerate your progress, you must have others who walk with you.



Don't Live in Isolation

Unfortunately, most pastors and leaders go through life without effectively applying this accelerator in the pursuit of their dreams. They simply idle. Or, they only seek out partners when they are in trouble or have an obvious need they can't handle by themselves. I am sure you are familiar with this.

What are the consequences of going it alone? According to Solomon, the most likely consequences will be:

1. Your plans and purposes will be frustrated. Without consultation plans are frustrated... (Prov. 15:22a). Solomon tells us that without wise counsel your purposes, plans or goals will be frustrated, disappointed or completely stopped. Seventy percent of all new businesses fail within the first year, fifty percent of all marriages end in divorce, yet the failure rate is cut by two-thirds when counselors are a part of the effort before the business starts or the marriage vows are exchanged!

2. You will fail. Nobody ever plans to fail—it just happens. Solomon tells us, “Where no counsel is the people fall; but in the multitude of counselors there is safety.” (Prov. 11:14 KJV). The terrifying effects of a physical fall is that you never see it coming, you lose all control, and you suffer injury to one degree or another. The same is true for plans that fail. Without seeking counselors, mentors or partners in your life, sooner or later you will fail. Ministers are notorious for this and have paid the consequences.

3. You will experience financial loss and personal humiliation. “Poverty and shame come to him who refuses instruction and correction, but he who heeds reproof is honored.” (Prov. 13:18 AMP). All of us have heard horror stories of ministers

or leaders who have refused good counsel and instructions from others. In the end, they suffered personal humiliation and their ministry suffered greatly.

The Rewards of Effective Partnering

Obviously, there are several benefits of synergy with a partner or in partnerships. Solomon highlights several of these:

- You will accomplish your dream, goals, plans and objectives (see Prov. 20:18).
- You'll reduce your risk of failure (see Prov. 11:14).
- You'll gain wisdom that will serve you the rest of your life (see Prov. 13:20).
- In troubled times, you'll have someone to help you out (see Eccles. 4:9–10).
- You'll be able to win battles that would otherwise be lost (see Eccles. 4:12).

As you can see, the benefits of effective, healthy partnerships are a definite advantage to successful living and productive ministry. What you do not have individually, you have collectively.

I have experienced this personally throughout my life and ministry through strategic relationships and partnerships. Let me share a few strategic relationships that have powerfully influenced and accelerated my life and ministry.

The first type of relationship I want to speak to is friendships. A key relationship that has benefited my life and ministry is an honest, trustworthy, true friend. For me, that has been Garry Bryant, a longtime friend who has greatly molded and shaped my life and ministry. He is not just a buddy but an in your face, accountability partner!

The kind of friend that Solomon spoke of in Proverbs 27:6 (NASB), “Faithful are the wounds of a friend.” I would add true friend.

When we talk to one another, we are not just talking about sports or current events. We are sharing about family, ministry challenges, and personal and leadership development issues. We pray for one another on a regular basis. We confront and challenge each other when needed. We know each other through and through. Our relationship serves to fulfill, what Hebrews 10:24 (NKJV) speaks of, “And let us consider one another in order to stir up love and good works.”

However, the key to stirring up or provoking one another is to first, consider one another. That word means to thoroughly examine something from the top to the bottom and to deeply ponder a matter. In other words, my true blue accountability friend is discerning and keenly aware of me, he knows me through and through—like a book. He knows when to rebuke, question, encourage, challenge, or even compliment me. Although I don’t get many of the latter so when I do I know it’s sincere!

The second type of relationship can be found in small groups. Every leader needs a small group community where you can experience real community with others, and if married, with several other couples. This needs to be a healthy, safe environment where you can be open and honest with everyone in the room.

This may not meet every week or month but needs to be a regular gathering that is on your calendar. My spouse and I have found this to be challenging, not because we do not have others we trust, but because it seems so difficult to schedule, since I travel on most weekends and several evenings. However, it has been worth the challenge and we have always found another couple or two that we can get real with!

The third crucial partnership/relationship that I have only recently experienced but I so desperately needed in my life is a strategic network of leaders. In January of this year, Redemption Ministries launched two pastors’ networks, called Refo-

cusing Church Network and Advancing Churches Pastor’s Network. These networks of five to eight pastors meet for a day every month or two, depending on the needs.

