

Tri-M GLOBAL

J O U R N A L



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A Note from the Director

Dear reader,

Thank you for downloading this very first issue of the Tri-M Global Journal. This journal has been a labor of love over the past several months and we are proud to see its release. It is our goal to release three issues a year, a Summer, Winter and Spring issue. Each issue will focus on a different topic facing pastors, missionaries and Christian leaders around the world.

When I began ministry, over twenty years ago, I was teaching with an overhead projector and clip art. Today, I teach with my computer, an iPad and webcam. Since the introduction of Covid-19 (the Coronavirus) into the world this past March, ministry has certainly changed for all of us. We are now teaching in ways we never imagined.

In this issue of the Tri-M Global Journal, we cover topics such as discipleship, teaching methods and challenges, ministry in the church, and prayer during the time of a global pandemic. It is my hope that this issue will be helpful, encouraging and challenging to everyone who reads it.

In HIS service,

Jonathan D. McGinnis
Tri-M Global, Director



Tri-MGlobal.org



*Tri-M is committed to assisting national pastors and other spiritual leaders to be better able to reach their own people by **TEACHING, EQUIPPING, and STRENGTHENING** them, especially in areas of limited accessibility to traditional missions and wherever there is a critical need for true biblical teaching.*

Local Church Discipleship in the Wake of the Covid-19 Crisis

By: Dr. Trent A. Rogers

As an elder in my local church and a professor engaged in the training of pastors, discipleship is my heartbeat. The call for our churches to help people find and follow Jesus is always urgent, and the present pandemic has only heightened our awareness of the urgency. Articles concerning how to pivot discipleship ministries during the crisis are plentiful and often helpful. I will not focus on pivoting during the crisis; rather I will remind us of a few biblical principles of discipleship and exhort us to learn a few lessons as we apply them to our ever-changing context moving forward.

Discipleship is both unchanging and constantly changing. There are certain non-negotiables of discipleship (e.g., by the Spirit, in the Word, with others), but the application of these biblical necessities might be adapted to meet challenges of specific contexts. Let's start with a few biblical principles.

1- Discipleship ought to begin in the home: In the Old Testament, family instruction about God is repeated in such a way that it becomes a pattern of faithful living (e.g., Deut 6:4-9 ; Ps 78:5-8). And the New Testament contains both patterns (2 Ti. 1:5) and commands (Eph. 6:4) for parents to be invested in the theological instruction of their children. Christian parents have the obligation and privilege of Christian instruction in their homes.

2- Discipleship is word-based. The pattern of Jesus (Luke 24:25-27), Peter (Acts 2:14-41; 2 Pet 3:14-16), Philip (Acts 8:26-35), Paul (Acts 17:1-4; 2 Tim 3:14-17), and other apostles (Acts 6:2) is that discipleship is the ministry of the word. While the goal of discipleship is transformation, the means of transformation is the life-changing word of God (Col 1:28).



3- Discipleship is not dependent on personal presence. Paul is able to disciple people (Pastorals and Philemon) and churches (the rest of the Pauline Epistles) at a distance through his letters, but he constantly expresses a desire to be with them personally (Rom 1:11; 1 Cor 16:5-9; Phil 1:8; 1 Thess 2:17). Discipleship is simply more effective when personally present because you can communicate your life's purpose and way of life (2 Tim 3:10)

4-The biblical pattern of church discipleship constantly develops leaders. Jesus had the twelve and the three. So also, Paul had a number of disciples, with some being especially close. Paul's exhortations to Timothy and Titus in the Pastoral Epistles are an extension of his leadership development (2 Tim 2:2; Tit 1:5).

Many experts are cautioning us that we will return to a "new normal." The world will have changed as a result of the pandemic. Don't lose heart! The world has changed before and Christ's promises to his church still stand (e.g., Matt 16:18; 28:20). As new realities have forced us to evaluate and re-envision the way that we do ministry, here a few quick thoughts on applying the above biblical principles to the "new normal."

