

changed. This is evangelism through the Gospel, through Jesus Christ. Let their lives be changed to live eternally, the vertical life, the totally changed lives. Not quantity, but quality.

In closing, I would like to share the story about Winston Churchill during the 2nd World War. The German planes flew over London, dropping bombs, and burning the city of London. As he looked at the burning London, Churchill exhorted the people to shed blood, sweat and tears for their land. Finally the United Kingdom prevailed over Germany. Churchill went back to his old home in Chatwell and wrote memorable books. His former school asked him to come and speak to the students. They eagerly anticipated listening to the famous Winston Churchill. He came to the auditorium, and the students silently looked to him. Attentively, they listened to Churchill speaking. The old man, carrying his stick, came to the podium and said, "Never give up, never give up, never, never, never." He then went back to his seat and sat down. Never give up, never give up, never, never, never. Amen.

*Rev. Kim Sundo is the Senior Pastor of Kwang Lim Methodist Church, Seoul, Korea.*

## PARTNERSHIP IN EVANGELISM -IV

*Ajith Fernando*

Some of you have been asking for the notes of the last two studies and I am very sorry I do not have them. The reason is that they are handwritten with all sorts of revisions along the way; some of it is in Sinhalese and some in English. I'm very sorry about that. Therefore, let me just say that it has been a real joy for me to minister the word at this conference. I appreciate your warm reception to what I have been trying to say and I would ask you for your prayers for me.

Last night Saphir Athyal talked about how we complicate matters by writing books. Next year I am going to be working on a book which I think is quite important. My style is a little more popular. It is not a scholarly book but it is a book on the supremacy of the Christian Gospel. Many say that Christ is supreme but not the Gospel. I want to share the Gospel, what the Gospel is and see how it responds to challenges that come to the Gospel from New Age pluralism, Buddhism, Hinduism, Islam, and more. It is a handbook for those who are sharing the Gospel. It is a book for those involved in evangelism.

We are in the middle of our description of Barnabas and the church in Antioch; we have looked at various features about the life of Barnabas. Now we will look at some things regarding these two ministries as shown in the Bible. We first turned to Acts 11: 26 and stopped in the middle of verse 26. Now we will look at the second part of verse 26 that says that for a whole year Barnabas and Saul met with the church and taught a great number of people. The teaching of the word or the apostolic teaching has a very important part in the Acts of the Apostles. Forty days before Christ left the world, he taught them about the kingdom. The description about the first believers is found in Chapter 2:42, "They devoted themselves to the apostles' teaching."

Why is teaching so important in the Christian Gospel? Because Christianity is a religion of revelation. We believe that God has spoken and that he has spoken about the uniqueness about Christianity in

that he has given a definite message to the humanity. It is an objective message, not subjective. It is something disclosed; it is not something discovered. If so, teaching of that what is disclosed is very important for us. What should we teach? Now let me use a little argumentation to show what we should be teaching today.

In the early church, it was the apostolic teaching that was presented, because the apostolic teaching had high authority. It was the teaching of the Lord communicated through the apostles in the power of the Holy Spirit. It had the authority of the Lord as they taught. So in Eph. 2:20, we are told that the apostolic teaching was one of the foundations of the church, of the household of God. In Eph. 3:5, we are told about the mystery of Christ that is now revealed by the Spirit of God's holy apostles and prophets. The apostolic teaching, therefore, had the authority of the church. Then as the church went beyond the apostolic age, for the later generations, the New Testament Scriptures formed the written deposit of the apostolic teaching. For us today, Bible teaching is a key to church life. Anyone who wants to be a leader must be someone who can teach the Bible. In I Timothy 3 which gives all the qualifications for teachers, for leaders of the church, all the qualifications are about character and reputation, except for one. There is only one related to ability: the elder must be able to teach (1 Tim. 3:2). So it is not surprising that Barnabas and Saul gave themselves to teach the people for a whole year.

