

Encourage

Inspiration for IPHC Leaders

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Three Vital Lessons From One of Our Founders

IPHC pioneer G.F. Taylor allowed a word from God to define his life and mission.



BY DOUG
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions Ministries. You can follow Bishop Beacham on [Facebook](#) or Twitter [@DougBeacham](#).

George Floyd Taylor was an amazing man. He was one of the earliest members of the Holiness Church of North Carolina and a leading figure in the IPHC following the 1911 merger in Falcon, North Carolina. Despite a congenital handicap, he worked tirelessly for the cause of Jesus Christ. He was an avid reader and student, and he earned a master's degree from the University of North Carolina.

Nearly 100 years ago in Falcon, North Carolina, Taylor wrote in *The Pentecostal Holiness Advocate* (in the September 26, 1918 issue) about something that happened to him as a boy. "When I was a lad I received a mental vision of the vastness of this world and of its needs," Taylor wrote, "and I consecrated my life to God to do something to help save it and bless it."

On the night of January 7, 1919, in Franklin Springs, Georgia, the 38-year-old Taylor added this to what God did in his life as a youngster:

"I carefully sought to a text in the Bible that might make my motto for life, and the Spirit seemed to give me Romans 12:11. I have tried to make this the motto of my life; and I hope that death may ever take me in this motto." (Quoted in January 16, 1919 issue of *The PH Advocate*).

Romans 12:11 in the King James Version reads, "Not slothful in business; fervent in spirit; serving the Lord."

I find Taylor's life inspiring for many reasons: he was the second IPHC General Superintendent (1913-1917); he was General Treasurer of the IPHC;

he was editor of the first IPHC magazine, *The Pentecostal Holiness Advocate*; he was headmaster of the Falcon Holiness School; he wrote the first Sunday School lessons (for all grades) of the IPHC; he wrote several books; and he was manager of the Pentecostal Holiness Publishing House.

He also began Franklin Springs Institute—now Emmanuel College—in January 1919. As the founder of Franklin Springs Institute, he made his personal life motto verse the motto verse of the school.

One thing is certain, G.F. Taylor fully obeyed Romans 12:11!

There are events in our childhood that shape our future. Sometimes it's a dream or vision, or it's something we see or hear. Those events can harden our hearts or make us sensitive to God.

Reading these comments by Taylor describing his own youth, I have pictures of IPHC young people from around the world hearing the voice of God. Among the lessons of his life, three come to the forefront for each generation.

First, though he grew up in rural North Carolina, God spoke to his young mind and showed him “the vastness of this world and of its needs.” God’s ability to speak to us can overcome our normal worldview and experiences. A child can investigate the vast expanse of a night sky and realize the world is larger than their surroundings. Today, youngsters explore the universe or see the world’s needs through Google.

John Wesley saw the needs

of the world but experienced his adequacy when he went to Georgia as a young Anglican missionary. Leaving Georgia, he spent the rest of his life riding across “this blessed plot, this earth, this realm, this England” and through those lenses realized “the world is my parish.”

As a boy I remember IPHC missionaries visiting the church. Their stories touched my heart and expanded the borders of my thinking and my desires. God

used those men and women to awaken me to what I would later discover to be God’s will for my life—service to Him.

That was the second thing about Taylor that speaks to me in these decades of life: A consecration to live, serve and bless the world the Lord enables me to touch. I see a young generation arising today that wants the challenges of a fully consecrated life to Christ.

Finally, we can all learn what it is to study the Bible, in Taylor’s

words, “to carefully” (seek) God speaking to us with a defining Word from the Bible. For Taylor, that verse was Romans 12:11. For St. Augustine, struggling to finally consecrate his whole self to God, it was Romans 13:13-14: “Let us walk properly, as in the day, not

“I see a young generation arising today that wants the challenges of a fully consecrated life to Christ.”

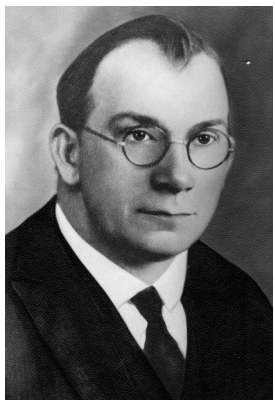


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G.F. Taylor heard God’s voice as a young man.

Encourage

A place of hope. A people of promise.

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in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts” (NKJV).