What has been so powerful for me is the benefit of slowing down long enough to focus on what the Lord has already done, what He is currently doing in my life, and what He may do in the future if I continue to follow his plan.

Fourth and finally, as part of the network I have experienced the benefit of a life/ministry coach. Since we started the networks, I have received one or two calls from a coach per month that guided me through the refocusing process. It has been an awesome experience!

Now, I am implementing a strategic plan to carry out my unique missional calling. It sounds simple, but the impact has been tremendous. This intentional, discovery-based process has helped me refocus my life; bring ministry focus, vision clarity, and strategic alignment in my life and ministry. I believe this strategic partnership is a key to interdependence and synergy in my life and the lives of others.

In order to create synergy and interdependence in your life and ministry consider these four critical relationships or partnerships in your life: First, an in your face, accountability friend; second, a safe, relational small group community; third, a strategic network of likeminded leaders who draw out your potential and fourth, a well-trained life/ministry coach.

Ask the Lord to connect you to essential, strategic relationships/partnerships and counselors you need to strengthen your leadership capacity, and provide the necessary encouragement, mentoring, and resourcing that will deepen your character, sharpen your skills and inspire you to courageous, servant leadership.o

“Ask the Lord to connect you to essential, strategic relationships/partnerships and counselors you need to strengthen your leadership capacity.”



Don't Put Worship in a Box

Our tendency is to make worship a segment of a church service. But what if it is much more than that?



BY C.
TRACY
REYNOLDS

C. TRACY REYNOLDS has led worship for 20 years and serves as Dean of the School of Christian Ministries at Emmanuel College, where he has taught for the past 16 years and served as campus pastor. He and his wife, Lisa, live in north Georgia and have two adult children. In his spare time, Tracy serves on a local church staff, speaks on leadership and plays jazz. He recently completed a doctorate in Strategic Leadership at Regent University in Virginia.

Do you ever write little reminder notes to yourself about important things? You know, like the post-it note on the bathroom mirror telling me that I am “fearfully and wonderfully made”? Or the note scribbled on a piece of paper on the driver’s seat of your car reminding you to pick up your kid sister after soccer practice?

Some anonymous sage taped a 3x5 note card to the center of the pulpit in the chapel of the school where I teach. It was an obvious reminder to everyone who would attempt to play a lead role in the chapel services we observe there each week.

The message was so simple that it hardly bears repeating, yet its content was so profound that I have never forgotten its importance to me as a worship leader—and as a worshiper. Scrawled in blue ink on that white card were these three simple words—“IT’S ALL WORSHIP.”

So, what’s the big deal about that? I think it is important because of our tendency to compartmentalize, categorize and control. Have you ever wondered why we call the musical portion of our gatherings praise and worship? The implication is that everything else is something other than that or that all else should pale in comparison to the importance of those minutes invested in praise and worship.

Apparently the author of those three words felt we needed to be reminded that offerings count too, that preaching and teaching the Word of God might be of some significance, that testimonies can bring amazing glory to God, and that nothing might be more important in the eyes of God as the actual commitment of our lives anew to Him during an altar call. I don't know about you, but I tend to forget that it's all worship.

Before you write me off as a pagan or throw me under the bus for daring to say such scandalous things, please know that I love praise and worship! A huge part of my life has been invested in writing, singing, playing and leading worship of Jesus in gatherings all over the world. I am that guy who wants the band to be tight, the guitars tuned, the vocals crisp, the words clearly on the screen before we actually sing them, the lights dimmed, the transitions smooth, and dozens of other minute details handled properly to create an atmosphere that encourages passionate, sincere worship of our Lord.

Even so, I'm just saying that we need to be reminded that worship is more than that. We can get all that stuff right and still not capitalize on our opportunity to enjoy God's presence among us to the fullest.

Or, on the flipside, we can do none of those things and still connect with Jesus with intimacy far beyond our wildest dreams. Real worship is about none of that stuff, yet it is about all of it—if you believe it's all worship.

Psalm 95 is a powerful call to worship our God and King. In verses 1–2, David encourages us to “sing for joy to the Lord” and to “shout aloud to the Rock of our salvation.” He desires us to “come before him (God) with thanksgiving” and “extol (big-time amplify) him with music and song.”