It saddens me to say that in many Christian circles, teaching is going out of fashion, because of the entertainment orientation by the media. They have attractive programmes, and speakers tell stories, but they also give topical discussions on relevant issues. We are told that to attract crowds, preachers have to give people what they want. Teaching of the Word is the first to go. Someone did research on one of the most popular Christian magazines read by Christian leaders in America. They found that a small percentage of this magazine had any scripture in it. It is an evangelical magazine. The magazine covered many issues, research, and various problems.

The Biblical method of teaching the Word is becoming unpopular and I am very sorry about it. The main reason why it is unpopular is that it involves a lot of hard work, much study of the word, and then

to try and apply it to a relevant situation. It is quicker to prepare topical messages than to talk about issues with which people are grappling. Our generation, therefore, finds it difficult to integrate scripture with daily life. They start with daily life and then look for supporting scripture to support what they are saying. I have had struggles with my publishers on this matter. Publishers say that if I want to sell my books, I must change my style. It's the topical book that sells, and if I insist on writing expositions, they say, I have little hope and no future as a writer because it will not sell. I wrote them back a long letter, telling them that this is the style I want to use. Furthermore, if their marketing people will make an extra effort, it will sell. But the marketing people don't think that it is worth making an effort to market such books. I, on the other hand, think people are thirsting for it. The only problem is that people don't realise what they are thirsting after.

Of course, when there is a revival, people will flock to hear the word. The lack of interest in Bible teaching today could be an indication of a need for revival in the church. However, we must not wait until a revival comes for us to start teaching the Bible. Edwin Orr, the great student of revival and writer of books on revival, said that before revival there has to be systematic teaching of the word. When you teach the word like that, it makes the people restless. It may not entertain them so much. It gives them a thirst for God as found in the scriptures. So let us teach the word and by doing that, prepare for revival. When people are revived they will flock to the teaching of the word. Let us resist the temptation to feed people with a half-baked diet. Is it any wonder that preachers today are complaining about the lack of commitment and godliness among Christians? They do not receive the word. They are malnourished. You can't expect malnourished people to be strong. Paul and Barnabas taught them the word for one year.

We are then told that the disciples were first called Christians in Antioch. This was a title probably given by the population in Antioch. The Christians seemed to have used it for themselves only in the Second Century. In the First Century they preferred words like disciple, saint, or brother in referring to themselves. In the New

Testament, it is non-Christians who use this word. Agrippa, for example, when he said, "You almost persuade me to be a Christian." Or the prosecutors of Christians in I Peter 4:16 who used it. The Gentiles must have heard the believers talking so much about Christ that they supplied the suffix to Christ and came up with the word Christian. It means the Christ people. The Jews, of course, would not give them such a name because Christ was the title for Messiah and they didn't accept Jesus as the Messiah. To the Gentiles, this was the name that the people always talked about. It is very interesting to know how people give others names by what characterises them. In Sri Lanka, in Roman Catholic cultures, when people take the Bible seriously and start going for bible studies they become known as Bible people because the Bible has become important to them. For the people in Antioch, followers of Jesus came to be called Christ's people.

Verse 27 tells about the missionary nature of this church. During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, (verse 28) stood up and through the spirit predicted a severe famine for the entire Roman world. This happened during the reign of Claudius. The next verse says that they took an offering and sent it to Judea. Now Luke did not tell us how or why they chose Judea. Anyway the news came and they acted. Today too, news of church problems should be shared with other churches. The news can come through a prophet, as it did in this case, but it can also come by other means. Today we have fax machines and other electronic devices to spread the word. I think we need to develop networks to make widely known the needs of the church. I think this is a great need today. Of course, what they did when they found out about this need was to help the disciples (verse 29), each according to his ability. They decided to provide help for the brothers living in Judea and they did this by sending their gifts to the elders by way of Barnabas and Saul. The need of the church became the responsibility of the church in Antioch. One church had a need and the other church decided to make it their responsibility.

