



## News and Current Events :: Including Non-Christians in Christian Worship

### Including Non-Christians in Christian Worship - posted by PreachParsly (), on: 2006/3/27 15:01

Including Non-Christians in Christian Worship

We want to nurture an atmosphere where people sense God's presence and respond to him.

by Jack Hayford

In each Sunday morning congregation sit many for whom Jesus is not yet Lord. Whatever their reasons for attending, they have come more to observe than worship. Their presence presents worship leaders with a challenge: How can we involve non-Christians in a service in which the main act is the worship of Christ?

Here are some things we try to do during each service to make the non-Christian feel a part of the service.

#### Make Them Comfortable

We recognize that many visitors find our worship service unusually open and expressive. Because they are on unfamiliar turf, we consciously try to make them feel comfortable. Here's how we do it.

Â• Invite them to relax. We do this before the service formally begins. I walk in and from floor level welcome them with an introduction like this: "Good morning, everyone! Isn't it a great day? Nice to see you. We're going to praise the Lord in just a few minutes, and as we do, I want us to let our hearts be filled with wonder and praise. Don't worry about making an impression; here it's okay to be yourself. We can't impress God with how smart or sophisticated we are anyway, can we? So let's come together as his children and let the joy of the Lord Jesus fill this house today. He's alive! He's risen! And we want to praise him! Do you feel that way?"

We've found that many people do feel that way, so they respond. Once they are given permission to relax, they often do.

Â• Acknowledge the awkwardness. All through the service we seek to be sensitive to those in the congregation who may feel awkward about what is happening. For instance, we raise our hands when we sing songs of praise; not everyone is used to that. If even one person appears mystified, or on the verge of panic, I will wait for an appropriate juncture in the service and say something like, "Incidentally, this may be the first time you've been in a place where there's open, expressive praise like this. I want to assure you that nothing weird is going to happen. Although, I can hear someone thinking right now. What do you mean 'going to?' It already has!"

They laugh, of course. But acknowledging that our service is different and some may feel awkward helps people relax.

Â• Encourage partial participation. Awkwardness about participating in our distinct worship practices can also be alleviated by encouraging partial participation. If the worship leader has invited people to raise their hands in song, yet senses some discomfort, he may say, "Raising hands may be new to you. That's okay. Instead, let's all just hold our hands out in front of us, palms up, like this, the way you would if you were going to say to someone, 'What would you like me to do for you?' In fact, as we do it, why don't we say that to the Lord: 'Lord, what would you have me do for you today?' "

Instead of making visitors do something completely unusual to them, and instead of isolating them in a sea of waving hands, this gets everybody to perform a modified, everyday act together. It also focuses people's attention away from the act and onto Christ.

Â• Explain the service as it progresses. The above example also shows another technique we use to make our visitors feel part of the service. From time to time we explain what we're doing: "The reason for special music is to help us focus not on the performers but on the Lord" or "This is why we raise our hands," or "This is why we sometimes applaud."

For example, I might say, "I'm reminded this morning of how the writer of the Book of Lamentations said, 'Let us lift up our hearts with our hands unto God in the heavens.' Have you ever felt like your heart has been stepped on? Have you ever felt your heart empty? Why don't we together take our hands and make them like a cup and say, 'Lord, here's my heart. I bring it to you. I need to be filled anew.' "

Naturally, we don't want to lecture about every part of the service every Sunday, but we regularly try to integrate biblical teaching on what we do and why. Once newcomers understand the service better, they're more likely to participate.

#### Encourage Them to Interact

We encourage people to interact with one another during worship. This not only helps us be "in one accord," it also helps visitors experience warm, Christian fellowship. There are two major ways that happens in our services.

• Greeting and affirming. Interaction begins with the greeting. After the opening songs and invocation, I usually say something light, humorous, or happy. I may relate something that happened that week in the community or in my life. Sometimes it has a spiritual focus, sometimes not. But it's always bright and positive, and it's always tied to our greeting one another.

For example, one Easter Sunday I told the story of a pastor who was concerned about reports that the Christian education program was ineffective. He decided to check it out for himself. He stopped in a fourth-grade classroom and asked one of the students, "Janie, when is Easter and what happens on it?"

Janie said, "Well, Easter's in the fall, and we dress up in costumes and go trick-or-treating."

