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**Here's to Your Health: The Church or the Kingdom?
A Reflection for Emergent Church Leaders**

Roger Helland

I have concluded that the local church is one of the most difficult entities on the planet to lead. Leading a *healthy* local church is even more difficult. In the past fifty years, church leaders have wrestled with this question. Reggie McNeal summarizes the challenge,

Faced with diminishing returns on investment of money, time, and energy, church leaders have spent much of the last five decades trying to figure out how to do church better. Church and lay renewal has given way to church growth, which has given way to church health. The results beg the question. . . . The suggestions are plentiful: offer small groups, contemporize your worship, market your services, focus on customer service, create spiritual experiences, become seeker-friendly, create a high expectation member culture, purify the church from bad doctrine, return the church to the basics. . . . Church activity is a poor substitute for genuine spiritual vitality.¹

A pressing question for many pastors is what will help grow their church. But perhaps this question is based on faulty assumptions flowing from faulty theology. In his book, *The Present Future*, Reggie McNeal discusses the shift from church growth to Kingdom growth. To him the wrong question to ask is, "How do we grow this church?" That is, how do we get them to come to us?" This question, with its set of assumptions, is based on church thinking rather than kingdom thinking. Rather, the tough question is, "How do we transform our community?" He argues that we need a missional theology where "hitting the streets with the gospel means adopting a new way of thinking on sev-

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eral levels. Kingdom thinking challenges church thinking. Kingdom thinking does not force people into the church to hear about Jesus or maintain that church membership is the same thing as kingdom citizenship."² However, many pastors are still thinking church growth or church health leading to church growth.

Church Health

The past decade has produced a flurry of teaching on church health. This has been a welcome corrective to the previous two decades that produced a flurry of teaching on church growth. A central criticism of the church growth school was that it appeared to be largely focused on man made methods and models that we could use to grow our churches. The goal was to attract and retain more people. But, others began to think of qualitative growth. Current church health advocates believe that if we practice their principles our churches will become healthy and will therefore grow. Most church health advocates believe that church health (quality) will lead to church growth (quantity). However, according to McNeal, this is based on church thinking rather than kingdom thinking. Below are four representatives of church health:

Stephen Macchia <i>Becoming a Healthy Church</i>	Robert Logan <i>Beyond Church Growth</i>
1. God's empowering presence	1. Visioning faith and prayer
2. God-exalting worship	2. Effective pastoral leadership
3. Spiritual disciplines	3. Culturally relevant philosophy of ministry
4. Learning and growing in community	4. Celebrative and reflective worship
5. A commitment to loving and caring relationships	5. Holistic disciple making
6. Servant-leadership development	6. Expanding network of cell groups
7. An outward focus	7. Developing and resourcing leaders
8. Wise administration and accountability	8. Mobilizing believers according to spiritual gifts
9. Networking with the body of Christ	9. Appropriate and productive programming
10. Stewardship and generosity	10. Starting churches that reproduce

George Barna <i>The Habits of Highly Effective Churches</i>	Christian Schwarz <i>Natural Church Development</i>
1. Rely on strategic leadership	1. Empowering Leadership
2. Organized to facilitate highly effective ministry	2. Gift Oriented Ministry
3. Emphasize developing significant relationships with the congregation	3. Passionate Spirituality
4. Invest themselves in genuine worship	4. Functional Structures
5. Engage in strategic evangelism	5. Inspiring Worship Service
6. Get their people involved in systematic theological growth	6. Holistic Small Groups
7. Utilize holistic stewardship practices	7. Need-oriented Evangelism
8. Serve the needy people in their community	8. Loving Relationships
9. Equip families to minister to themselves	

These are great principles. But, "What is church *health* and how do we measure it?" Webster defines *health* as "a state of being hale, sound, or whole, in body, mind, or soul; well-being; esp. state of being free from physical disease or pain." A probing question is: "Will these principles actually improve the health of our churches or just help them become more effective at attracting and retaining people?" We can have large, growing churches but that does not mean they are healthy—however we define them. Many church health advocates start with the goal of studying healthy churches to find out the characteristics that are common to them. But they must have had some or all of their characteristics in mind to actually determine what constitute a healthy church. To study "healthy" churches you have to find ones that have the health elements. When you find a healthy church, you discover those health elements. This is a logical fallacy!