Today this type of aid must continue. There are crises that require relief, and we need to tell people about these crises, floods, famines, droughts, and violence. I think this is happening to some extent, but I believe there is a new frontier of need that the church must take

seriously and in which they must become involved, much like the way the church in Antioch became involved with the famine. Our brothers and sisters in other lands are often threatened. Their constitutional rights are being deprived. Unjust constitutions are discriminating against them and persecution is going about unchecked. The World Evangelical Fellowship has set up a religious liberty commission to work on this particular issue.

Sometimes Christians in one area suffer from the actions of so-called Christians in another area. This happened in the Middle East war when Christians in Muslim lands were attacked. Some of them were killed because Christians in the West were attacking the Iraqis, or Christians attacked Muslims in the former Yugoslavia. I think Christians can do a lot to stem this tide. Brother Dutta told us of a case in Bangladesh where a new Bible appropriate for the Muslim mind had been produced and had been banned by the Bangladeshi government. We are told that Ershad, the President, went abroad where various people talked to him about this. He met with the Pope, and one of the first things the Pope told him was that he was the first President in the world to ban a Bible. The moment he came back he lifted the ban. Christians can influence government leaders, but I think they are a bit slow in doing this. They are not so slow on relief however. But we are slow on the rights of Christians on issues of human rights for other people, because I think that relief is an easily marketable thing. It is commercially viable to ask people to give relief; it's very attractive, gives people a good name, and people like to give it. It makes them feel good. People may not feel so good fighting for justice. They ask, "What's in it for the programme of the church?" Even though this type of agitation may be a nuisance to Christians, it may be a necessary thing. Very often we think, "Well that's their problem, let them handle it." In Sri Lanka, when the village Christians were attacked because they shared the Gospel, and we shared the news with city Christians, they said that we should be careful. "We got on well with Buddhists all our lives, how come these people are having problems?" It was a nuisance to them. They did not want to bring up this issue because it would take away the equilibrium they had developed with the Government, or whatever else it was.

Often evangelicals are silent on issues of rights. The liberals are not and that is to our shame because the Bible has much to say about this. It has so much to say on the issue of right, and I think we need to take this topic of rights seriously and begin to speak up on behalf of other Christians who may suffer from their rights being deprived. This is a new frontier. Because this is a global village, great possibilities exist; people don't like to be embarrassed in the world, and TV has a way of embarrassing people.

So the church in Antioch became involved with the church in Jerusalem. What a quick reverse of missionary roles! The mother church sent the Gospel and the daughter church sends money. The donor-receiver distinction has been destroyed and now partnership has come into play. The sooner the receiver becomes a giver, the better for that receiving church. However, for that to happen, the original donor must give up the superior attitude and the receiver must develop a missionary orientation. Interestingly, the group without money was the mother church, and the group with money was the daughter church. In this case, the poor preached the Gospel to the rich.

Alas today, money rules much of the missionary strategy. Money is power in our society, and that myth has infiltrated into the thinking of the church. In the New Testament, the mother church was poor, and therefore the Antioch - Jerusalem church relationship was freed from the tyranny of money. If we are to arrive at partnership today, we must free missions from the stranglehold of money. We must think in terms of sharing what we have, to give and realise that what we give is not more important than receiving. Missionary giving can take place through prayer, through ideas, through spiritual gifts, through people, through example, and through money. I don't think one is more important than what the other is. The one who gives money is not greater than the one who contributes ideas or the one who prays.