The key is that boys and girls, as well as men and women, are exposed to the life-changing power of the Word of God. As a lad, G.F. Taylor learned the power of God’s Word and sought God’s defining word for his life. None of us are too old for God to cease speaking to us. New seasons of life bring forth fresh insights from the Word. But we must have ears to hear, and there must be voices to speak.

In the marathon called life, where generations arrive, mature, and prepare to leave, there are legacies to leave for others. G.F. Taylor’s life gives us three of those legacies: a vision for the world and its needs; the power of full surrender to what God desires of us; and a life lived by the sustaining power of the Word of God. □

Juggling the Many Hats of Leadership



How can a leader function effectively in multiple roles? I've learned a few secrets.



BY ELLEN
MOORE

DR. ELLEN MOORE is the children's pastor at The Ark Church in Conroe, Texas, near Houston. An Oklahoma native with an IPHC heritage, Ellen earned her doctorate in Educational Leadership from Oral Roberts University after receiving her undergraduate and master's degrees in Education from Central State University (now the University of Central Oklahoma). After years in public and private education she now enjoys serving kids, parents and volunteers in her local church. Ellen and her husband, Phillip, have two children who are in college.

We are all someone's child, and may be someone's sibling, spouse, parent or grandparent. Then we likely have the added roles of employee, employer, co-worker, friend, neighbor, church member and/or volunteer. As we try to juggle many roles, we find ourselves in all kinds of situations, doing all kinds of things with the various "hats" we wear.

How do we juggle and prioritize these hats? How do we determine which role takes priority at any given moment?

These are important questions for leaders, and really for all of us, because we all are continually navigating the balance between the roles we have. You may be taking care of your immediate family while having responsibilities to your extended family. You may be leading a team of co-workers while reporting to a director or supervisor. You may be leading a team of volunteers or a church staff while answering to a pastor or church board.

I am a child of God, a daughter, sister, wife, mother, mother-in-law, and children's pastor. For the purposes of this leadership article, I'll focus on my professional ministry roles.

Think about a team you lead. I am the children's pastor at my local church. I am responsible for a staff of ten people and 1,500 kids weekly, with a mission of partnering with parents to connect kids to Jesus. In this regard, I take the lead, make decisions and set the pace and tone for our ministry to children.

There are a lot of positives that come with being the leader. I can make things happen. When our children's team makes a decision (that's in-budget and in alignment with the church's mission) we just do it. There is a short distance between decision and implementation.

But being the leader also has its challenges. I have a team to manage and direct. I juggle details, people, budget, security issues, more than 400 volunteers, parent issues, counseling, unhappy people, curriculum, training, and events. And I am accountable to an executive and senior pastor.

Then there's the team I'm on. I am a member of our church's executive leadership team. This is a team of five who are responsible for 7,500 people in weekly attendance and a staff of more than 70. Every week on Tuesday morning,

I walk into a different environment, a meeting with different people and purpose. In each meeting I switch roles.

In order to do this, I have to step back and take a look at ministry from a wider perspective. On one team I follow the lead, help make the decisions, implement decisions, and communicate direction.

On another team I'm just one of the leaders. From this perspective, the Children's Ministry department serves every department. Every department serves each other for the purpose of serving our church family and, ultimately, God.

So how do we effectively switch hats and prioritize between roles? I did not coin the phrase I'm about to share. It's a sentence that our leadership team came across and embraced several years ago. It's this: The team you're on is more important than the team you lead.

This perspective has some real benefits and some real challenges. On the positive side, this mindset reduces, or outright eliminates, "silos." Silos (as coined by author Patrick Lencioni) are created when our focus is on building a personal kingdom.

When the team I'm on is more important than the team I lead, it fosters "we," not "me." It helps a team-approach to ministry thrive. We all benefit when there is a church-wide event and we have "all hands on deck." Everyone is focused on the same goal and pitching in without saying, "That's not my job" or asking, "What's in it for me?"

Does this approach also have its challenges?

Absolutely. It can be a challenge when the larger team's decision or direction requires more work for me and my team. It's a challenge when the larger team is asking for something we've never done before.

A good example is when our leadership team felt led to add a third service on Sunday morning at 8:30 on Sunday morning!

Why was this a challenge? Because it meant that the children's ministry staff would have to be there at 7:00AM.

We would need another 100 volunteers at 7:45 on a Sunday morning. An additional service requires more of our teaching team, tech team, and worship team. Then there was the question of what to do with kids who are at church from 7:30am to 12:30pm!