The church is the spiritual *body* of Christ (1 Cor 12:27). Perhaps the idea of the "health" of that body is inadequate. When we think of the church body maybe we ought to think of church "maturity" instead. This is a central theme in New Testament

ecclesiology (c.f. Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; 6:1; James 1:4). There is scant use of a “church health” paradigm in Scripture. In Matthew 9:12 (cf. Mk 2:17; Lk 5:31), those who are healthy are the righteous, while those who are sick are the sinners. Rather, the New Testament paradigm is “maturity” (*teleios, telos*). God’s will and purpose is for churches and Christians to be mature—complete, whole, finished, perfect. Can a church be healthy yet not be mature? Emergent church leaders could consider an alternative paradigm—the kingdom of God and church maturity.

The Kingdom of God and Church Maturity

Many believe that the central theological motif of Scripture is the kingdom of God. The ministry of Jesus and the early church focused on the kingdom of God (cf. Mark 1:14-15; Acts 8:12; 28:23, 31; Col 4:11; 2 Thess 1:5). The kingdom of God is a realm of salvation with the dynamic rule and reign of God.³ The power and presence of the kingdom is always at work in the world. Can any church that does not submit to and embody the rule and reign of God be mature?

Churches are organisms not organizations. No matter what principles we offer they must work organically, environmentally, and systemically. The kingdom of God is organic. Many of Jesus’ parables were similitudes that had organic references about the kingdom of heaven God. Have a look at Matthew 13 for starters. What is the mission of the Kingdom of God? It is to establish the rule and reign of God over all creation bringing it to a place of what the Bible calls *shalom*. Old Testament prophetic visions of God’s intent give us a clue to the idea of *shalom*,

In lectures given in the early 1980s, philosopher Arthur Holmes summarized that prophetic vision as *shalom*. It envisions a world characterized by peace, justice, and celebration. *Shalom*, the overarching vision of the future, means “peace,” but not merely peace as the cessation of hostilities. Instead, *shalom* envisions the full prosperity of a people of God living under the covenant of God’s demanding care and compassionate rule.⁴

Paul alludes to *shalom* when he writes, “For the kingdom of God is not food and drink, but righteousness, peace and joy in the Holy Spirit” (Rom 14:17). We can’t *build* healthy churches and Scripture nowhere calls the church to build or even extend the kingdom of God.⁵ Paul states, “I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things

grow" (1 Cor 3:6-7). Churches mature when they submit to God's kingdom rule and action. We must understand that,

God's kingdom is not and cannot be established by human efforts. Jesus' teaching is all about God's reign, brought about by God's action, in fulfillment of God's purposes. It is not something we build. *We only receive it, inherit it, and enter it.* Our lives are drawn into what God is doing. The parables echo this perspective over and over.⁶

Howard Snyder writes, "The church is the multifaceted emblem of the kingdom of God"⁷ and, "When churches operate with their full DNA, they become, in effect, stem cells of the kingdom of God."⁸ Let me offer some facets of kingdom thinking as an alternative to church thinking. Church maturity comes through *intentionality*. Let us intentionally cultivate the following:

A Trinitarian Faith

In *The Threefold Art of Experiencing God: The Liberating Power of a Trinitarian Faith*, Christian Schwarz asserts that "The point is not whether we believe in the Trinity, but rather that we believe in a Trinitarian way."⁹ Believing should be experiencing. To believe in a trinitarian way is to experience God in a threefold way. Stanley Grenz writes,

As biblical Christians we must be thoroughgoing Trinitarians, looking to the divine life as the model for human life, so that might reflect the very character of the God who is eternally love. When the fundamental Christian view of God as triune permeates the entire explication of the community's belief mosaic, it gives structure to the theological presentation in its entirety. In this manner, theology becomes truly trinitarian.¹⁰

What are the implications of this? As Schwarz points out, "The early Christians recognized God as Creator, experienced Christ as God through prayer, and sensed the power of the Holy Spirit in their lives. In other words, they *experienced* God in a threefold manner—and as a result they *thought* about the Trinity."¹¹ He argues that we can and should experience the Trinity in the threefold way in which God reveals himself. Liberals tend to focus on God the Father; evangelicals tend to focus on God the Son; and charismatics tend to focus on God the Holy Spirit. A Trinitarian faith will guide our churches into a Trinitarian ex-

perience and even participation in the divine nature of the Triune God—which theologians call *theosis*.¹² Just imagine!