Oh, no! the pastor thought. This really is a problem. Hoping for better results, he tried another student. "Jimmy, can you tell me when Easter is and what happens on that day?"

Jimmy said, "Well, it's in the winter, and we put up the tree and decorate it and exchange gifts."

Now the pastor was queasy, so he went to Mikey, the smartest kid in the class.

"When is Easter," he asked, "and what happens then?"

Mikey answered, "Well, Easter is in the springtime when Jesus came up from the grave."

"Very good!" the pastor said, relieved.

Then Mikey added, "And if he sees his shadow, he goes back, and we have six more weeks of winter."

When the laughter died down, I said, "As we greet each other this morning, turn to two or three people near you and say, "He didn't go back. He's alive and with us today!"

The place came alive as people turned to greet others around them. The introduction had helped create a warmer, less threatening atmosphere.

Sometimes we'll use a verse of Scripture or something from a song we've just sung to introduce the greeting. Whatever it is, we get the people to speak an affirmation to one another.

• Sharing and praying. The heart of the interaction in the service comes in what we call our ministry time. In the middle of the service, people form groups of three to five and share their requests, and then one person prays. We only spend about four minutes in the prayer circles, but we spend eight minutes or so leading into them with a song or a brief text—anything to sensitize us on how we need one another.

We emphasize four things during this time. First, one of the worship leaders mentions a specific need that each group will pray for. That way the entire congregation is focused on one concern together.

Second, each person is strongly encouraged to share one prayer request for himself or herself—not for a neighbor or distant relative. Such sharing helps us bear one another's burdens and function as a church.

Third, we underline that we're about to pray. This isn't group therapy or a psychological exercise, but an encounter with the living God.

Fourth, we expect the Holy Spirit to minister to us while we're praying. We encourage people to believe healing is

available or that a word of comfort will come.

Since this act of worship may intimidate newcomers, as we move into that part of the service I'll say, "If you're visiting and this is new to you, please accept the invitation into the circle even if only to observe. It may be novel for you, but you're going to love it."

Even though these groups would seem threatening, I'm convinced they are one of the major reasons so many people become Christians in our service. Unbelievers are loved by people who believe Jesus is alive, and it impresses them.

#### Offer Opportunities for Commitment

Naturally, an unbeliever cannot fully engage in worship until he or she has made a commitment to Christ. Part of our service, then, is designed to encourage commitment. So, nine times out of ten, I will make an evangelistic appeal following the sermon.

"Every time we gather," I'll say, "there are some who have yet to begin their life with Jesus Christ. If you haven't begun trusting the Lord, you're aware of that. And there's nothing we can say or do that can force you to change. But we also know that when people come to our service, they often say, 'I feel the love of God in this place. I hear the ring of truth.'

"If that's you today, if you sense God's love and want to respond, then I invite you to open your heart to him."

This is not a time dripping with heaviness; it's not presented like a test they can fail. Instead, we simply give people an opportunity to respond.

**A less traditional means we use to encourage commitment is the Lord's Supper. We invite all the people to gather around the Lord's Table and partake in small groups. We believe it is the Lord's Table we are invited to, the Lord is doing the inviting, and no one is excluded. To us that means unbelievers are invited, as well.**

**We explain clearly, of course, what we are doing, and what an unbeliever is doing by partaking: making a commitment to Christ. We stress the gravity of the event to reflect the serious nature of faith in Christ.**

**At the same time, we want people to know that they are welcome. For example, I might say, "If you are visiting with us today, you are not only welcome to participate, you are urged to. If you were at my house and it came dinnertime, I wouldn't leave you sitting in the other room while I went to the dining room. And if you said, 'Well, I'm not really hungry,' I'd say, 'Come in and sit with us anyway.' Now, as we come to the Lord's Table, join us. And when the bread is served, take a portion."**

**After everyone is served, I continue, "Everyone here who knows the Lord Jesus might thank him for " and here I'll encourage them to thank God for something that relates to the morning's teaching. "If you've never received Christ," I continue, "you might say, 'God, I know I can't earn salvation by partaking of this. But in receiving this, I'm telling you I'm opening myself to your life.' " If they are not ready to take that important step and partake of Communion, they are encouraged to sit with us at the table while we partake.**

**So the Lord's Supper is not only a significant time for the church body, we also use it as a way to incorporate non-Christians into the service, and some into the body.**

**We recognize using Communion as an evangelistic opportunity troubles many people, and for understandable reasons. We're not arguing that every church should do it, or that it is necessary for churches that want to include unbelievers in their services. But it is one of the ways we incorporate unbelievers into our service.**

#### From Beginning to End: Sincerity

There is no part of our service, then, in which the non-Christian visitor is not invited to participate fully. But our goal is not mere participation. We want to nurture an atmosphere where people sense God's presence and respond to him.