Romans 1:11,12 is a good model for partnership. "I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other's faith." Paul says that he wants to go to Rome so that the two would

be mutually encouraged by each other's faith. I think that this calls for a lot of sensitivity and understanding on the part of both sides. Let me tell you something that I went through once. We were at a younger leaders' committee meeting. We would have a good meeting during the day, and then in the evening we would go for a walk and have ice-cream. Now the ice-cream price to me was huge and I calculated the price of the ice-cream. I looked at what the percentage of my salary it was and it was a very high percentage. Youth for Christ handles all my financial matters and we are a struggling para-church organisation, receiving our money from poor people hardly able to pay our salaries. I couldn't make myself spend Youth for Christ money on ice-cream that was so high in terms of the money our poor people were giving. Fortunately Brian Stiller, who was the chairman of our committee, had come to stay with us. He had been with us for two weeks. He knew the type of life we lived and he knew that he shouldn't ask me to buy the ice cream. So very quietly, without anyone noticing, he would buy my ice cream, and you know, it was very nicely done. One day Brian Stiller didn't come. And of course no one realised what was happening but I saw this. I love ice cream incidentally, and I decided that I'm not going to buy ice cream today. I went to my room that night, feeling really down, partly because I had not had the ice cream, but also because of the dynamics. These fellows have ice cream and they don't even realise the struggle I go through.

The next morning, Ramez Attalah, one of the people of this Committee, did a Bible Study on Habakkuk Chapter 3:17-18. "Though the fig tree does not bud and there are no grapes in the vine, though the olive crops fail and the fields produce no fruit, though there are no sheep in the pen, and no cattle in the stalls, yet I will rejoice in the Lord. I will be joyful in God my Saviour." Of course the Lord spoke and all my anger was gone in a minute, and he had given something very special to me. But it underlined the difficult dynamics that are at work when the rich and the poor get together and when they work together. How important it is for one to be sensitive and to understand all sides of the issues, and the respect and appreciation that is necessary to free missions from the stranglehold of money. We should be thinking much more about this problem and

asking ourselves what changes we need to make in order for people from the West to feel welcome in the East. The North will welcome those in the South and those from the South feel welcome in the East. It is a mutual thing that all of us have to start worrying about.

Great missionaries, of course, knew about the partnership model from their own experience. Stanley Jones is one of my feeding points. He spent a lot of time in India and was also a great mind - and a Methodist. After one of his great sermons, somebody looked at him and said that India had certainly done a lot for that young man. The person, who heard that statement, went and told him. Stanley Jones said, "He's right, India has done much for me and I'm grateful for it."

Partnership. We learn from each other. This is the biblical model for missions. Then we come now to Chapter 13: 1. In the church of Antioch there were prophets and teachers. Now there is a difference between prophets and teachers. The prophetic gift was something like the gift of tongues exercised under the immediate inspiration of God. The only difference is, unlike tongues, it is expressed in the preacher's own language. And usually it was used for edification and encouragement. Sometimes it gave a fundamental doctrine, such as in Ephesians 3: 4-5, though perhaps today it wouldn't do that because we have a completed cannon. Sometimes it was used for prediction, as in the case of Agabus. The teacher provided basic information for living the Christian life. This is Everett Harrison's distinction. The preacher provided basic information for living the Christian life. The prophet provided special guidance from the Lord as needed. There was something special about the prophet's message. Today we need also this emphasis in the church.

There are some, of course, that say that the prophetic gift is gone. I see no place in the scriptures that say that the prophetic gift is gone. We need prophets and not only prophets with that direct inspiration from God, but also people with the prophetic vision. We need prophetic voices, people who guide the church to new paths, people who take movements along new paths - untracked, uncharted paths. We need people who question long established and revered traditions, who uproot hypocrisy and sham in the church. We need people who

go to the roots. In other words, we need radicals. That is what "root" means; radical means going to the root. Teachers point to the foundations. So they are the conservatives. But of course, we are not talking about theological radicals. I don't think the church needs theological radicals - people who depart from the scriptures. We are all under the scriptures but within the scriptures. The scriptures are so vast that there is always room for creativity and radicalism. Usually, however, prophets have no patience with teachers and teachers don't try to understand the prophets. A healthy group must have both; prophets and teachers must learn to live together. When they live together there will be tension. There will be a clash of ideas. There will be a lot of questioning, but we can face it because we are committed to each other and for responsible growth. The prophets will make sure that there is growth and the teachers will make sure that the growth is responsible. So, as these two clash, the church will grow in a beautiful way. And that's what happened in the book of Acts especially, in the church of Antioch.