John Maxwell says: "Good leaders find a way for their teams to win." When the team we're on is more important than the team we lead, it requires us to be givers, not takers. It helps us focus on the good of the whole, rather than on what's in it for me or what's it going to take from my department, my schedule, my resources.

And the result? By adding a third service, we now had more opportunities to reach more families in our community. We now had more opportunities for people to serve, and still attend a church service and go to a Sunday morning class. More people have said, "yes" to Jesus as a result. It's been a win for everyone!

Is it easy? No. It requires clarity, a continuous conscious choice to look

up, a constant reminder that life is not about me but us. It requires humility, authenticity, organization of time, delegation and commitment of time and energy.

What helps me the most is my personal time with Jesus. When my relationship with Him is prioritized all throughout my day and week, it's easier to have the right perspective. He empowers us to be who He's called us to be.


I heard a leader put it like this: "Passion for God makes us generous, active and bold. If you are struggling to become a better leader, perhaps you should put down that sales book or take a break from those time management videos. Nurture your spiritual development instead. Petition God to light a fire for His glory inside of you. Spend time in prayer and reflection and with the Scriptures. Develop your heart for God, and trust that He will help you lead well."

As a leader you have stepped up to use your gifts and talents—fully committed to the kingdom of God. I'm here today to encourage you to stay the course.

Don't quit. Look up and press in. As we effectively wear the hats we've been entrusted with, with God's help we'll stand before Him someday when He says, "Well done, good and faithful servant." ■

"When the team I'm on is more important than the team I lead, it fosters 'we,' not 'me.' It helps a team-approach to ministry thrive."





Why Leaders Can't Live in Isolation

Jesus spent time alone, but He also invited us into community. Don't try to live without supportive relationships.



BY CHRIS
MAXWELL

CHRIS MAXWELL served as a lead pastor in Orlando, Florida, for 19 years. He then became campus pastor at Emmanuel College in Franklin Springs, Georgia, and has served in that position for 11 years. He and his wife, Debbie, have three grown sons. Chris is the author of eight books including *Beggars Can Be Chosen*, *Pause for Pastors* and *Underwater*. You can find him on Twitter @CMaxMan or visit his website at chrismaxwell.me.

Healthy time spent alone with God can offer an internal peace and security that propels us to pursue life together. Solitude prepares us for community.

Likewise, community can balance the wonder of solitude.

While serving as a lead pastor, I experienced the honor of meeting regularly with my accountability team. Our togetherness inspired my aloneness. Our community prompted my solitude.

Living life in both community and solitude keeps us from becoming addicted to crowds. My group retreats in the mountains or at the beach lured me to retreat with no one but myself and my God. Those times helped me adjust, recover, forgive, and breathe again. Those times prepared me for reentering face-to-face conversations of honesty rather than “churchese,” of transparency rather than ambiguity, setting the pace rather than being controlled by a religious machine’s manufactured speed.

Alone. And in a crowd. Like Jesus.

Time away. And time together. Like Jesus.

Only one. Many as one. Like His early followers. Distant and distinct. All in one room, together. Like His early followers.

Corporate worship. Singing in the shower.

Ask yourself, “How am I doing with the balanced diet of community and solitude?”

Jesus stepped away from the crowd before stepping out on water. In baptism, we are immersed alone while others watch—a public reminder of personal renewal. Soaked in solitude while observed by community.

In Holy Communion, we eat and drink as individuals, while surrounded by family after being offered elements by others in that family. Digesting doctrinal reality both in solitude and joined by community.

We are better alone with God when our lives are not *only* lived alone with God. We need friends who refuse to carry the luggage of their own personal preferences into the conversations. We need friends. True friends. Faithful, trustworthy, caring, honest, committed, dedicated, transparent friends.

Too many pastors and their families live in isolation. Too many live lonely and alone. Too many live with shallow, temporary relationships. Too many live controlled by pains of past relationships; they risk no more. Too many live supervised by their own schedules; they invest no time.

All people need people. All people need community and authenticity. All people need eyes to look back at them while minds pay attention and ears truly hear. All people need more than shallow, superficial, surface relationships. All people need more than gossip-centered, favor-centered, self-centered relationships. All people need *true* friends.

But how do we obtain this? How can genuine, deep friendships be created and designed? Especially among those who have been

conditioned to not trust, those whose lives depend upon church success, those who carry the deep wounds of past betrayals.

How? Time. Time together. Much time together. And conversations. And prayers. And prioritizing the necessity of building the relationships.