Incarnational Missional Ministry

The church in North America has largely become a dispenser of religious goods and services rather than a missional community sent to proclaim the gospel of the kingdom.¹³ God's mission begins within the life of the triune God, as the Father sends the Son in the incarnation and the Spirit to the church.¹⁴ God culturally contextualizes himself in his world through Jesus Christ (John 1:1-18) and the church (John 17:18; 20:21; 1 Cor 12; Eph 1:23). Stephen Bevans states, "Christianity, if it is to be faithful to its deepest roots and most basic insight, must continue God's incarnation in Jesus by becoming contextual."¹⁵ A mature church will be incarnational, missional because its life and ministry flows out of the Triune character of God himself.

The kingdom missional church does not focus on being either invitational or attractional. It emphasizes, "go and show" rather than "come and see" Jesus. McNeal remarks that "Church leaders seem unable to grasp this simple implication of the new world—people outside the church think church is for church people, not for them."¹⁶ A kingdom thinking church will shift from being invitational to being infiltrational. As Eddie Gibbs puts it,

In contemporary society, which is increasingly permeated by postmodern thinking, maintenance-minded churches need to be transformed into missional communities, which will entail decentralizing their operations. Church leaders will need to facilitate this transition by giving higher priority to working outside the institution, functioning as teams of believers located in a highly polarized and pluralistic world. From a strategy of *invitation* the churches must move to one of *infiltration*, to being the subversive and transforming presence of Jesus.¹⁷

A mature, infiltrational, incarnational, missional church will adopt the Great Commission of Matthew 28:16-20 as its main mission—to make disciples (which means evangelism-discipleship). It will understand that making disciples contextually is not a *part* of church mission but the *heart* of church mission. Disciple making will occur as the church baptizes converts into (*eis*) the Trinitarian God and teaches them to *obey* (not just learn) the teachings of Jesus. The goal of the Great Commission is not church growth or health, but salvation and sanctification.

Suffering, Weakness, Servanthood, Submission and Humility

You won't find the above on a list of vital characteristics in the church health literature. Yet they are kingdom values. Can a church become mature without them? Imagine a church with the opposite characteristics—one that is perfect, painless, and proud. Jesus had stern words for a church like that, in Laodicea (Rev 3). Paul said, "But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong" (2 Cor 12:9-10; cf. 1 Cor 2:2-4). Philippians 2 is the final theological statement on these themes. We are called to have the same attitude as Christ who "descended into greatness" by becoming a self-emptied, obedient, humble, servant, who went as far as death on the cross—the ultimate act of suffering. God's kingdom works through suffering, weakness, and humility.

John Stott boldly states that according to the New Testament, "suffering is an indispensable mark of every true Christian and church."¹⁸ Perhaps that is why I am attracted to writers such as Henri Nouwen, Jean Vanier, and Brennan Manning (all devout Catholics, by the way). They place these in the center of their theology. Why are they not a center in evangelical church health theology? Jesus says, 'Unless a grain of wheat dies, it cannot bear fruit. . . . Unless we lose our lives, we cannot find them; unless the Son of Man dies, he cannot send the Spirit.'"¹⁹

Faith, Hope, and Love

We all know the famous triad, "There are three things that will endure—faith, hope, and love—and the greatest of these is love" (1 Cor 13:13 NLT). Can any church that does not experience increasing faith, hope, and love be mature? These were central to New Testament theology (cf. 1 Thess 1:2-3; 2 Thess 1:3-4; Col 1:3-5; Eph 1:15-18; 1 Pet 1:20-22; Heb 10:22-24). Current church health teaching gives little attention to these enduring kingdom facets working together.