Now we are given a list of those who are members of this prophetic bank, at least some of them. Barnabas is a Jew from the Jerusalem church, but originally from Cyprus which is an island, west of the Palestine. Simeon, is a Jewish name, but is called Niger, meaning 'black'. We don't know what that means. Was he African? Some people have tried to associate him with Simon of Cyrene but that is unlikely. We cannot be certain, but he has a Jewish name. Then there's Lucius from Cyrene, which is in North Africa, today's Libya. And then there's Manaen, again a Jewish name; we are told that he had been brought up with Herod the Tetrach. In other words, Herod the Tetrach was his foster brother. So Manaen had grown up with Herod. How interesting it is that Herod was the one who beheaded John the Baptist and then became involved in the death of Jesus, while Manaen became a respected leader of the church. Finally, there's Saul, a highly educated Jew, who was originally from Tarsus educated in Judea.

As I read and studied this, I hoped that our churches also could have a diverse group of leaders within its leadership. Indeed, in evangelism, we need to focus on people groups and what makes them

culturally distinctive, since we need to reach them in a way that they can appreciate, in a way that makes the Gospel attractive to them. We call this contextualization. But we must always make sure that the church has a variety of people in it to let the world know that the walls of prejudice are torn down and that Jesus is able to cut across cultural boundaries to form one new person.

The church in Antioch not only has a membership but a leadership that was very diverse. You know that Islam is growing quickly and with strength in countries where Christians have perpetuated class, racial, and caste differences. It is growing strongly among such people. In Sri Lanka we had a mosque close to our home in which the president of the mosque was a cabinet minister and was a very rich man. The vice president of the mosque was a poor mason who used to come to my house for work. I thought to myself, "Could this happen in our churches?" Muslims practice what we preach and, if we don't watch out, this is how they will disqualify Christians as they minister to oppressed people.

Antioch had a wide spectrum of people in the church. Verse 2, while they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." The verse tells us that they were worshipping. From this word, worship, we derive our word, 'liturgy'. But in the Greek it was not used in the narrow sense of liturgy that has to do with worship. In Attic Greek, for example, it was used for performing an unpaid public service like training choruses and dancing choirs for state festivals. This word was used for volunteer service. In the New Testament it was used of service in the Christian community. This is why some of your translations have the word serving or ministering rather than the word worshipping, as used by the NIV. So what happened here is that they have used prayer as one of the ways in which they serve God.

Prayer seems to be a particular service within the broader service of God. I think there is an important truth here. Prayer is work. It is service we do for the kingdom. You know there is a strong move today that says work is worship. I think there is truth in that, but we can forget prayer when we think that work is worship. We may forget

about worship, and forget that worship is work. Worship is work. Often we hear people say, you pray, I'll work. I'm not the praying type. But prayer is the most important work that we can do. Let us remember that prayer is work done for the kingdom. This came home to me very beautifully once. About 12 to 13 years ago, I went to a program and everybody was working. I looked and I realised that they were all working. I wondered what I should do. I left, free for the whole day to prepare for the rally. I went to the beach. I walked up and down the beach praying for the rally and I realised that I was doing work. They are praying, they are working, and we are spending time in prayer. In fact, that was one of the major steps in my understanding of Acts 6, in which the leaders had asked to be separated for prayer and ministry of the word. So they were worshipping God, they were working along with fasting.

Of course fasting suggests a sense of urgency. They were seeking God's face. They were serious about getting something from God. As Harrison says, there was an atmosphere of urgent desire and in such an atmosphere it is the ideal time for God to break through with a message. As we are receptive to God, God speaks and that is what he did. Verse 2. He said, "Set apart for me Barnabas and Saul for the work to which I have called them." With that of course began the great missionary enterprise in its most specialised sense, as cross-cultural missionaries. The history of missions shows that great leaps forward take place when people get together to pray.

