

This tract is excellent and I would like to give parts of it. I will directly quote some of it, but other parts I will put in simpler words and easier sentences.

“The Christian faith is not made up of spectators listening to professionals. It is necessarily made up of persons who are called to serve as representatives of Christ in the world, and to serve means to minister.”

In II Cor. 5:18-20 we see the idea taught that we are representatives of heaven on the earth. In John 13:4-15, we see Jesus washing his disciples’ feet. This was a common courtesy in those days of sandals and dusty roads. Servants performed this task. Here, he tells them to do the same to each other. It may take some imagination to figure out what this may mean for us, but it is definitely a don’t-be-too-proud message.

“Our ordinary distinctions between ministers and lay Christians (the people in the audience) is wholly false and misleading. It may have significance for some religions, but it has no relevance to the Christian faith. ...we should cease to talk about laymen at all.”

Nearly everyone believes that any local church is run by the pastor. He has plans for his church ~ a choir, a drama team, a bake sale ~ and the members who are talented in one of those fields will join him in making this project a success. There are cases where such a system can be used, but what we need is really very different.

The idea is that the ordinary Christian who realizes that he is a servant to his fellow man, develops a program or plan to be more effective in reaching his world for God. But he needs help. How is the best way to do this? No matter how dedicated the Christian is, he needs all the help he can get. The pastor is the best one for that job, and his training should be put to use in this way.

“Illustrations of such personal ministries are numerous and easy to find. Perhaps the Christian is a high school teacher and a loyal member of the church. He realizes that the school is his natural area of ministry. Here is a mission field if ever one existed. He would like to bring as much as possible of the spirit of Christ to bear on his teaching, on his personal relations among students and teachers, and in the general life in the school. How can he do this? Perhaps he needs the advice of a wise pastor in order to learn how far he can go and not trespass constitutional limits. Should he invite students to his house to form small groups devoted to study, witness and sharing of personal problems? Should he lend books which have reached him, and thus stir up ideas? If so, which books are best as starters?

“There are no easy answers ... He should be able to get some of this from his pastor and some from his fellow members who have tried to follow the same road of humble service. This is why some of the most effective groupings of Christians in contemporary life are now based on occupations rather than upon geography.”

The front lines of Christianity are in factories, schools, shops, offices and homes. It is in these that the struggle is most fierce. It is here that opposition to the Christian’s witness is felt the most. Committed Christians are in a minority in any place of business. A Christian who wants to be a witness needs courage, for he will likely meet with ridicule. “And he needs wisdom, for foolish witnessing is energy that is wasted or is ultimately self-defeating.”

The ordinary Christian is the one on the front lines, so he needs times of renewal to get him ready for his task. In the military, the ones in the rear are the ones to give the front line men their support and help. These supporters are called pastors and teachers in the New Testament. They exist for the great purpose of helping others in whatever ministry they may be called to perform, either individually or in groups. The good pastor then is really an “assistant in the ministry.” Brother Trueblood says that this is the meaning of Eph. 4:12.

Read Eph. 4:11-15. There are five leadership positions named, and then the purpose of them is listed: For the perfecting or maturing of the saints/ Christians, for the work of the ministry. This line means our involvement with people to get them to the place of being saved and then growing up themselves. Then, for the edifying of the body of Christ. That means building each other up! In verses 14-15 we see the final result of the leaders doing their jobs ~ so that the people will no longer be like children tossed to and fro by every strange teaching, but become mature like Christ!

The next section of the tract exposes a conflict which some may see in the idea of trained pastors and ordinary Christians. These people think that they are second class Christians, while the trained leaders are special and have access to God and the Word that they could never hope to attain. This is not true.

“The great ideal of the ministry of every Christian is one which cannot be put into actual effect unless there are skilful equippers who guide, inspire and teach.”

The ordinary Christian NEEDS the professional or trained ministry to become all that he should be in his world.

“The pastor becomes truly successful, not by attracting great audiences or by managing large budgets (though these are not to be despised), but only when the members whom he is guiding and teaching become effective witnesses in their daily lives in the world. The best pastor is the man whose students ... have the courage and wisdom to be representatives of Christ in common life.”

So you surely see that the need for adult education is a tremendous one! The ordinary person in the work place needs to know how to best be the representative of Christ in his work place.

In Col. 3:22-23 and in Titus 2:9-10 we see clear commands that we do our work as if we were working for God!

Our tract concludes by saying that that this idea is a strong challenge to our practices of selfishness and personal ease and comfort. If we realize that we are called to be servants, we know that our religion is meant to be a stimulus to service rather than a means of self-gratification. This is the most fruitful road known to man, and you will be on Christ's Kingdom Way!

Should we bring the unsaved to church? Where is this practice taught in the Bible? In Ezek. 44:6-9, God says He wants a pure assembly with nobody there that doesn't have a covenant with Him! In Mark 5:40, Jesus drove the mourners away from a dead girl before he would raise her back to life! And in Mark 8:23 is a similar one. Mark 6:5 says unbelief stops God's power from working! That's most likely why he did that. We were in a church for a few years that positioned people at the doors who could hear from God to guard who came in. If a person wasn't saved, he was taken to a little room to get saved before he could come into the sanctuary! (Please read my brochure, *Don't Witness*, and learn how to do it right!)

The Purpose of the Church

Taken in part from an old tract

The Ministry of Every Christian

By
Elton Trueblood

A mini Bible Study
By Cheryl Boone