Yet, an early advocate of church renewal was Gene Getz. In his book, *Sharpening the Focus of the Church*, Getz argued that a mature or complete church is one that can be identified by these enduring virtues. He remarked that, "The degree of completeness can be measured by the degree to which the church manifests faith, hope, and love. This is quite clear from Paul's writings, since he frequently used these virtues to measure the ma-

turity level of New Testament churches.”²⁰ Would we not want to cultivate and measure these virtues in emergent churches?

Righteousness, Peace and Joy in the Holy Spirit

Paul writes, “For the kingdom of God is not food and drink, but righteousness, peace and joy in the Holy Spirit” (Rom 14:17)—literally *shalom* on earth. These attributes are direct results of the Spirit who sanctifies God’s people in practical righteousness and who bears the fruit of joy and peace in their lives (cf. Gal 5:22). This is life in the Spirit (Gal 5). There is an ethical and moral dimension contained in righteousness. Bible reading, prayer, worship, and host of other spiritual disciplines will serve this dimension. A church that submits to the rule of God’s kingdom can expect these attributes in Romans 14:17 to emerge.

Authentic Community

Stanley Grenz suggests, “The concept of community fills the concept of the kingdom of God with its proper content. When’s God’s rule is present . . . community emerges. . . In the emergence of community God’s rule is present. . .”²¹ God is a Triune community of love. We are made in God’s image created out of God’s Triune community for community. According to US based Leadership Network, *authentic community* will be the hallmark of 21st century churches.

Like other churches, we bought the idea that small groups will cultivate community. We have promoted, taught on, and formed small groups. This has largely been fruitless. We have assumed that church should be a mixture of celebration and cell. We have assumed that more commitment = more belonging, more purpose = more belonging, and more small groups = more belonging.²² We have failed to realize that cultivating *environments* of community is more effective than structuring *programs* of community. Mature kingdom churches cultivate community.

Ministry to the Orphan, Widow, Poor, and Marginalized

The ministry of Jesus is embodied in Luke 4:18-19. This is spiritual *and* physical liberation. This text is a paradigmatic text that summarizes the heart of kingdom ministry. Howard Snyder considers this text as central to the ministry of Jesus and central to the church’s DNA. The truly apostolic (incarnational missional) church is one that reaches the poor. He writes,

What, then, does the gospel to the poor fit into the church’s DNA? Is it an essential mark of the church or only secondary? . . . The answer is found in Luke 4:16-21

and related passages. The truly apostolic church continues in the world the works that Jesus began. This is why Jesus sent word to John the Baptist, "Go back and report to John what you hear and see" (Matt. 11:4). The key point: "Good news is preached to the poor." Translation: Here is the true church! The gospel for the poor is the test that shows whether the church is apostolic. More exactly, preaching Jesus Christ to and faithfully incarnating the body of Christ among the poor is a key sign that the church is apostolic—that it really is sent by Jesus.²³

Snyder declares, "Preaching the gospel to the poor is essential to the church's faithfulness" and "is a sign that, spiritually speaking, the church is genetically related to Jesus and is being conformed to his likeness."²⁴ Again, you won't find ministry to the orphan, widow, poor, and marginalized on a list of vital characteristics in the church health literature—even though this is a central theme in Scripture. James flatly declares, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James 1:27). Are we blind to the vulnerable and marginalized of our society? Did not Jesus announce, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt 5:3)? Can a church be mature if it does not minister to these types of people?

Worship of the Father in Spirit and Truth

Worship is the only thing that God the Father actively and presently seeks (John 4:23-24). The Greek for "seeks," *zeetei*, is present tense. It is a certain type of worship: Trinitarian. Stanley Grenz notes, "Jesus' statement not only suggests the *fact* that we are mandated to worship, it also suggests that worship is Trinitarian in *character*. Worship that would genuinely be 'in spirit and truth' (i.e. 'spiritual and sincere') must be 'in Spirit and Truth.' Hence genuine worship is Trinitarian worship."²⁵ It is experiential and intellectual, not just intellectual.