1-The cancellation of in-class instruction in public schools presented a new educational challenge for many families. But for Christians, the home should already have been a center of biblical instruction. Even if academic instruction can resume in the public schools, we must all continue to "homeschool" our children through regular family discipleship. Regrettably, many families had not prioritized family worship before Covid-19, and we must continue to equip parents for how to disciple their children at home. Children's and Youth pastors must focus on equipping and partnering with parents for home discipleship.

2-We must continue to view God's Word as central to Christian fellowship. God, through the proclamation of his Word, calls people to faith, and those people in

turn gather together to worship and obey the God who is revealed in the Bible (Rom 10:17).

In our eagerness to return to regular gathering, let us embrace relationships that are truly Christian in that they enable us to see and savor the God of the Bible.

3- For many of us, Zoom (or its equivalents) has been an imperfect although appreciated substitute for personal presence. In order to be most effective with our discipleship, we will need to take some health precautions, and we might also need to embrace some gospel-risk. Discipleship that enables someone to catch my "aim in life" invites someone into the daily rhythms and pursuits in a way that requires physical presence. Let's also not neglect to follow-up well with those who cannot be present with the church. We have learned better how to follow-up with those who are distanced.

4- Smaller groups have been able to resume meeting before larger groups. More groups require more leaders. For some churches, this has exacerbated the problem of not adequately developing leaders. If you have found your church ill-prepared or well-prepared to "meet small" with good leadership, use it as an opportunity to evaluate and expand leadership development.

Crisis situations call us to evaluate our convictions and the application of those convictions to particular situations. In the wake of the Covid-19 crisis, church leaders will be faced with new challenges, but they will also be afforded opportunities. Let's double down on the biblical essentials, and adapt the application to the ever-changing contexts.



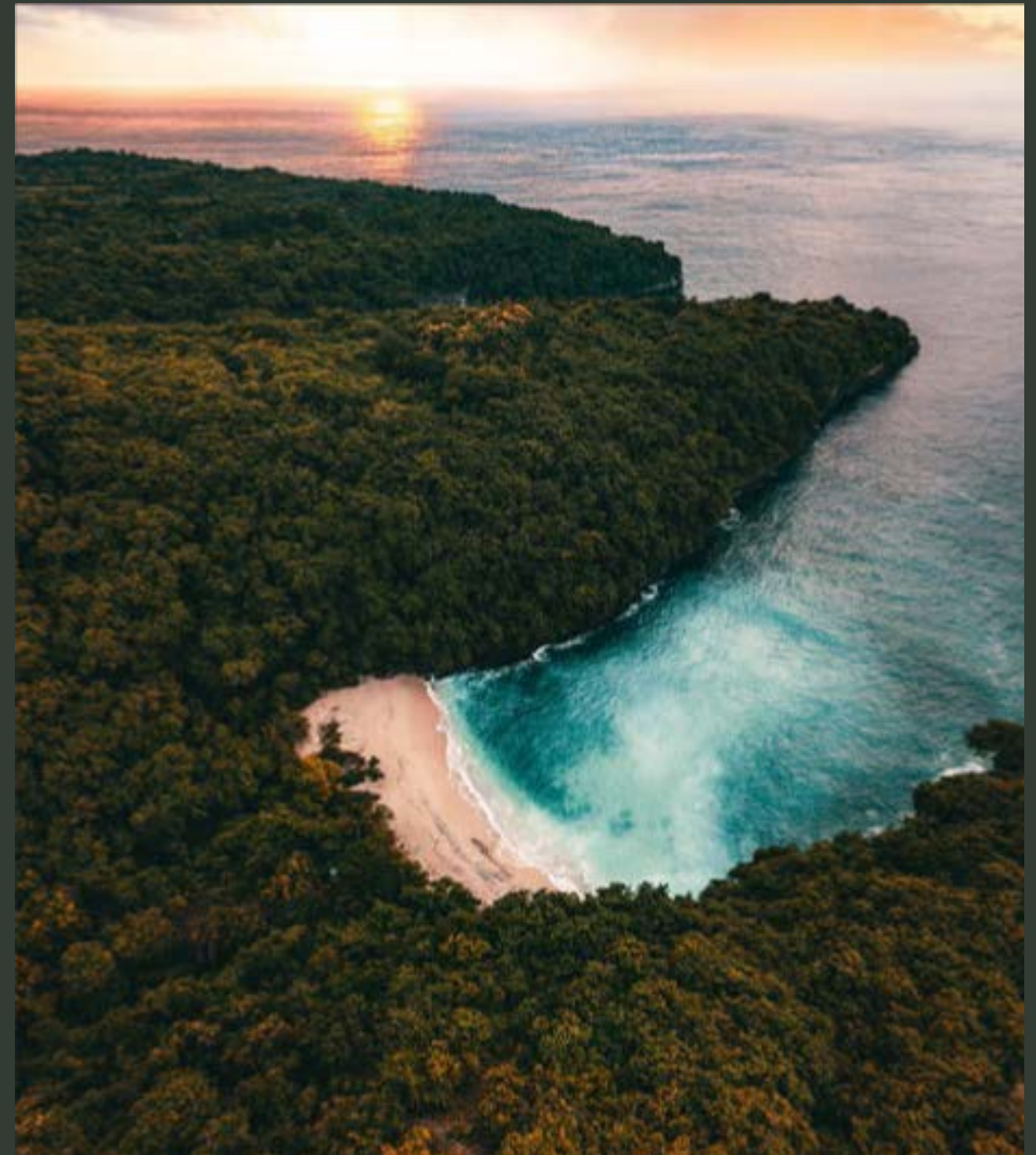
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The Value of a Live Virtual Modality for Expanding Access to Ministry Training.