Foremost among these of course is the Haystack Prayer Meeting. Remember the story? Seven or eight students in William's College in Massachusetts, I believe, decided to pray for revival on their campus. When people laughed at them, they decided to pray outside. One day, when they were praying, it started to rain. They ran and when the rain stopped they went near a haystack; there they prayed. The leader, I think his name was Samuel Mills, said, "Let us pray for missions, the evangelisation of the world." Out of that prayer meeting by the haystack, came the American Missionary Movement. Many think this to be the starting point of the great missionary movement.

Another story is that of Jonathan Goforth, a great prayer warrior. He went to China and struggled with the language. He didn't know

how he was going to make it. He was about to give up in frustration. One day he had to preach and he knew he had to struggle. As he left for the evening meeting, he told his wife that he didn't know whether he could make it anymore as a missionary. When he went to the meeting, suddenly it seemed as if he was able to speak and all his study seemed to take effect. Integration seemed to have happened in his mind; he was able to speak fluently what he had been studying. Later on he found out that at the very time he was praying, a group of students in Toronto, Canada were praying in the theological school where he studied. The leader had said, "Why don't we pray for Goforth today." They prayed and the power came upon him. There is power in prayer. So let us give time. Let us get used to taking time to fast, to pray, and to seek God's face. That is how important mission is.

Now the Antioch church must have had great needs. It was still a young church. There was much to do in reaching Antioch, but when God said that we must go to the unreached, we must go. You don't have to be brilliant to be a missionary. God uses everybody. All are equal in God's sight, but in the history of the church, God has used brilliant people, even though they were not significant. God has used many brilliant people to bring glory to his name by going to the lost to proclaim the Word. I think of people like Henry Martin, Steven Neil, Stanley Jones - all top men. I know people who are the top women in their own work, in their own places, of their own nations who gave themselves to missionary tasks. Is this happening today? Perhaps so.

However, I think there is a hindrance. The church has become influenced by the world's standards of success, and going to the unreached is low on the status scale. For example, take a pastor of a church of about 500 to 600 people. That person is a powerful person. What if God tells that person to go to the unreached. That person will be going to a church of two or three people. Just those three will meet for the first few months for worship. This is a tremendous loss of power. That is why many opt for the big church, even though God calls them to go to the unreached.

It was like this in Paul's day also. Even in Paul's time, he was not a hero among many people. Today, he is a hero. Usually heroes are admired from a distance. When they were doing their heroic work they often were considered fools and failures. Their heroism made them give up earthly glory and earthly people did not admire them. Then, when they became famous, the very people who laughed at them said, "We studied with him." The mother who teaches her daughter about some of the great heroes of the faith, like Amy Carmichael, opposes the daughter most when she wants to follow in Amy Carmichael's footsteps. Paul did not have a comfortable life like today's big shots. Towards the end of his life there was no one at his trial, because there was no status associated with Paul. Think of it. When Paul was at the end of his life, people didn't think it worthwhile to associate with him. Why? Because he was committed to whatever happens in reaching the unreached. For us today, let's pray that all types of people will go to the unreached, and, amongst those who go, there will be people whom the world considers brilliant. God can call a supposedly foolish brilliant person. Let us not say it's a waste of money or a waste of talent because reaching the unreached is important.