Robert Webber suggests that the high point of worship in the modern context is the sermon—the Word, Jesus Christ. This reflects the modern Protestant evangelical Enlightenment emphasis on the verbal and the Christological with worship focused on knowledge and right belief. He writes, "The arts, except for music, never played a highly important role in Protestant worship until after the 1960's."²⁶ Jaci Maraschin remarks, "Modernity looks for competence. Postmodernity, for beauty. . . Beauty functions on a level different from the rational."²⁷ Notably, the

word “orthodoxy” does not mean right *belief* but right *praise*! Biblically and historically, there has always been a central place for “visual theology” reflected in the fine arts.²⁸ From Biblical and traditional values, imagination, art and beauty are central to worship as a creative act rather than as a cerebral act. Have a look at Revelation 4-5! A theology of creation should inform a theology of worship. God created beauty and took pleasure in what he made (Gen 1).

Is it any wonder, according to a 1997 Barna poll, that among adults who regularly attended church services, half admitted they had not experienced God’s presence at any time during the past year?²⁹ In the postmodern context, a renewed emphasis is being devoted to experiencing God in worship and embracing mystery. Leonard Sweet calls it “sensible worship,”

Total Experience is the new watchword in postmodern worship. New World preachers don’t ‘write sermons.’ They create total experiences. And these *Shekinah* experiences . . . bring together the full panoply of senses—sound, sight, touch, taste, and smell—into a radiant glowing of God’s presence dwelling with God’s people suffused in the ethereal light of beauty, truth, and goodness. . . Unlike Enlightenment culture, where everything had to ‘make sense,’ postmoderns luxuriate in mystery.³⁰

Supernatural and Spiritual Gifts-based Ministry

“Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matt 4:23). Preaching the gospel of the kingdom is declaring the words and demonstrating the works of Jesus.³¹ This is the heart of kingdom supernatural ministry. According to Barna, three quarters of all pastors see themselves as gifted either at preaching or teaching. Yet Jesus’ ministry had three components, preaching, teaching and healing.³² It seems the modern church has settled for a rational, reasonable, and natural ministry. We are strong in academics and strong in “the Word.” But Samuel Chadwick mused, “A ministry that is college-trained but not Spirit-filled works no miracles.” Miracles and healing were considered *normal* in early church ministry (1 Cor 12:9-10; Gal 3:5; Jas 5:13-16). Ministry in the New Testament is also spiritual gifts-based—which is really supernatural ministry. Christian Schwarz describes it this way,

The gift-oriented approach reflects the conviction that God sovereignly determines which Christians should

best assume which ministries. . . . When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary!³³

A mature church body builds itself up in love as each member does its gifted part (1 Cor 12; Eph 4:11-16; Rom 12:3-8). All the gifts of the Spirit are operative today and all are miraculous because all are expressions of the grace, service, and energy of the Trinity (1 Cor 12:4-6). Like many church growth and health teachers have done, Bill Hull identifies Acts 2:42-47 as a model example of a healthy church with five commitments: to the apostle's teaching, fellowship, prayer, worship, and outreach. Yet, he points out, "There is one dimension of the Jerusalem church that is missing in nearly all the churches that claim to honor the five transformational activities. There is little sense of awe. 'Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles' (v. 43)."³⁴ Hull goes on to speak for some of us,

I have been to enough good church meetings to last a lifetime. I am tired of having a good praise time, a good sermon, and a good chat with friends, then returning home to consider how everyone performed. I long for an encounter with God, so powerful an encounter that he reveals himself in our worship. I desire to see wonders and miracles as a normal part of our ministry. . . . My goal for each church gathering is to experience God.³⁵