By: Dr. Gerry Wheaton

“95% of Church leaders have no formal training for the ministries they do!” The president of Gordon Conwell Theological Seminary announced this stunning fact to his faculty after returning from a major international conference in Thailand for global seminary leaders. It’s an extraordinary reality to consider: The vast majority of pastors, elders, deacons, and Christian ministers in a wide range of ministries have never done any study or training for their ministries of teaching, preaching, Church planting, evangelism, and discipling. The consequences of this fact are often profound and impact the integrity of the church’s witness in its local community and the success of a wide range of ministries, both ecclesial and para-church.

A range of obstacles prevent church leaders from receiving the training they need and want. Lack of academic preparation forms a major obstacle to seminary education, for example, for people who have never completed high school. The expense of educational programs is another barrier that hinders the efforts of church leaders to get training for the work that God has called them to. One of the most common hindrances to ministry training, however, is geographic distance from centers of learning. Many church leaders lack ready access to a seminary, Bible college, or denominational training institute where they might otherwise engage in a program of studies with other ministers in their region. Even in major cities which may have multiple such institutions, the crushing burden of traffic congestion can break the will of the most earnest would-be students and leave them without realistic access to study opportunities at these institutions.



In recent years, I have been partnering with seminary leaders in two countries to overcome the geographical barrier to ministry training through a creative use of educational technologies and up-to-date teaching strategies. In Costa Rica, I worked with the leader of Seminario ESEPA to develop a live virtual modality which allows students who cannot travel to the seminary campus to participate in courses offered on campus through virtual conferencing technology. Professors design their courses in such a way as to thoroughly integrate distance students who attend through Zoom into the learning activities that take place in the classroom. This entails setting up the room with a few modest pieces of technology that enable students at home to see and hear both the professor and the other students in the classroom. It also allows people on campus to see and hear the students at home. Teaching strategies such as the flipped classroom approach and team-based learning ensure that all students, both on campus and virtual, are actively engaged in all aspects of class work. The combination of team-based learning with technologies such as WhatsApp, Microsoft Teams, and Zoom allow for students to engage with each other in course related work or projects. Collaborative learning of this sort simultaneously promotes deeper learning (that is, it “sticks” longer) and the formation of social bonds. Relationships sprout up in these dynamic class contexts that commonly outlast the courses in which they began.