So they sent out Barnabas and Saul, and they took Barnabas' cousin, John Mark, with them. Barnabas is the leader of the team. From 11:26 - 13:7, it is Barnabas and Saul, the order in which they are mentioned. But soon it becomes Paul and Barnabas. Now Saul comes to be called Paul, his Roman name. The Jews often had a Jewish name and a Roman name, and sometimes the second name sounded similar. Saul and Paul were similar sounding names. The change that he made had probably to do with his working with the Gentiles. Chapter 13: 13 puts it simply as Paul and his friends. The junior man has emerged as the leader. Barnabas has allowed him to do that. Here is another great quality of an encourager: the encourager will gladly hand over leadership to the person being encouraged if it becomes evident that they are more suited for the leadership. F.F. Bruce, in his commentary on Acts, reminds us of an old couplet that says it takes more grace than I can tell to play the fiddle well. It takes more grace to play second fiddle, to be the second person in the team. This is particularly true when the new leader is the person who was trained by the old leader.

Barnabas was older; spiritually he was older. Indications that we have about Saul are from the Epistles and from extra biblical sources. They indicate that he was not a very good-looking person. There's still hope for some of us. But even after the change of leadership from Paul to Barnabas in 14:12, we are told that Barnabas is called Zeus and that he was the chief god, and Paul is called Hermes and that he was the spokesman of the chief god. So Barnabas was more distinguished looking than Paul was. Perhaps all of us will sometime face this challenge. Let us be ready for it. Let us be willing to hand over the reign if it will benefit the kingdom and let us make it easy for our successor when we do that.

Now to hand over the leadership, we may need to take some very important steps in crucifying the flesh to make it easy for the other person. G. Campbell Morgan and F.B. Meyer are two wonderful names in the history of Bible exposition. F.B. Meyer was one generation senior to Campbell Morgan. They were wonderful friends and they both expounded the scriptures in Northfield, Massachusetts where D.L. Moody used to have a camp conference. The two used to preach and do Bible teaching in these conferences. Sometimes, both of them would be there at the same time. During the first years, there were huge crowds to hear F.B. Meyer. But later on, as Campbell Morgan came to be more well-known, the crowd started listening to Campbell Morgan. F.B. Meyer says that he was tempted to envy Morgan and so he decided that he was going to pray everyday for the person who took his place as the leading Bible expositor of the English speaking world.

Now if Paul were the speaker, Barnabas would have to sit and listen. Some of us preachers find it very difficult to sit and listen to other people speaking. What a waste of time, some might say. Many leaders will not do it; they have their own work to do. But sometimes it is necessary for the leader to encourage the other person. Remember Deborah and Barak. Barak said that he would not go if she did not come with him. Deborah was not a warrior. At that time, women didn't go to war. But she came. And what did she do? She just stayed there and gave him support, and, of course, she shouted 'Go, for the spirit of God is with you.' So sometimes we may just need to be there encouraging the young person as he preaches or does whatever that person is called to do.

In my seminary studies Dr. Robert Coleman, who wrote the master plan of evangelism, became like a spiritual father to me. I had the opportunity occasionally to preach at the seminary and it was very scary to preach at the seminary. At the seminary you dissect sermons, you don't listen to them. I was often nervous, but Dr. Coleman would always give me courage. He would say, "I'll be there in the Amen corner." All I had to do was look at him and I would see a beaming face looking towards heaven, obviously enjoying what his student was saying. Dr. Coleman has often said that the glory of the teacher is to sit at the feet of the student and learn from him.

Now it is interesting that at the Jerusalem council, they became Barnabas and Paul. In Antioch, before they returned to Jerusalem, it was Paul and Barnabas, but when they went to Jerusalem, it was Barnabas and Saul. It seems as if in Jerusalem Barnabas was the more accepted leader where Paul gave Barnabas the freedom to be the spokesman and the leader.