We use all these means, then, not as mere techniques to get people to do what they don't want to do. For us they simply are ways to help the visitor experience the presence of God as we experience it. If we don't lead our service with a sincere yearning to know and love God, our service will become a mere manipulation of people's religious feelings.

By God's grace, we'll continue to maintain sincerity. After attending our service, dozens of people have said within my ea

rshot, "I walked into this place, and from the time the people began singing, I began weeping." These are not emotionally troubled individuals, but strong, successful people who are impressed simply by the presence of God.

In the end, then, it is God, not anything we do, who draws people to himself. Our job as worship leaders is graciously to prepare the way.

(<http://www.christianitytoday.com/bcl/areas/worship/articles/031306.html>) Source

**Re: Including Non-Christians in Christian Worship - posted by PreachParsly (), on: 2006/3/27 15:02**

Quote:  
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1Cr 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. :-o

**Re: - posted by Warrior4Jah (), on: 2006/4/3 11:25**

Quote:  
-----To us that means unbelievers are invited, as well.  
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Yes, but God does not agree!

They really want non-believers feel good and happy. Suppose if they accept the invitation, would they live an uncompromised life?

I very much doubt that most of these people if they heard the full truth about their state and God would want to bow down and give their lives for God.

How then if the service is always tuned in to please people will they also learn the rest of the Truth which is offending? Yes, even if they have fruit in numbers how then are they walking on the narrow road? Reading through church history made me see a change of satan's tactic. In the past there was severe persecution and Bible's were scarce. Knowledge was not easily obtained.

Nowadays he introduces fake christ's which gain a lot of followers and we have more materials than in any other previous a

ge.

Hopefully God can lead some people in such denominations which are more concerned about self than God to Truth. God open their eyes and make them hungry for you, let them read their Bibles with their eyes open, their ears hearing and their hearts accepting your Truth!

Bad trees produce bad fruit... :-( its not till now that I fully understand this verse...

**Re: Including Non-Christians in Christian Worship - posted by Smokey (), on: 2006/4/3 11:49**

Quote: We use all these means, then, not as mere techniques to get people to do what they don't want to do. ((For us they simply are ways to help the visitor experience the presence of God as we experience it.)) If we don't lead our service with a sincere yearning to know and love God, our service will become a mere manipulation of people's religious feelings

Unfortunately, to the detriment of the gospel, this has become the mindset of most congregations today. Way too much concern about the comfort of the sinner in the pew, and profound lack of concern for presenting the Truth. A sinner should feel convicted in a service, not comfortable!!

For an unbeliever it is impossible to experience "the presence of God as we experience it.". It is the indwelling of Holy Spirit that allows us to experience the presence of God, not the antics of the pastor and congregation..

Blessings Greg

**Re: This is sad - posted by roadsign (), on: 2006/4/3 11:54**

This is "off the rails" It is merely an attempt at social conditioning under a thin veneer of spiritual talk. It just more dead religion, but very in tune to the mindsets of the culture.

Yet, I wouldn't want to deny the possibility that God could do something with this for his glory. ... just not the way we might expect.

Diane

**Re: - posted by cchhhrrriiiss (), on: 2006/4/3 12:02**

Hi roadsign...

I agree. You might even say that this is NOT *worship* -- it is only *music*. Where are all of the messages about *strange fire*? It seems like the spirit of Nadab and Abihu is alive and well today in many churches.

:-)

**Re: church or Church - posted by roadsign (), on: 2006/4/3 12:17**

It is the natural the outcome of putting the church ahead of the Church.

Earlier I posted ([https://www.sermonindex.net/modules/newbb/viewtopic.php?topic\\_id10150&forum40](https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id10150&forum40)) Revival, Avoided and Rejected - by Lars Widerberg It seems to slip right in here perfectly - as the next chapter.