We must choose. We must choose to see this as essential. We must also refuse. We must refuse to let anything else steal it away. And we must prepare for such a community of a few deep friendships by not basing existence upon such relationships. We must love solitude enough to prepare ourselves for the adventure of those relationships.

“All people
need people.
... All people
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relationships.”

I’m honored and humbled to have relationships that are many decades deep. They might have appeared surprisingly, but they remained alive by intentionality. They grew by prioritizing time together.

I recall the prayers and walks and meals and laughter. I remember the pain and the tears. I reflect on how waiting alone turned into waiting together. Friends to critique my sermons. Friends to ask me if I’m living what I preach. Friends to ask about my weaknesses and addictions and inner wars.

Friends to laugh with me and play basketball with me and do nothing with me. Those conversations. Those confrontations. Those dares. Those words of encouragement. They did not just happen. We worked to make sure they happened. We wanted true friendships so earnestly that the conversations could become profound. We craved community so sincerely that the shore lured us to the deep.

My friend Basil could invest in our deep relationship for almost three decades because he also knew how to pray alone. He was not dependent upon my approval; he chose to enter my life as a true friend. We experience those conversations and confrontations because we both knew the Creator who designed us. Our own solitudes prepared us both for community.

Are you afraid of such community? That’s normal, but please don’t let fear keep you from forming true community. Disagreements do not need to destroy these friendships. They can strengthen them. Distance doesn’t need to destroy these friendships. It can reveal the commitment.

Are you pursuing these types of relationships? Are you allowing painful relationships in the past rob you of present community? Are you satisfied with shallow friendships, or do you want more? I contend that you need more.

I did. I do.

I pray you do not miss the wonder of community in this world bombarded by isolation. As we let God deepen our relationship with Him, it can help us do our part in ending the drought of relationships with other people. ■

A photograph of two men in business attire shaking hands. The man on the left is wearing a light blue shirt and a dark tie, while the man on the right is wearing a white shirt and a light-colored tie. They are both smiling and looking at each other. The background is a blurred office setting with a computer monitor visible.

Do First-Time Visitors Feel Welcome in Your Church?

If we don't create a friendly environment for visitors, we have missed the point of church altogether!



BY TERRY
TRAMEL

DR. TERRY TRAMEL is an ordained minister in the IPHC. He is in his 41st year of ministry. He served for 15 years as professor of Bible and Theology at Southwestern Christian University in Bethany, Oklahoma. At the beginning of 2017 he assumed the role as the director of Global Outreach and Leadership Development for World Missions Ministries. He holds a B.S. degree in Pastoral Ministry from Mid-America Christian University in Oklahoma City, a M.A. degree in Theology from Southern Nazarene University in Bethany, Oklahoma, and a D. Min. degree in Pentecostal Leadership from the Assemblies of God Theological Seminary. He is the author of *The Beauty of the Balance: Toward an Evangelical-Pentecostal Theology*. He and his wife Beckie live in Norman, Oklahoma. They have two adult children.

Because so many new people were coming to their church, a long-time member expressed with dismay the following sentiment, "We have so many new people coming who don't even know what the church is all about."

The truth is, if your church has so many new people coming who don't know what the church is all about—it's doing its job! The church should be reaching those outside and bringing them in—that is exactly what the church is all about.

Dr. Earl Beatty shared the following story, found in the book *Preaching to Connect* by former IPHC general superintendent James Leggett:

A young man named Bill started attending a Bible study at his college and there he gave his heart to the Lord. He was encouraged to find a church to get involved in, so he visited a large Presbyterian Church just across from the campus. He wore his old T-shirt and flipflops as he always did.

No one had invited him to that church, so he really didn't know anyone there. He didn't know what time the service started, so he came in late. In fact, the pastor had just stepped to the pulpit for his message.

As Bill started down the center aisle looking for a place to sit, he discovered that every pew was full. When he reached the third row he realized there was no place to sit, so he simply squatted down in the center aisle like some of the kids did when they sat in a circle at the Bible study in the college dorm.

"Discerning pastors must know it is ultimately their responsibility to make everyone present feel welcome."

The eyes of everyone in the sanctuary were on Bill and the congregation seemed to sense that something needed to be done. An old, white-haired elder in the back of the foyer began to walk down the aisle toward Bill. All eyes were on him as the sound of his cane tapping on the floor pierced the silence. Everybody expected him to place his hand kindly on Bill's shoulder and usher him out or take him to a respectable seat. Instead, the old man laboriously clutched the pew beside him, laid his cane on the floor, and slid down beside Bill in the aisle.