In verse 6 we are to change our posture to kneeling and bowing before God, our maker and shepherd. Just in the book of Psalms alone, we see the worship of God's people being expressed from every possible position, expressing every imaginable emotion, and offered from a huge variety of circumstances and situations.

The more I read the Bible, the more I sense

God's delight in the diversity and creativity of our intimate expressions of worship to Him. Worship styles and modes vary greatly from culture to culture, generation to generation, and person to person. Who is to say that my expression is better than yours or yours better than mine?

Could it be that to God it's all worship? The Apostle Paul widens the scope and takes worship way outside the walls of the worship center in Colossians 3:17, saying “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” (NIV) Similarly, in Ephesians 5:19–20, Paul encourages us to “speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your hearts to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.”

Words like ‘everything’ and ‘all’ broaden the boundaries and suggest that virtually anything has the potential to be an act of worship to God. Furthermore, Paul suggests that we should strive to make it so. It all can be worship. It all should be worship.

Jesus is often quoted in reference to worship from his conversation with the Samaritan woman at the well, saying, “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth” (John 4:23–24, NIV).

Whatever else you believe about the exact meanings of these verses, it is clear that the woman had been trying to compartmentalize and categorize the differences between Jewish worship and Gentile worship. Jesus was kicking down the walls, smashing the boxes, thumping over the mountains, and opening the doors for fresh avenues of freedom within the guardrails of the truth of God's Word.

Jesus was reframing and redefining the very concept of worship. Everything that gives the appearance of worship may not be worship at all. But, some things that don't even seem to have the slightest resemblance to worship just might

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be. It's possible that it all can be worship.

My current favorite definition of worship actually comes from Louie Giglio, a pastor in Atlanta and pioneer of the Passion young adult movement. He writes in his book *The Air I Breathe*: "Worship is our response, both personal and corporate, to God for who He is, and what He has done; expressed in and by the things we say and the way we live."

Can you see the potential here? Everything, if offered to God rightly, can be worship. Worship recognizes both the majesty of God all around us and the hand of God at work within and among us and then chooses a response from a broad repertoire of options. One thing is clear: our response is incomplete, limited, and has huge gaps in light of the awesome splendor of the God we are worshipping and the wonder of the works of His hands.

So, what makes the difference? What distinguishes our lame attempts at worship with those Jesus classified as "spirit and truth" worship?

Perhaps a shift in focus might help. Paul, in Romans 12:1, makes this appeal, "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." What if the real point is not about how pretty, polished, perfect, and pristine our sacrifice might be? What if the point of it all has more to do with idea of being consumed and the completeness of my consumption?

Sacrifices were just that—sacrificed, consumed, burned, and used up. Yet, Paul seems to be saying that we are to be perpetual sacrifices or living sacrifices continually being offered before the Lord to be expended as He sees fit and used until it seems we are completely used up. Paul seems to think that God really likes this kind of worship.

Furthermore, if we approach life from this stance of perpetual sacrificial service, whatever we do becomes worship. It's all worship!





Why Investing in Young People Is My Priority

And as the Lord has shifted my paradigm, I've become more intentional about making discipleship a part of my daily life.



BY J. LEE
GRADY

J. LEE GRADY is an ordained IPHC minister who serves as contributing editor of *Charisma* magazine and editor of *Encourage*. He also directs The Mordecai Project, an international missions organization based in Florida. He is a member of the IPHC's Sonshine Conference.

Once when I was traveling in India a pastor made a tempting proposal. "If you come to our city, we will stage a big evangelistic campaign and invite thousands," he said. "You can preach to all of them." This man assumed I would be intrigued. After all, I could take photos of the big crowds and use them to brag later about how many people made decisions for Christ.

I didn't accept the offer. Instead I gave the man a second option. "Let me spend three days with a small group of pastors," I said. "Let me encourage them, and then they can go out and preach at the big meetings in their own language. They will do a much better job than I could."

I'm not against mass evangelism. I'm not criticizing people who organize big meetings. But I'm learning that the best way to impact a large number of people is to focus on a few.

This was Jesus' method of ministry. Most of his conversations in the Gospels were with His small group of handpicked disciples. Even when He did mass meetings, He used them to instruct the people He was mentoring. For three and a half years He invested in His closest followers in a deeply personal way—not as an instructor but as a friend. Jesus did not mass-produce legions of followers. He hand-carved a few—and they became the pillars of the early church.