Grace, Gratitude, and Generosity

In Matthew 20:1-16, Jesus teaches the kingdom parable of the laborers in the vineyard, "For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard." The parable teaches that each individual receives equal pay for unequal work rendered. God reserves his prerogative to reward each worker with the same wage regardless of when they started. The kingdom of God is based on grace not fairness. I describe grace this way, "Grace is something we do not deserve, cannot earn, and cannot pay back. It's the landowner giving us a full day's wage for working in his vineyard when we only came on the job at the last hour (see Matt. 20:1-16). Grace is not fair—but then it has little to do with justice."³⁶

R.T. France comments, "God's standards are not those of strict reward for services rendered, so that none of us has a claim

as of right on his goodness."³⁷ Loyal service does not guarantee greater favor from God. His grace is generous and undeserving. A proper response to grace and generosity is gratitude. The words grace and gratitude come from the same root word. Another proper response to grace is generosity (cf. 2 Cor 8:1-15). In every church there are the legalists who want people to earn their way into the community. They don't deserve to be saved! Like the elder son in the parable of the prodigal son, the legalist has served faithfully and deserves more. A hallmark of kingdom church maturity is grace, gratitude and generosity.

Afterword

How do you narrow down the elements necessary for kingdom church maturity? You don't. Though not claiming to be exclusive or comprehensive, I have attempted to base mine on major theological motifs. We must consult the entire New Testament and concentrate on those facets that are most important to our church development at the time. Every church, like every person, needs to concentrate on certain things to grow in maturity. However, we have not agreed on what "health" or maturity is. I suppose it is intuitive. You can "feel" when it is there. The presence of the Spirit seems more evident. The tendency, however, is to simply focus on symptoms rather than on root causes. We can focus on external innovation and improvement rather than on internal reformation and renewal. But a way to maturity is to *think* as kingdom people who do kingdom things as a matter of course. It is more about cultivating an "ethos" or environment of maturity than it is about the "praxis" or methods of maturity. David Orton describes it,

We are bent on salvation through "praxis"! There has to be a system, a process, a strategy, someone or something we can import to knock the socks off our city. . . . We are eaten up with praxis—Are you purpose driven? Or seeker sensitive? What model or method are you using? G-12 for your groups? Or some other model. I am not opposed to more effective praxis, but what we have ignored is "ethos," that is, the texture, the intangible, that element, which is almost indefinable, that which is difficult to quantify, but arguably impacting. It has to do with "how" to do "praxis"—the atmosphere, the attitude, the interior. We are attempting to engage praxis—more and better praxis—in an atmosphere, which is blatantly unhealthy. Unless the church moves from unhealthy ethos, to healthy ethos, to vibrantly healthy ethos, anything we do will be sabotaged. It is not a mat-

ter of "ethos" over "praxis." It is rather, that we must see effective praxis intersect with healthy ethos. And we have ignored ethos altogether.³⁸

Through the unity of the Spirit in the bond of peace, a mature kingdom church will experience a prevailing ethos of well-being and lack of disease. Through obedience to Christ's commands, it will naturally fulfill the Great Commandment (loving God and people) and the Great Commission (making disciples). Perhaps if we concentrate more on kingdom thinking and less on church thinking we might echo what Mark Driscoll proposed, "I want to prepare like an evangelical; preach like a Pentecostal; pray like a mystic; do the spiritual disciplines like a Desert Father; art like a Catholic; and social justice like a liberal."³⁹ Here's to your health!

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NOTES

1. Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 7.
2. *Ibid.*, 34.
3. George Eldon Ladd, *The Presence of the Future* (Grand Rapids: William B. Eerdmans Publishing Co., 1974), 126-27.
4. Darrel Guder, ed. *Missional Church* (William B. Eerdmans Publishing Co., 1998), 90.
5. Guder, 93.
6. James V. Brownson, et al., *Stormfront: The Good News of God* (William B. Eerdmans Publishing Co., 2003), 40, italics mine.
7. *Ibid.*, 23.
8. *Ibid.*
9. Christian A. Schwarz, *The Threefold Art of Experiencing God: The Liberating Power of a Trinitarian Faith* (Winfield, BC: The International Center for Leadership Development and Evangelism, 1999), 6.
10. Stanley Grenz, "Conversing in Christian Style: Toward a Baptist

Theological Method for the Postmodern Context," *Baptist History and Heritage* 35 1 (Winter, 2000), 82-103.