Diane

**Re: Worship with sinners? - posted by demarks (), on: 2006/4/3 12:27**

To start out we need to ask some questions:

What is the church?

What are we supposed to be doing?

How does evangelism and discipleship work together?

What about Church discipline?

So many things to consider.

First: What is the church? Someone has stated: "The Church is not a museum of the saints but a hospital for sinners." Is that true?

The Church is the "called out ones". We are listening to a different drummer. Our standard is different than the pagan world. Our message is the abrasive message of the cross. We are a peculiar people. People are changed and then added to the church. The church does not change to accommodate the sinner. There are places and ministries that the church can sponsor that would take the Gospel to the streets--Christian coffee houses, evangelism outreaches, crisis pregnancy centers, jail ministries, etc.-- that would function as a hospital for sinners. The gathering of believers as the church is another thing. It may actually more function like a spiritual fitness center. It is not just an exclusive club for the spiritually superior but it is not to be place to attract sinners. I believe church history and the Book of the Acts of the Apostles indicate that the church met and came away from the world. They also went out into the community and evangelized the unbelievers. When the sinners repented and made a profession of faith, they were added to the disciples. The early church meetings consisted of continuing..."steadfastly in the apostles doctrine and fellowship and in the breaking of bread (Christian communion) and in prayers." Combating false doctrine was the single most important task of the early church. If that was not true then most of the New Testament was really not necessary. The Epistles were primarily for correction in doctrine. I believe it is the obligation of the church to set the standards within its domain. We do judge within the church. God judges outside the church. When a person enters the church domain, we are obligated to demonstrate and proclaim the doctrines of the apostles. This is not a social club where we are trying to win over new members. Difference brings conviction. Conviction brings repentance. Repentance brings redemption. When a person comes to church, he/she should soon be aware of what type of gathering this is--the Church of the Living God. The local church should let people know that when you enter those doors, this is what you are dealing with. It is a sacred assembly of believers. A homosexual should not be able to continue to come without knowing that homosexual behavior is sinful according to scripture. He/she should not be encouraged to feel comfortable with people of faith without being willing to repent of their sin. Immodest dresses should be addressed as soon as possible. Any cause for stumbling should be dealt with asap. Allowing questionable or unrepentant persons to participate in sacred ordinances such as baptism, communion, baby dedications and like should not happen. The first thing we are to address when people want to participate in these things is: "Are you a believer? What evidence is there in your life that would indicate that you are a disciple of Jesus Christ?"

**Affirmation or Transformation? - posted by demarks (), on: 2006/4/3 12:30**

Affirmation or Transformation?

Ordination of openly homosexual persons and same sex marriages are again in the news. Several mainline denominations have had open dialog on these matters and are trying to put this issue to rest by coming up with compromises. It seems this issue will just not go away. I can understand corporations having to deal with issues like this in the workplace but I can't seem to understand why denominations based on the Bible are even considering these things.

I recently heard a very interesting segment on NPR's Morning Edition that seemed to put this issue into a better perspective. They interviewed people on both sides of the issue from a very well-known denomination. But the statement that seemed to be most significant was the statement from one of their theologians. He said that his church was divided over what he called "two competing gospels". One was the "gospel of transformation" that changed people's lives. The other gospel is the "gospel of affirmation"; that instead of changing people, God simply affirms people how He finds them. This seemed to make the issue very clear to me.

If the "gospel of affirmation" is true, then we don't want to change the people in jail, we just want to affirm them just the way they are. "We all know you are a thief but that's okay. You were probably born that way". The concept of "sin" (breaking the law) has been left behind with the new concepts concerning tolerance and acceptance of wrong being preached. All of us come into this world with a tendency to do wrong but we are capable of doing right. We make choices every day. If we are not capable of doing right, then we are not responsible for the wrong we do. In fact, this puts the concept of "wrong" in question. Can there be wrong if we can only do what we are doing? I do believe that we can resist sin to a point but if we are not changed from within we do not have the power to consistently resist sin. A sinner may try to not sin, but eventually he will. He lacks that power to consistently overcome sinning.

That's why I believe in the Gospel of Transformation. I believe that as bad as we are when we arrive on planet earth (and we get even worse as we continue without remedy), we can change through a relationship with the Almighty God. Through repentance and surrender to the Lordship of God, we are provided with a power to resist the evil we used submit to. We first find forgiveness for our past and then we realize the potential for deliverance from the bondage of sin.