I have also been working with the Theological College of Zimbabwe to implement a live virtual course format. In this context, however, where WIFI in individual homes is usually insufficient for reliable Zoom meetings, we gathered groups of students together in local churches in four cities around the country. By boosting the WIFI in each church and fitting it out with modest(!) upgrades in video and audio equipment, we were able to bring church leaders who had no other access to study opportunities into the classroom at the Theological College of Zimbabwe in a different part of the country.

A live virtual modality of instruction greatly expands access to the education that a group or institution offers and allows church leaders who would not otherwise be able to study and train for the ministry they do to engage with other ministers in the training they need. The live element is infinitely more engaging than a traditional online course in which students have little or no real interaction with the teacher or other students. Moreover, by using student-centered teaching strategies like those mentioned above, teachers can take advantage of the greater diversity that inevitably results from this approach to create learning opportunities in class that foster deeper and longer-lasting transformation. Finally, networking and relationship building opportunities naturally arise in these settings, and teachers who capitalize on them give their students a gift that can be as profoundly formative as the instruction provided by the professor.



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Covid-19 and the Church

By: Pastor Dana Arledge

We are all aware of how the recent Covid crisis has shuttered weekly services and Easter celebrations. It has also put a damper on weekly offerings, programs and ministries; but a benefit to being subjected to a nearly global stay at home order is the awareness that the church is not the building.

On one level that is not news; yet on an emotional day to day level it is far too easy for pastors, missionaries and lay people to supplant relationships with building and ministry programs. We hate to admit it, but far too many of us are so busy feeding the monster of the American church that we have forgotten the relational nature of God's church.

Welcome Zoom, Google Hangouts and other multimedia formats. Through these, the buildings and ministries have largely been put on the shelf, while relationships and longed for connections are being strengthened. It is good to see just how enjoyable and important the small group chats have become across the nation.

People who we might not have spent much time with two months ago are suddenly welcome faces as we sit around our homes seeing them via our computers. Prayers and positive discussions are taking place, perhaps at a much deeper level than ever before. This is one of God's many blessings which he is offering his church amid this crisis.

Sadly, once the crisis is over life will return to normal, much like it did after 911. The momentary spike in spiritual interest and personal connection will once again be replaced by the busyness of stressed out lives and ministry objectives; but for now, God has given us a needed respite. It is an opportunity for some to reevaluate their lives and their local churches, and to consider just how weak most of our churches have become throughout the world.

Covid-19 has devastated our world, and who knows when life will return to normal? However, it is also a gift because it causes us to see people as more important than ministry. While we rush to implement the latest missional concept, build that new wing, start that new church plant, or begin that new program, there will be some who will say "enough is enough". They will turn away from the relentless pursuit of doing church the way it has been done over the last 30-50 years as they ask, "How can we love and enjoy God more, and how can we really love one another better?"

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Life, Growth, and Discipleship During the Covid-19 Pandemic: What Do they Have in Common?

By: Dr. Nathaniel E. Pearce

Persecution, suffering, pain, natural disasters and other storms of life are common experiences of individual believers and the Church of Jesus Christ since its founding. In these difficult times, we encourage each other to hold fast as God remains all-powerful and in sovereign control over all the affairs of mankind—i.e., even when chaos and uncertainty rage around us (Is. 41:10). Yet, our Commission to “make disciples of all nations” (Matt. 28:19-20) does not become a “great suggestion” in times of political, racial, economical, natural, or medical turmoil.