11. *Ibid.*, 7. For an interesting discussion between Church, Trinity, and Mission see Howard Snyder, *Decoding The Church* (Grand Rapids: Baker Books, 2002), 49-59.

12. Stanley Grenz argues this point in "Celebrating Eternity: Christian Worship as a Foretaste of Participation in the Triune God," *ibid.*, and refers to 2 Pet 1:3-4 as a key biblical text, "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires."

13. For an outstanding treatment and alternative to this malady, consult Guder, *Missional Church*, *op.cit.*

14. Brownson, *et. al.*, 2.

15. Stephen Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis, 1992), 90.

16. McNeal, 10.

17. Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove: InterVarsity Press, 2000), 218.

18. John Stott, *What Christ Thinks of the Church* (Wheaton: Harold Shaw Publishers, 1990), 34.

19. Henri J.M. Nouwen, *Here and Now* (New York: Crossroad Publishing Co., 1994, 1997), 38. A must read on these themes is Gene Edwards, *A Tale of Three Kings: A Study in Brokenness* (Wheaton: Tynedale House Publishers, 1980, 1992)

20. Gene Getz, *Sharpening the Focus of the Church* (Wheaton: SP Publications, 1984), 85-86.

21. Stanley J. Grenz, *Revisioning Evangelical Theology* (Downers Grove: InterVarsity Press, 1993), 162.

22. Joseph P Myers, *The Search to Belong* (Grand Rapids: emergentYS Books, 2003), 12-18.

23. Snyder, 26-27.

24. *Ibid.*, 27.

25. Stanley J. Grenz, "Celebrating Eternity: Christian Worship as a Foretaste of Participation in the Triune God," a paper to be published as a Feschrift for Clark Pinnock and e-mailed to Roger Helland, 5 November 2003, 12.

26. Robert Webber, "From Modern to Postmodern: Worship Changes During the 20th Century," *Southwestern Journal of Theology* 42, no. 3 (summer 2000): 16.

27. Jaci Maraschin, "Culture, Spirit and Worship," *Anglican Theological Review* 82, no. 1 (winter 2000).

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cultural point of view, see William Dyrness, *Visual Faith: Art, Theology and Worship in Dialogue* (Grand Rapids: Baker Academic, 2001) and Robert Webber, *The Younger Evangelicals* (Grand Rapids: Baker Books, 2002), 205-215.

29. George Barna, "Worship in the 3rd Millennium," in *Experience God in Worship* (Loveland: Group Publishing, 2000), 15, n.2.

30. Leonard Sweet, *Postmodern Pilgrims* (Nashville: Broadman & Holman Publishers, 2000), 43-44.

31. For a thorough New Testament theological treatment see, James D.G. Dunn, *Jesus and the Spirit* (London: SCM Press, 1975), and George Eldon Ladd, *A New Testament Theology* (Grand Rapids: Eerdmans Publishing Co., 1974).

32. Leonard Sweet makes this observation in *Postmodern Pilgrims*, (Nashville: Broadman & Holman Publishers, 2000), 119, and cites *The Barna Report*, January-March 1999, n. 23.

33. Christian Schwarz, *Natural Church Development* (Carol Stream: Church Smart Resources, 1996, 3rd ed. 1998), 24.

34. Bill Hull, *Straight Talk on Spiritual Power* (Grand Rapids: Baker Books, 2002), 31-32.

35. *Ibid.*, 33.

36. Roger Helland, *The Journey: Walking With God* (Kent, UK; Sovereign World, 2000), 165.

37. R.T. France, *The Gospel According to Matthew*, Tyndale New Testament Commentaries, ed. Leon Morris (Grand Rapids: William B. Eerdmans Publishing Co., 1985), 290.

38. David Orton, in "Anzac" Prophetic Revival E-mail list, Fall 2003, <http://homepages.ihug.co.nz/~revival/list.html>.

39. Michael Frost & Alan Hirsch, *The Shaping of Things to Come* (Peabody: Hendrickson Publishers, 2003), 27.