While the surprise ending warms the heart and brings a smile to one's face, this account could be used as a "training tape" on how to prevent such potential problems. (The problem not being the young man's lateness, dress or choice of seating, but the church's lack of readiness in welcoming him!) Here are four obvious questions:

1. Where were the ushers? For a first-time guest to have to attempt on his own to navigate a packed-out auditorium in search of a seat is terrible. Trained ushers always know where every available seat is located.
2. Why were there not some reserved seats available in the back of the sanctuary for first time guests or later arrivers? Far too many church members park as close as they can to the front door of the church, then proceed to sit as far in the back as they can. This forces guests to park the farthest away and sit in front of everyone assembled. And then those congregations wonder why first-time visitors often do not return. Discerning, growing churches recognize the need for parking lot workers to

be the first line of welcome to such guests, even before they get inside the building.

3. Why did no one else respond to the situation, except the elder who came from the back of the church? Everyone in the crowd was watching. All that was needed was for one person to kindly say to Bill, "Here, you can have my seat." Members who have sat in the same seat for decades yet are willing to gladly relinquish it for a stranger to occupy, furnish evidence that they grasp what the church is all about. On the contrary, those who selfishly cling to what they consider as their personal possession rather than sharing it with a newcomer reveal their ignorance of the heart of God.
4. Why did the pastor not take the initiative to discreetly instruct someone to act accordingly to provide Bill with a prime seat? Here is the closing outcome to Dr. Beatty's story: "The pastor wiped a tear from his glasses, and said, "You will not remember what I say here today; but you will never forget the message you have just witnessed."

Discerning pastors know it is ultimately their responsibility to make everyone present feel welcome. If the kind elder had not acted with such a selfless act, one would hope that the pastor would have paused in his sermon long enough to implore someone to connect with Bill in the aisle. The truth that all are equally welcome to come and hear the Word of the Lord is not a distraction from the message, it is the message!

With a congregation that seemed to consist of frozen spectators I wonder if anyone would have even assisted Bill in helping the elder to his feet after the service was over! The conversations in the cars on the way home after the dismissal would reveal if the congregation existed to serve others or


only themselves. Were these the types of questions being asked:

- n "Did you see what he was wearing to church?"
- n "Why did he have to come in right when the pastor was starting to preach?"
- n "Why didn't he stand in the very back instead of trying to create a scene?"
- n "Why did he have to sit right in the middle aisle instead of on the sides?"
- n "Can you believe Old Brother So-and-So drawing attention away from the preaching?"

Or, were these questions of a different attitude being asked:

- n "Why didn't I reach out to the young man before he finally sat down?"
- n "What can our church do to make sure we are ready the next time?"
- n "How can we better serve others as ushers and helpers in the service?"
- n "Why don't we reach out to him this week and let him know we all were glad he was there?"

If that congregation had been singing, "O How He Loves Us, How He Loves Us So," then perhaps the pastor should authorize the worship leader to slightly change the lyrics next Sunday. It is an equal truth to sing, "O How He Loves Them, How He Loves Them So." This version of the song is true of unreached people groups around the world, the lost in our neighborhoods, visitors to our services, and new converts who appear to be quite different than ourselves.

Again, if your church has new people coming to your services who don't know what the church is all about, please instruct your members that welcoming new and non-believers is exactly what the church is all about! 

The **MISSING INGREDIENT** in True Apostolic Anointing

As a movement we embrace the apostolic gift. But it is so much more than a title on a business card.



BY J. LEE
GRADY

J. LEE GRADY is an ordained IPHC minister who directs The Mordecai Project, an international outreach focused on confronting gender-based violence. For 18 years he served as an editor with Charisma magazine, and he is the author of several books including the newly released *Set My Heart on Fire*, a Bible study on the Holy Spirit. He and his wife, Deborah, live in LaGrange, Georgia.

The word “apostle” has created a great deal of controversy in the contemporary church in recent years. Some Christians insist that apostles passed away after the New Testament era, while others have maintained that apostolic ministry continues today. Personally I see nothing in Scripture that indicates that apostles are no longer needed—so I welcome and celebrate the genuine apostolic gift.

I’m also grateful to be a part of a network of churches that embraces the apostolic. In October 2007, IPHC leaders adopted a statement affirming that (1) Jesus is the Chief Apostle of our faith; (2) early church leaders in the Bible were foundational apostles; and (3) that today, there are certain leaders who function as “functional apostles” because they are sent by God to advance the gospel around the world.