Historically, the persecution of the Church has led to the growth of the same, the spread of the Gospel, and the dismantling of barriers to Christianity. In this regard, we know that the second century Church Father and theologian, Tertullian, was correct when he observed that “the blood of the martyr has become the seed of the church.” Therefore, as we ponder the impact of the Covid-19 pandemic on our world, we must ask God to use this time to spread the Gospel and disciple the saved globally. For this to be accomplished, all believers must avail themselves for progressive discipleship while discipling others (2 Tim. 2:2).

In this unprecedented Covid-19 era, if we pause long enough to ponder commonalities between plants, animals, insects, birds, and humans we will observe two sure similarities—i.e., life and growth. While this phenomenon seems simple and may be easily ignored, it remains inarguably true that anything that is alive will and must experience growth. Conversely, anything or anyone that ceases to grow is either dead or near death. Therefore, spiritual growth must continue during the coronavirus pandemic, and such growth is the responsibility of each believer as well as the church leaders. Pastors are responsible for providing spiritual growth opportunities to the flock in their care so all can take steps to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18a) during this pandemic.

about how we can continue to minister to the flock and to facilitate continued spiritual growth. The following plans were developed and implemented to facilitate continued spiritual growth: (i) we would continue the live-streaming of our worship services; (ii) after research, we determined that Zoom would be the best virtual meeting platform for our church; (iii) the leadership adopted, supported, and promoted the church-wide use of Zoom; (iv) we introduced Zoom to Bible study leaders and attendees, provided training and technical assistance to virtual Sunday schools, midweek Bible studies, Support classes, and prayer meetings; (v) devotional material was presented and promoted for spiritual growth; (vi) we encouraged the congregation to take advantage of spiritual growth opportunities; (vii) to share the Gospel with non-believers; (viii) to serve persons in need, etc.

Finally, as church leaders promote spiritual growth opportunities during the coronavirus pandemic, it is imperative that we maintain a global perspective to ministry and the Great Commission. We can do this by assisting smaller churches locally and internationally by providing biblical content to aid the growth of others outside of our church, city, state, and country. If the Church's disciple-making efforts will reach the "uttermost parts of the world" (Acts 1:8) in our lifetime, those blessed with various Bible translations, numerous study tools, and committed students of the Scripture must intentionally share content for a global audience.



Dr. Nathaniel E. Pearce
Pastor of Discipleship
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A Tri-M Testimonial

Pastor Esteban Mora

Seeds of Life Church

Santa Rosa de Pocosal, Costa Rica

"...that the man of God may be complete, equipped for every good work." 2 Timothy 3:17 sums up the heartbeat behind Tri-M as we have experienced it in Santa Rosa de Pocosal. My wife and I moved to Santa Rosa, a small town about an hour from the northern border of Costa Rica with Nicaragua, eight years ago. The Lord called us to ministry that quickly turned full-time about five years ago, a calling that has been accompanied by a strong passion for teaching and upholding the Word of God with a jealous zeal for sound doctrine. However, I was quickly burdened with a starkly apparent need. Access to seminary or quality biblical training is non-existent. Commitment to the teaching of sound doctrine is absent. Yet pastors abound. Men who have grown up in an area far outside the reaches of biblical education, let alone seminary, and have fallen into a rut of ignorance, passionate and enthusiastic about teaching the Word, but without proper guidance causing doctrine and correct interpretation to suffer. Three and a half years ago, we were introduced to the ministry work of Tri-M through Jon McGinnis, and I was presented an opportunity to extend training to the leaders of our church and community. Jon opened to us the possibility of offering a theological study plan that over the course of approximately three years would focus on training pastors and church leaders in the Word of God – meeting men and women where they are, in their language, to prepare them for the good work of ministry they are already doing. This training course would offer a range of subjects from an overview of each Testament, to diving deeper into specific books of the Bible; from practical studies such as Personal Spiritual Disciplines, to specific in-depth topics such as the Doctrine of Salvation. Those members of our church who have participated in the courses have commented repeatedly on the eye-opening impact of doctrines they have been taught all their lives finally explained from a distinctly biblical perspective. Professors teaching not their own opinions, nor personal interpretations, but rather solid truth grounded in the Bible. For many if not all in our area of Costa Rica, going to seminary would be a profoundly difficult task, so Tri-M brought seminary to us making possible the once unimaginable. These classes have provided us with tools and resources that are of great help not only in our personal training in the Word, but also in discipling others in "rightly handling the Word of Truth," (2 Tim. 2:15). I personally feel privileged to have participated in Tri-M and received mentorship from not only Jon but other reputable men contributing to the building up of the Kingdom with their unique gifts. Studied professors have equipped me with excellent tools for ministry and have even gone a step further coming alongside me and investing in my personal discipleship and training in the Word. Men who care for those leading the Body of Christ. Our church has been forever influenced for the better by Tri-M. We have been given the tools to dig into the Word of God for ourselves and faithfully interpret the doctrines found there. A thirst for a deeper and truer knowledge of our Creator and loving Father has been awakened in our hearts. I pray the training we have received we will carry on to "entrust to faithful men who will be able to teach others also," (2 Tim. 2:2) and by doing so fulfill the Great Commission of Jesus Christ to the glory of God the Father.