If I didn't believe that a person, any person, could really change for the better, I would not be a jail chaplain. I have seen people with my own eyes that been transformed by establishing a relationship with Almighty God. Through repentance and confession, these people have started out in a new direction for their lives. Where once they had no hope, now they walk with a new way of thinking and acting. It is only through the Gospel of Transformation that this change can happen.

**Re: Affirmation or Transformation? - posted by habakkuk3 (), on: 2006/5/9 16:38**

I thought I would bring this back up. I believe in the "Gospel of Transformation" and the power of Jesus to transform a human life broken by the bondages of sin. That's the power of Jesus! Thank you brother for sharing this...

**Re:, on: 2006/5/9 18:22**

It's discouraging to read Hayford promoting this mind-set. But then again, he has no problems rubbing shoulders with the array of false teachers/profits (.. er, prophets!) on TBN. He's buddies with Rick Warren. So to see someone of Hayford's caliber compromising the Word of God really isn't surprising.

This is why we have to guard ourselves against leaven. Scripture is dead on when it declares that a little leaven leaveneth the whole lump. People scoff at teaching concerning Biblical separation, but there is good reason for it. We're not called to join together with false teachers, or read their books, or watch their shows, or go to their crusades... we're called to mark and avoid them. But few people are doing that because no one has the guts or the backbone to actually judge what's being taught and propagated today.

Mushy emotional "love" instead of Biblical tough love. Compromise and false unity instead of separation. Experience over doctrine.

Add all of it together and you get a church that is NOT the true Church... but rather a false church. A church of non-believers partaking in the Lord's Supper. I believe the theological term for that would be "blasphemy".

Krispy

**Re: - posted by Tears\_of\_joy, on: 2006/5/9 19:54**

Let us see what the bible says:

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, **Let us build with you: for we seek your God, as ye do;** and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, **Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel,** as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building"

-Ezra 4:1-4

This is very clear to me.

**Re:, on: 2006/5/10 7:31**

It's all compromise... every bit of it. And it will only get worse. Why do you think the churches that are holding to truth, and teaching their people sound Biblical doctrine are not big churches? Because in the last days people will not listen to sound doctrine. What we are seeing today is prophecy being fulfilled before our very eyes.

I didn't get saved because some warm fuzzy church made me feel comfortable. I got saved because between the Holy Spirit, my wife and her preacher... I felt terribly UNcomfortable in my sin. There is no fear of God anymore. When was the last time you heard these feel good fuzzy preachers preach on the fear of God? But the fear of God is the BEGINNING of wisdom. If we don't have that first we have no wisdom! It's foundational.

When I am leading people to the Lord I do not pull any punches. I don't want someone I am working with to accept Christ because they feel all warm about Him... I want them to accept Christ because they understand that in their current state as a wretched wicked sinner they will soon be feeling a lot more than just warm! Only then will true conversion happen. Anything else is a false conversion to a false Christ.

Krispy

**Re:, on: 2006/5/10 7:38**

Holy cow... I just hit the 2000 mark! Did I win anything? A gas card perhaps?

Krispy

**Re: - posted by Tears\_of\_joy, on: 2006/5/10 18:02**

Quote:

-----Holy cow...  
-----

Krispy, I am not familiar with this expression, can you explain the meaning?

**Re:, on: 2006/5/11 6:47**

It's American slang, it just means "Wow!", nothing more.

We have a lot of slang terms here in America that probably throw off a lot of people from other parts of the world. For instance, my sister-in-law is from the Phillipines and when I met her the first time she was still trying to understand our slang here. I was joking around with her, and used the slang term "I was just pulling your leg!", and she was confused and said "No, you never touched my leg!". It simply meant "I was kidding."

So no, "holy cow" doesn't mean I'm Hindu. I don't know where the term derived from. Probably some cowboy or something. It's like saying "Holy cats!" or "Holy Mackerel!" ... or the old Batman TV show... "Holy crime stoppers, Batman!"

Krispy

**Re: Whoa! - posted by freedbyjc (), on: 2006/5/12 6:38**

Time to slide out of the saddles dear ones! The air up there is a little thin...

Quote:

-----But it is one of the ways we incorporate unbelievers into our service.  
-----

Sounds very familiar ...