Indeed, we have been an apostolic movement since our beginning, when men and women were ignited by the fire of the Holy Spirit and began to plant churches from our original base in North Carolina. We need that same apostolic fire today!

At the same time, we need to beware of cheap substitutes and deceptive counterfeits that come in the name of “apostolic ministry.”

A few years ago, I heard a preacher tell a roomful of ministers that they couldn’t work miracles or exercise apostolic authority unless they used the word

“apostle” as a title. So some of these guys ran out and printed new business cards—as if putting the word in front of their names were the magic ticket to reclaiming New Testament power.

That was a bad idea. For the past two decades or more, thousands of people have been wounded and countless churches have nosedived because immature leaders thought they could gain apostolic status the easy way. We are so eager to qualify ourselves that we forget God alone calls, prepares and sends true apostles.

The late Arthur Katz, who was a prophetic voice to the charismatic movement for many years, wrote in his 1999 book, *Apostolic Foundations*, that nobody should be eager to step into an apostolic assignment or to treat such a task flippantly.

“God is jealous over the word apostolic,” Katz wrote. “It is a word that has fallen into disuse and needs to be restored, and that restoration is not going to be cheap.”

Today we tend to be so power hungry and so enamored with status and position that we don’t have a clue what apostolic ministry really is. Most charismatics think it is about authority, and many people who claim to be apostles build top-down pyramid structures that abuse people. Others think apostolic leaders are marked primarily by sensational miracles.

Yet I see something we have entirely missed when I look at the life of Paul the apostle.

Paul told the Thessalonians that love is the true hallmark of any person who is sent on an apostolic mission. Therefore, if we want apostolic power or authority (which we should), it must flow through apostolic love or it is a counterfeit. This apostolic love can be described in four ways:

1. IT IS INCARNATIONAL. Paul brought the gospel to the Thessalonians and lived among them. He did not just drop in, preach a good sermon and leave. He said, “We were willing to impart to you not only the gospel of God but also our own lives” (1 Thess. 2:8b).

Just as Jesus came to this earth, lived among us and died for us, true apostles give it all. If all an “apostle” does is preach a good message, he is a poor substitute for the real thing. (And if he also spends more time taking up offerings for himself, he is a hireling or a con artist.)

2. IT IS SACRIFICIAL. Paul risked his neck in Thessalonica, and then he told his followers that he would “suffer affliction” from his persecutors (1 Thess. 3:4, NASB). But he loved them so much that he prayed for them

continually, and he longed to visit them again even though he knew it would be risky.

Paul never mentions money. In fact, when he was with the Thessalonian church, he worked night and day “so as not to be a burden to any of [them]” (1 Thess. 2:9). That flies in the face of modern American apostles who charge \$1,000 an hour for their consulting fees.

3. IT IS RELATIONAL. The word “brethren” appears in 1 Thessalonians 17 times. That’s because Paul viewed the church as the family of God. He saw himself in the role of a gentle, nursing mother (1 Thess. 2:7) as well as a strong father (v. 11).

Paul’s affection is so thick and so slobbery that it drips off the page of his letter. He says the members of the church “have become very dear” to them (v. 8) and that they “also long to see [them]” (3:6). It’s no surprise that he ends the epistle by exhorting the people to greet one another with “a holy kiss” (5:26).

What has happened to this kind of holy affection in today’s church? Why are we so disconnected? We have replaced deep relationships with cold professionalism.

Many church leaders today have not been properly fathered, so they don’t know how to love—nor do they have close friends. So we cover our dysfunction with busyness. We work, work, work—while sterile, loveless congregations struggle to grow. We use gimmicks and programs to get people in seats because our love is not warm enough to create an actual living community.

4. IT IS CONFRONTATIONAL. Paul was not seeker-sensitive. He didn’t hesitate to confront sin. He gave the Thessalonians one of the most frank, forthright sermons on sexual sin ever written (1 Thess. 4:1-8). But he confronted them as a loving father by imploring them to stay within their God-given boundaries.

Paul didn’t use anger, manipulation, domination or threats. He led with strong, apostolic love. We need that kind of leadership today.

I believe God wants to pour out a new wave of apostolic power on our generation. But we can’t be trusted with this anointing if we refuse to grow up. We will have the right to use the word “apostolic” when we learn to walk in the love that was modeled by the first apostles. □

“Today we
tend to be
so power
hungry and
so enamored
with status
and position
that we don’t
have a clue
what apostolic
ministry
really is.”