Is Cultural Intelligence significant for crossing “Sub”-cultures?

By: Dr. Douglas Boisvert

Having been directly involved in teaching overseas cross-culturally for 24 years, I often think that I have developed some in the area of Cross-cultural intelligence.* But should it also include Cross-Subcultures?

Cross-cultural intelligence refers to your ability to understand people from different cultures and engage with them effectively. This should not just include people from a specific culture that you’ve studied for years. Having cross-cultural intelligence means you can effectively interact with others from most any culture without major offenses or disastrous misunderstandings that shut down communication and future interactions.**

This is an area where I have read and sought to develop as a part of my normal, automatic, everyday thinking process. Whether in person, email or other electronic communication, I have aimed at being sensitive to the reality of allowing for cultural differences. This awareness would open me up to detect clues and nuances that I might normally glance over or ignore. I still am learning and growing in my “cultural Intelligence”, but at least I am experiencing less drastic faux pas in recent years than when I started traveling overseas. However during this “stay-at-home” time, I have had time to evaluate how am I doing, not only in my overseas exchanges, but in the area of “sub-cultures” in my native cultural context.

This is mainly due to a recent move within my own country. This “stay at home” time has given me even more contact, at a social distance, with my Texan neighbors. One particular humbling event stands out in my mind. Moving from Indiana to Texas, we had many adjustments in cost of living (increased I am sorry to say), temperatures (seriously, I missed snow this past winter), local diets and accents. My daughter moved to Texas years ago and after a few years even though she did not develop any southern drawl, she did start saying “y’all” regularly. I told myself I would never say “y’all” no matter where I lived!



While spending some time visiting a “Northern” Pastor, I was asked about traveling cross-culturally. I shared about what the Lord was teaching me in this area of cultural intelligence. I used an example of the significance of eating with the local people whom I was serving with and teaching. They even identified how important it was to them that “The Boisverts eat our food with us!” That was significant in opening many doors for us to minister in their cultural context. The Pastor was asking questions and very interested in the conversation.

While settling into our new Texan home, I used the phrase “all of you”. One Texan that was present promptly commented on how long that takes to say instead of the southern “y’all”. Later I told my “northern” Pastor, with a smile that I had decided that I was not going to use “y’all” no matter how many times I hear it down here. He responded wisely with, “and yet you will eat the local food overseas huh?”.