Jesus calls us to do ministry His way—by making disciples. Yet in today's performance-based culture, we think bigger is better. We put all our money and time into splashy events while ignoring relationships. We want the sensational, not the simple. We crave big meetings, bigger platforms, noisy sermons, hyped-up altar calls and instant results. It may look spectacular on opening night, but the show fades fast.

This shallowness is killing us. Christianity in so many parts of the world is a mile wide and an inch deep because we think faith is best transmitted to people by preachers standing behind pulpits. Preaching is certainly important, but without personal discipleship leaders aren't formed and Christians don't develop true character. If this vital relational aspect is overlooked, our faith becomes programmed, superficial and horribly fake.

I've changed my priorities as I have grasped this truth. I'm not as interested in flashy conferences or huge crowds as I am in making an indelible mark on people who can then disciple others. And as the Lord has shifted my paradigm, I've become more intentional about making discipleship a part of my daily life. I've done this by following what I call the Five "I's" of Discipleship:

1. Identify. Jesus prayed carefully before selecting those who would travel with Him. Paul selected people like Timothy, Silas, Aquilla and Priscilla to be his ministry companions. Who are you called to disciple? God connects people in discipleship relationships.

2. Invest. Don't look at discipleship as a program. It must flow out of love, Spirit-directed connection and genuine friendship. It is a precious investment of your time into a younger Christian. Paul told the Thessalonians: "We were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us" (1 Thess. 2:8, NASB). Impartation is not a mechanical process; it is the transference of God's life to another person.

3. Include. One of the ways I disciple young

men is by taking them with me on ministry trips. I would have fewer hassles if I traveled alone, but my privacy is not that precious. In the last couple of years I've invited emerging leaders such as Jason, Steven, Vitaly, Khuram, Felipe, Roman and Paul to accompany me to various events. Investing in a disciple, to me, has become more exciting than preaching to a multitude!

4. Instruct. Jesus didn't lecture his disciples; He artfully wove His teachings into the events of daily life—a storm, the death of a friend or an encounter with a needy beggar. His message flowed out of His relationship with His companions. Discipleship does not have to happen in a classroom setting. It can happen at a doughnut shop, during a bike ride or in a car. Expect "teaching moments" to flow naturally when you are spending time with those you are mentoring.

5. Intercede. Paul told Timothy that he constantly remembered him in his prayers "night and day" (2 Tim. 1:3). The most effective discipleship occurs when the discipler invests time in prayer for those he or she is mentoring. After some of my young disciples gave me an iPad a few years ago, I decided to return the favor by using it to help me pray for them. I now have a "visual prayer list" with photos of the people I intercede for regularly.

Floyd McClung, a former leader of Youth With a Mission who now lives in South Africa, says he wishes he had spent more of his time making disciples when he was younger. He recently wrote: "I've been blessed to do many things: books, conferences, television, etc. But that's nothing compared to pouring into others and seeing them go for it."

Leaders all around the world are coming to this same conclusion. They recognize that today's fatherless generation is looking for more than the hottest music, the coolest stage lighting or the hippest techno-pastor. They just want authentic role models who will spend time with them.

I pray that those of us in the IPHC will seize this moment and mentor a new generation of emerging leaders. o

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Walk Off Your Map

Change is never easy. But when God invites us to enter a new season, we can't hold on to the old.



BY TONY
MILLER

TONY MILLER is the senior pastor of The Gate Church in Oklahoma City. He and his wife, Kathy, also lead Destiny World Outreach, an international organization dedicated to training 21st century ministry leaders. Tony is the author of the book *Journey to Significance*. You can learn more about his ministry at destinywo.com. You can follow him on Facebook at facebook.com/tonymillerdwo.

Those of us who lead local churches and ministries are sensing the birth pangs of the Spirit as heaven orchestrates a 21st century spiritual reformation. With cultural and generational paradigm shifts taking place, the challenge for every leader is how to lead in the shifts.

One of the great leaders of historical significance with tactical precision was Alexander the Great. His strategic genius and military plans were so incredible; they are studied in all of our major war colleges even today. Legend has it that one day as his army from Macedonia was moving eastward along the known travel and trade routes, on a mission to conquer new territory and expand Alexander's empire, they came to a sudden stop.