Quote:

-----19For though I am free from all men, I have made myself a slave to all, so that I may win more. 19For though I am free from all men, I have made myself a slave to all, so that I may win more.

20To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;

21to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.

22To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some.

23I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

24Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.

25Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.

26Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;

27but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

1 Corinthians 9  
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If you read carefully the 'charge' he makes to all who partake in the Lord's Supper, and especially the statements aimed at the unbeliever, Jack Hayford is doing exactly as he says he is...supporting His body's call to save the lost in any way they can the whole point of the article EVANGELISM... reaching out and attempting to bring the unbelieving visitor to the feet of Christ. Unconventional yes...Evangelistic unquestionably.

Quite a good possibility that Jack feels he is only following orders...

36"Teacher, which is the greatest commandment in the Law?" 37Jesus replied: "

Quote:  
-----'Love the Lord your God with all your heart and with all your soul and with all your mind.' 38**This is the first and greatest commandment. 39And the second is like it: 'Love your neighbor as yourself.'** 40**All the Law and the Prophets hang on these two commandments.**"  
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My personal favorite for the start of a Communion Meditation...

Quote:  
-----**Oh, my brothers and sisters in Christ, if sinners will be damned, at least let them leap to hell over our bodies; and if they will perish, let them perish with our arms about their knees, imploring them to stay, and not madly to destroy themselves. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for.** Delivered on Sabbath Morning, December 9th, 1860, by the REV. C. H. Spurgeon  
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As WE not the unworthy ones who come weekly to the Communion table without a true SACRIFICIAL offering? Can we say of ourselves that we have laid down our lives and truly died to ourselves if we do not bring the lives of the lost that we have told of the truth of Christ to the table with us every week? Can we sleep soundly if we have ignored Christ and His message to tend and feed His sheep?

Again, is Hayford's Evangelistic method unconventional? YES... he cavorts with sinners and is seen in the company of false prophets but so was Paul's and he was mimicing the greatest teacher of them all, JESUS CHRIST.

**Re: Including Non-Christians in Christian Worship - posted by Graftedbranc, on: 2006/5/12 11:15**

1 Cor. 14:23-25

"If therefore the whole church comes together in one place, and all speak in tongues, and someone unlearned in tongues or unbelievers enter, will they not say you are insane?"

But if all prophecy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

The Secrets of his heart become manifest; and so falling on his face; he will worship God, declaring that indeed God is among you"

Paul urges not the explanation of going's on, but rather the practice of that which edifies and builds up the church.

Paul urges the practice of "all can prophecy" that is speaking Christ, and unfolding Christ so that those who come among them would understand and perceive God's working among them. And through this speaking, they are convicted, their own condition because manifest to them and so they are brought to God.

This is the Biblical way of meeting, and the way unbelievers in a meeting are brought to Christ.

That is by the exercise of everyone's spirit in speaking and by the unfolding of the truth through the testimony of all.

And though the exercise of the spirit, the Spirit produces an atmosphere in which the Presence of God is manifest.

"Whenever two or more are gathered together in My Name, there am I in the midst."

"Where the Spirit of the Lord is, there is freedom"

Graftedbranch

Re: - posted by freedbyjc (), on: 2006/5/15 7:04

Quote:

-----Paul urges not the explanation of going's on, but rather the practice of that which edifies and builds up the church.  
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So where specifically does PAUL speak those words?

Quote:

-----Paul urges the practice of "all can prophecy" that is speaking Christ, and unfolding Christ so that those who come in among them would understand and perceive God's working among them. And through this speaking, they are convicted, their own condition because manifest to them and so they are brought to God.  
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This is precisely what Hayford was describing. Teaching and preaching in such a way as to minister to those who are present to bring them to the full knowledge and understanding of Jesus Christ in the actions of those worshipping Christ.

We are ALL members of the royal priesthood, all ministers of Jesus Christ and here is our calling ... to GO and MAKE disciples...to use our God-given and Holy Spirit empowered gifts given to us at baptism and our living, walking, breathing testimonies to edify, encourage and to lift up our brothers and sisters in our homes, our work, our neighborhoods and in our body of Christ. These are our expressions of the LOVE that we have received from Jesus Christ and allow to overflow from us to those around us... that we give up our worldly lives for our neighbors.