This may not sound like much but it spoke volumes to me. I can regularly cross cultures but do I turn all that cultural intelligence off when I cross *sub-cultures* in my home land? Decisions like I had made about “y’all” could quietly undermined my effectiveness in my own home country, yet I was oblivious to it. My attitude certainly did not reflect Jesus coming into our cultures to serve (Mk. 10:45). I think of reading “serving must be sensitive to the cultural landscape while remaining true to the Scriptures”. ***

How many times have I failed to minister effectively because I am not being as wise and alert as I am when crossing into distinctly different cultures? I wonder if that was what happened to Peter in Acts 10, who at one time was willing to go with strangers to a Gentile house (Cornelius) with no idea why he was there or what he was to do - except to use his cultural intelligence to find out how to minister cross-culturally. A big part of that was just waiting, observing, and listening to Cornelius! Compare that to the time up in Antioch, when Peter retreated to the Jewish table away from the Gentile believers, failing to realize the impact he was making by ignoring the “sub” cultural of the new Church within the Jewish traditional culture. The significance can be seen, as Paul openly rebuked him for his insensitivity to what Peter should have known.

We do not have to be a Yankee moving to the South to experience this. Within America, we have many “Sub-cultures represented. It may be regional,

ethnic groups, or even age oriented sub-cultures. Is this not similar, to older generations expressing concerns over young people’s values or actions? The same is true from younger people’s judgement about their elders. How often do we sense resistance or insistence to change because of our perspective on what the “culture” of our Church should look like or our own comfort level would dictate.

Perhaps we should pay more attention to these studies on navigating the struggles to cross into obviously different cultures so that we could become more Christ-like in encountering even what may seem like insignificant struggles due to sub-cultural clashes on our home turf. I know it has challenged me to examine my attitude all the time as I question things I encounter in everyday life, as well as in the anticipated times of traveling overseas.

* I do like the term “intelligence” in contrast to the other term “competence” used for identifying the same area of study.

**Adapted from NCCC.Geogetown.edu; Curricula Endowment Module Series ; p. 1

***Duane Elmer, Cross-Cultural Servanthood;; IVP Books,; 2006 ; p. 13



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Tri-M E. African Director; and TRI-M Asia*

The Call to Discipleship in Unusual Times

By: Dr. Jeremy Kimble

I am an educator, training students to think theologically and minister faithfully. I am also a churchman, having served as an elder in our present church, and currently serving as an adult Sunday School teacher. I love both of these realms and these times have inhibited much that is considered normal practice, but ministry and teaching can and must continue.

In the church, teaching a class of around 60 people, we have opted for a Facebook live teaching format each Sunday morning at our usual class time. We tried Zoom and found the format not as becoming for our larger class. Facebook live allows for comments to be made throughout the streaming for prayer requests, questions, and interaction with the teaching material. We have then encouraged our people to use a venue like Zoom to meet in smaller groups throughout the week and encourage each other and pray for one another.

This leads to a key point in regards to the church. Ironically, while gathering is limited, it is in this time that we must commit ourselves to gathering in some way, likely virtually, so as to continue to train up leaders. With the gradual return of society and likely the extent of gathering going from a small number to incrementally larger ones, we need leaders who are equipped to think theologically, lead in study of the Scriptures, shepherd in truth, and pray for their people specifically. Churches will face a challenge of not seeing larger gatherings, likely for some time yet, but we have an opportunity to ensure that our people are cared for at some level. Pastors need to be devoting themselves to the training of leaders so that as smaller groups meet momentum can be rebuilt and traction can be made in working for our congregation in their progress and joy in the faith.

As an educator, I have made use of video lectures, recorded announcements, plentiful responses to email, live Zoom classes, online grading that includes vast amounts of comments, making myself available at parts of the day for video-based discussion if students need, and even have guys from my preaching class doing their preaching to us via Zoom. All manner of creativity has to be utilized to ensure students are getting what they need.

This has not been without its difficulties. While the content continues to go out, there is something to be said as it relates to human to human contact. It is difficult to replicate the kind of interaction and questions you will get in a live class session. Not being able to counsel



a student directly after class or in a meeting in my office later that day has been a loss. Yes, it can be done in other virtual ways, but God made us for community and that by direct contact with others.