What does this tell us? It tells us that leadership is not an inalienable right that we cling to tenaciously. It is a responsibility related to function; it is not our status. Of course Barnabas did not cease to be significant in the kingdom. He still had very significant work to do. But significance has to do with faithfulness, not with prominence. God sometimes calls people who are prominent to leave their prominence and simply do what God asked them to do. But, at the back of our mind there is the sense that God is with me, that I'm doing God's work, and that I'm happy in it. However, at the back of many Christian leader's minds, there is the thought that if they hand over leadership their significance will be gone. It is a sub-conscious fear, but it affects the way we behave. Subsequently, we make it difficult for the person who follows us. But we should remember that we always have something significant to do: to know God. That is the most joyous and fulfilling thing in our life. Therefore we will always have a significant thing to work at. In fact, when we have no energy to be running around, we can concentrate on a higher form of service: prayer. Prayer is the highest form of worship; no one ever retires from the ministry. They just get a promotion to a higher form: to fight the forces of darkness in the thick of the battle of spiritual warfare.



## EVANGELISATION BY THE LOCAL CHURCH

*Dr. Saphir Athyal*

Did you know that St. Augustine, the great theologian of the church, didn't want to be a pastor or a bishop? But he was a very good preacher. So whenever he was asked to preach, he would go to a church that had a pastor. He would never go to a church without a pastor because he was afraid that they would call him to be a pastor. He wanted to spend his time meditating, praying in his monastery, and writing theology. One day he made the mistake of going to a place that did not have a pastor, Hypo. They asked him to be the pastor. Hearing the voice of God, he stayed there for decades. But his great desire in life was to spend time with God. After his activity time was over he was sick, and knew he couldn't minister further. He said, "Let me be alone. Let me be doing what I always wanted to do in my life. Let me spend my last few days fulfilling my ambition." So they left him alone and he spent the last few days in sweet communion with the King of Kings and the Lord of Lords.

But let me tell you something. Don't wait until you retire to become a prayer warrior. Because if you wait till then, your retirement is going to be a very traumatic one. You will never become a prayer warrior then if you are not a prayer warrior now.

In conclusion, let me say that Paul was saddened later by Mark's defection. You remember how Mark left Paul. Earlier I said that encouragers are easily gladdened but encouragers are also easily saddened because people in whom they have invested may not live up to their potential. But Barnabas never gave up on Mark. He continued to defend him and even at the cost of his partnership with Paul. Thank God, the two were reconciled later on and it seems as if they were partners in their later ministry. The coward, Mark, became a fearless person and Egypt became the philosophical centre of the next generations of Christians because of him. It was a big challenge for one who was a coward. So Barnabas was a good man and an encourager. As a compliment, the greatest thing about Barnabas was Paul and Mark. May we also seek those qualities of Barnabas. May we also make it our goal to push others forward.

Today was a very long and heavy day for us. Most of us have gone for the excursion trip and came back very tired, and I am the third speaker and it is not easy. In one meeting when there were three speakers, the person who led in the opening prayer prayed, "O Lord, bless the first speaker and speak through him. Lord, take in your large big hand the second speaker and make him an instrument of blessing for us and Lord, have mercy upon the third speaker." I need God's mercy.

Our theme for ALCOE III is UNTIL ALL ASIA HEARS THE WORD OF THE LORD. Acts 19 is from where this phrase is taken. The word Asia here refers to a small section of the western part of what we today call Turkey. The passage says how all Asia heard the Gospel. Today Asia is different. Asia has become gigantically big and therefore the task of letting all Asia hear has become an immense task. The number of people who have not heard the Gospel has rapidly increased. When Jesus gave the commission, "Go ye into all the world," nobody knew exactly how many people were in the world. But there is general agreement that there were probably 250 million people in all the world. It took 1,500 years, until the time of Martin Luther, for that population to double to 500 million for the whole world. It took another 250 years, until the time of William Carey whom we sometimes call the "Father of modern mission," when the world population became one billion. But within another 100 years, at the time of the Edinburgh Conference, probably the first major conference on World Evangelisation, the world population became 2 billion and now 80 years after that, more than 5.5 billion or 5,500 million people. How many times more people to be reached than when Jesus gave the commandment!

What does whole Asia really mean? Dr. Tom Houston gave us some kind of idea as to what we are talking about. I have heard somebody saying that Asia has about 15% of the land mass of the world and 55% of the people of the world. India has a small place