Alexander himself was riding back among his soldiers when word reached him that the army had stopped because of a river that was in front of them. Angered by their hesitation he quickly rode to the front to see what was hindering them from their forward march. What he found was a discovery every leader faces at some point in their lifetime of leading.

You see he discovered that it was not the river, which was not too difficult or too big to cross, that challenged this mighty advancing army. Rather, it was what this river represented that brought them to a complete stop. Because Alexander the Great's army was advancing according to the maps drawn up by the ancient mapmakers of the west, whose world was limited by what they had heard of—or personally experienced, their maps

ended at this river. As far as mapmakers of his day knew, the world ended there!

Though the army could see land existed beyond where they stood, fear overcame them. Vast resources and treasures were still to be discovered in the regions before them. The empire could be expanded and people brought under their influence if they moved forward.

They were aware that their army had never been defeated, but their maps—the world as they knew it—ended at this boundary line! Now the unknown captured their imagination and stole their courage. A quick moving, confident force-to-be-reckoned-with became a band of hesitant, intimidated warriors.

However, Alexander the Great, a man who possessed the heart of a world-conqueror, knew that this river and what it stood for was no match for what was in his heart to accomplish. So, as the story goes, he rode up from among the army, stopped and got down from his horse to speak with his lead scouts, who confirmed that their maps did not show any territory beyond where they were standing.

They sought to explain to this champion warrior how even though they could see land across the river; their recommendation to him was to stop the advance. Think about it, they had the resources, the power, and the skill to take new territory, but their fear of going beyond what was already known was attempting to rob them of their potential victory and expanded influence!

At that point, after hearing the reasons why he should not advance, Alexander the Great took the reins of his horse, stepped into the river, walked across, and signaled his army to follow him. Bolstered by his courage, the army followed his leadership and marched forward into the new uncharted territory. As a result of this demonstration of courage, territories were conquered and the expansion of his empire reached to regions never before known.

As God's people, called to expand the influence of the Kingdom of God in every sphere of our culture and to take territory for our King, often our

greatest fears are conceived in the womb of our own limited mindsets restricted by thought patterns that resist change and forward movement and ideology created by limited experience. Either way, you can be sure that God is committed to bringing a new generation of leaders to the banks of the river and then leading them to cross over!

Get Ready to Cross Over!

The book of Joshua gives us insight into such a calling. A new type of leader emerges in this book of transition—one that had been trained in the ways of the Lord by his fathers in the faith, yet he refused to be limited by their fears and insecurities. This transformational leader embraced the required courage to lead God's people into a new era.

In Joshua 1:2 (NASB) an announcement is given, ending years of disappointed wandering and opening the way for a new day of opportunity, "Moses, my servant, is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them."

Joshua hears from God that Moses is dead. Moses had been the great liberator and deliverer of Israel. It was by his faith and obedience that two million people were brought out of slavery and into a place of possibility. What a hero! Can't you imagine the people's thoughts? This deliverance was wonderful—the greatest thing ever! But then suddenly God shifts. Moses is dead—God has taken away their deliverer!

Moses had been a great leader. He had been used greatly by God to bring the people of Israel to this place of deliverance. God never minimized Moses or his impact. He just announced that the season of Moses' leadership was over. Joshua is not a better man—but he is the next man.

The temptation for many of us is to resist change because we constantly compare the new with the old and try to determine which is better. Wasn't Moses the best leader in that season? Yes, but there's just one problem—Moses had been forbidden by God to enter the promise land—the next season due to his disobedience, which hindered the possibility of the entire nation entering

"When unbelief becomes the posture of a leader's life, there is no passion for reformation or adventure but rather a self-preservation that gives rise to risk aversion."

as long as he was leading.

In other words, there are some seasons in our life that God brings to an end for our benefit and His purposes! If He didn't end them, we never would! His desire for us is not a life of continually wandering in the wilderness of dysfunction and immaturity, dependent on a miracle a day to keep us going. His heart for us is to bring us into a place of inheritance—one that demands we mature and grow in order to possess it.

We are challenged to learn a new approach. Futurist Alvin Toffler, quoting one of his mentors, once wrote: "The illiterate of the future will not be those who cannot read or write. Rather, they will be those that cannot learn, unlearn, and relearn."