This time has reinforced my desire to be completely committed to the task of discipleship, in my church and the institution where I teach. I have had opportunity to do this still, as I continue to meet with men from my church on Zoom, as well as students I have mentored all year. But discipleship involves both teaching and modeling, doing life together in a way that shows others how to follow Christ. God is all-glorious, we can show this in a variety of ways, but I pray that when we gather together again as the church and in schools we would take all the more seriously the call to exhort one another day after day so we are hardened by sin, but pressed corporately toward love of God and others (Heb. 3:12-13; 10:23-25).



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When All You Can Do is Pray: The Primacy of Prayer in Quarantine...and Out of Quarantine

By: Dr. Matt Bennett

How many times have you heard someone say, “There’s nothing left to do but pray.” Perhaps you’ve even said it at times. Especially in a time of quarantine, this sentiment has appeared in the communications of many missions organizations who are unable to send their people. While the phrase can be used to indicate the fact that there are no longer any actions to be taken, it also can communicate something false about prayer being a last resort.

Can I urge us to abandon this phrase? Especially in this season of quarantine and with many ministry plans being changed, we need to recapture the priority of prayer in our ministry, rather than resigning ourselves to it. There are three primary reasons that I believe this is the case.

Prayer of Communion with God

First of all, Jesus’s ministry was permeated with prayer. In the interests of economy of space, I will not list all of the occasions, but simply invite you to read through the Gospels sometime and note the times that Jesus intentionally spent time in prayer. Often, Jesus retired to pray precisely at the point that those to whom he was ministering were most eager to find him. Jesus spent his last hours before being crucified by praying to His father in the garden of Gethsemane. If the One who accomplished our salvation prayed regularly during his ministry, we ought to heed his example.

Prayer of Dependence upon God

Second, prayer reminds us of the scope of our role. For a human to come before God on behalf of others is part of what we are commanded to do in response to lostness. It also admits our total dependence upon God to be successful in the ministry to which he has called us. Consider Jesus’s charge to his disciples in Matthew 9:36–38. As Matthew describes Jesus as being moved with compassion for the masses, Jesus’s first instruction was to command his disciples to pray for laborers to be sent into the harvest.

Prayer of Discerning the Laborers

Third, seeking the Lord in prayer is also the context in which we may find that the Lord would send us into the harvest. When the church at Antioch sent Barnabas and Saul as its first



missionaries, it was in the context of a prayer meeting. In Acts 13:1-4, we see that the Spirit moved the church during a time of worship and fasting to identify Barnabas and Saul as being set apart for specific work. Following this, the church continued in prayer and fasting, laid hands on these two. Luke specifically records the fact that these men were sent off for this work by the church and by the Spirit.

Prayer as a Primary Part of Ministry

Like Jesus, prayer is the place we go when we are moved with compassion, knowing that the Lord of the harvest sends the harvesters. Prayer is also the posture we take as those willing to be sent into the harvest as laborers. And all along, prayer reminds us that we serve by the power and at the pleasure of King Jesus our great savior and exemplar.

Let us not relegate prayer to a place of last resort when all else fails. Prayer is the lifeblood of ministry. Let it be the first step in obedience. Let it permeate the ongoing steps of perseverance. And at the end of each day, let prayer escape your lips as an acknowledgement that you need rest, that your work is done, and that you trust the Lord to bring the yield. Rather than saying, "There's nothing left to do but pray," may it be said of our approach to ministry, "There was much to do, so they prayed."



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Did you know?

- Tri-M is serving in over 20 countries around the world?*
- Tri-M is serving in Eastern Europe, Central and South Asia, Africa and Central America*
- Tri-M has been around since the early 90's and held its first module in Romania*
- Tri-M has a new website @ www.tri-mglobal.org*
- Tri-M is always looking for new missionaries, auxiliary teachers and partners in ministry*

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