Not only did Moses die, God buried him and to this day no one knows where. Here's what I want you to see—some of the old seasons we keep wanting to bring back to life are not going to be resurrected. Sorry, but that season is over!

Stop looking for those former relationships that He ended. Stop trying to recreate the atmosphere of the 90's revival that so blessed your life. Stop longing to return to _____, you fill in the blank. He has so much more for you than a life of continually walking in circles, fighting the same battles, repeating the same cycles, or even going backward.

When God calls us to enter a new season, we must make changes to get there. Every new level we aspire to requires a willingness to change. Not just a willingness to talk about, pray about or sing about change, but a willingness to honestly change. Change is not change until it is changed! My friends, it is through the process of change that the future enters our lives.

How many things have I sought in my life or ministry to keep alive long after the "life" has gone out of them? How often have we as leaders allowed the army we lead to come to a complete halt because the possibilities in front of us doesn't

look like anything that is on our map? The old adage is "when the horse is dead, dismount!" Far too often we not only don't dismount, we hold conferences and seminars on how to make dead horses look alive.

What will it cost you to change—misunderstandings, discomfort, or accusations? Those who love their comfort zone more than their destiny will resist change. All change constitutes loss. All loss has the potential to create conflict. That is why the risk of changing can never be evaluated by the probability of success alone, but by the worth and value of the goal that is being pursued.

Life is about two primary things: events and process. Events are those catalytic moments (i.e. "Moses is dead" announcements) that awaken

the need for change. Events provide the catalyst that prods us toward a new destiny. Process involves the changes required to enter the new destiny. Change in our life requires a decision.

You can make the decision to change in a moment, but transitioning is a process. Most leaders' dreams don't die in the visionary stage (catalytic event or launch), but rather in process or implementation! For them, it is the ability to navigate the transitional process that most often determine success or failure.

That's why Joshua was then told, "Now therefore, arise..."

What Joshua learned about Moses had created a catalytic moment to which he had to respond. The term "arise" here is interesting. It denotes more than someone getting out of bed or a chair, rather, it was a military term, declaring to those who heard it—strike a stance! More specifically, posture yourself for movement. Get ready to cross over!

Friends, we cannot stay attached to obsolete maps or ideology of the past when new possibilities are being offered. GPS or global positioning satellites influence so much of our daily life, from cellphones to ATM machines, from television viewing to the execution of military warfare.

"The temptation for many of us is to resist change because we constantly compare the new with the old and try to determine



In the same way the Holy Spirit's direction, like GPS, gives us our location and positions us so we don't find ourselves out of sync with God's purposes and timing.

If we are to ever walk beyond the maps of the previous generation, our willingness to re-position ourselves is paramount to our advance. The 21st century leader cannot be afraid to put away those maps and get out his compass, thus discovering new opportunities with renewed faith and fresh creativity, confident that God is able to lead him. Maps are for those who desire to traverse where others have been and are helpful to a point, but a compass is the lifeline of a pioneer who believes by faith he has divine direction in uncharted territory.

In the life of spiritual leaders we must not minimize the effects of doubt and unbelief at such pivotal moments. It affects the way we see ourselves, how we respond to opportunity, and what we believe we possess as resources to accomplish the mission at hand.

When unbelief becomes the posture of a leader's life, there is no passion for reformation or adventure, but rather a self-preservation that gives rise to risk aversion. When the willingness to operate by faith (informed risk) is forfeited, the result will be that we become less and less relevant to the people we have been sent to reach. Eventually our irrelevance will become evident to all.

The pioneer spirit is required to effectively lead in a continually fluid culture when our map is suddenly limited as a guide for the future because it was drawn in a world that no longer exists! Our calling to reach this culture demands that we be able to respond well to forces out of our control with Spirit-led innovation and adaptation.

So, the question for each of us to consider is this—am I stuck leading by the maps of a previous order or am choosing today to walk in uncharted territory? I am convinced that the church Jesus Christ is building has the built-in capacities for continual renewal of revealed truth and practice, and that until the return of our Redeemer King and the culmination of all things, we will never reach a place of perfection. Thus, our lives should be lived in a state of permanent, ongoing, transformational change.

