

CONNECTION

chi alpha

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Acts 2:42-47

The First Spirit-Filled Christian Community

A DIVINE DESCRIPTION

JOHN STOTT

FROM THE NATIONAL DIRECTOR: In 1977, 6 Chi Alpha leaders met with National Director C. David Gable to create a 4-fold philosophy of ministry that would be a directive for those starting campus ministry.

This philosophy promotes community on campus through 4 pillars: worship, fellowship, discipleship and witness (later changed to "mission" to encompass evangelism, compassion and living missionally). Prayer (making it a 5-fold philosophy) and a vision statement ("Reconciling students to Christ, transforming the university, the marketplace and the world") were added in 1993.

The late John Stott wrote the following exposition on Acts 2:42-47 that exegetes Chi Alpha's approach to being a community of faith that reaches students and defines our biblical understanding of how to build a community that draws students to faith and maturity in Christ.

The day of Pentecost marked the beginning of the church. What is the community of Jesus like when the Holy Spirit is present in power? What evidence does the church give of the presence and power of the Spirit today?

Acts 2:42-47 provides a divine description, through Luke and the inspiration of the Spirit, of what the first Spirit-filled Christian community was like.

The four major marks of a Spirit-filled Christian or Christian community can be drawn from these verses. A Spirit-filled community is first distinguished by its instruction. In v. 42 Luke says, "And they devoted themselves to the apostles' teaching." The very first thing we're told about the newly-constituted church is that it was a learning and a studying church. They were not reveling in some mystical experience which led them to despise the intellect or to suppose that instruction was superfluous. They did not imagine that because they had received the Holy Spirit, he was the only teacher they needed and they could dispense with human teachers. They devoted themselves to the apostles' teaching. In so doing, they were submissive to the apostles' authority, because these were the teachers whom Jesus



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CHI ALPHA

GOALS FOR 2015

1. 500 Chi Alpha Groups
2. 1,100 Chi Alpha Staff
3. 50,000 Chi Alpha Students

CORRECTION: The spring 2012 Chi Alpha Connection misidentified Christian Anderson's campus. Christian is a campus missionary at Skagit Valley College. We apologize for the error.



CHI ALPHA CONNECTION
Volume 05 / Issue 1 / SUMMER 2012

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Chi Alpha Connection is a quarterly publication of Chi Alpha Campus Ministries, U.S.A. Assemblies of God U.S. Missions 1445 N. Boonville Ave., Springfield, Mo. 65802. 417.862.2781 x1425 • FAX 417.865.9947
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Special thanks to BGMC for funding this project.

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All Web sites verified in May 2012.



DIRECTOR'S DESK

CONCENTRATING ON THE STRATEGIC

More than twenty million students are enrolled in colleges and universities across the nation - the largest collegiate population in our nation's history. If the polls are correct most collegians do not practice Christianity much less attend church. With all the combined efforts of evangelical campus ministries, maybe 8-12% (1.6-2.5 million) of Christian students are involved in ministry on campus.¹

What are we going to do? What can we do now, this year? When you realize America's collegiate population is larger than the individual populations of 153 nations,² you can be overwhelmed. How do you get your arms around thousands of campuses? How do we reach millions of students without a witness?

Leonard Sweet, in *What Matters Most*, uses the word "trimtab." He explains, "In the steering mechanism of an ocean liner is a piece of metal six inches square, called a trimtab. One person moving the trimtab can steer a giant ship more effectively than even ten thousand people running back and forth on the deck. The trimtab is the place to position yourself to take action that will maximize your impact on the course of human history. The more complex our world becomes, the more important it is to concentrate on the one strategic thing that will steer the world to safety."

From a Chi Alpha perspective the trimtab is the formation of a community of worship, prayer, fellowship, discipleship, and mission on campus. These biblical behaviors that forge a Christian community are Christianity's trimtab and Chi Alpha is doing that on campus after campus. Chi Alpha takes its mission from Acts 2:42-47. John Stott (cover story) gives an exposition on these passages and answers the trimtab question "What is the community of Jesus like when the Holy Spirit is present in power?" When we build strong, resilient, multiplying, transformational campus ministries, we are doing that. Stephen Lutz (page 4) says in his article, we are doing that when we "redemptively engage the campus."

Chi Alpha, let's be the trimtab. Let's take action that will maximize our impact on our campuses. Let's pray the Holy Spirit will anoint us, empower us to be wildly creative, and full of faith and energy to step it up and recapture the universities for Christ.

What has God called Chi Alpha to attempt? What do you need to reach more students than you ever dreamed possible? Pastor Craig Groeschel declares "limited resources plus increasing passion equals exponential innovation."³

Let your love for students overcome all barriers. Let's pray for God to move in and through our ministries and campuses in ways we could never imagine. As we pray and hear from God and are faithful on campus, connect with community, engage our students, and make ourselves available to God who knows what might happen on your campus this year.

¹ The Ivy Jungle Survey, 2005. ² WorldAtlas.com, census.gov. ³ Craig Groeschel, 2009. Southeastern University Leadership Forum.

Dennis Gaylor is the national director of Chi Alpha Campus Ministries, U.S.A.

The First Spirit-Filled Christian Community

A DIVINE DESCRIPTION

had appointed in the church, an authority that Jesus endorsed by their power to work miracles (v. 43).

We rightly call the book of Acts the “acts of the apostles.” All the miracles that are recorded in the Acts were done by the apostles except for two. (These were done by Philip and Stephen who themselves were apostolic delegates and had had apostolic hands laid on them.)

It's important to remember the major purpose of miracles in Scripture. They authenticate a fresh stage of revelation. That's why signs clustered around Moses, around the prophets, around Jesus, and around the apostles. And that is why Paul refers to his miracles as “the signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works” (2 Corinthians 12:12). The apostles' authority was endorsed by miracles and to that authority the early church submitted, learning and listening to their teaching.

The apostles' doctrine today is found in the New Testament, in which, in its definitive form, it has been bequeathed to the church. A church that is led by the Spirit and filled with the Spirit will always submit to that authority. If a church is to be Spirit-filled it has to have, as one mark, submission to the authority of God in his Word.

The same is true of the individual. Among the evidences of a Spirit-filled Christian are his hunger for Scripture, and a humble submissiveness to the authority of God's written Word.

A Christian who enjoys meditating privately on God's Word, enjoys coming to Bible study groups, is regular in his attendance at Sunday worship, and is deeply concerned about conforming his life in every way to the standards of God's Word, is most likely a Christian filled with the Spirit. Likewise, a Christian who is not devoting himself to the apostles' teaching, disregards and neglects Scripture, does not conform his life to the teaching of Scripture, leads us to question whether he has received the Spirit at all.

The second mark of the Spirit-filled community is its fellowship. Verse 42 goes on to add “they devoted themselves to the apostles' teaching and fellowship.” Now this word koinonia, fellowship, describes primarily our common participation in God. It is what we hold in common, in particular; the Father, the Son and the Holy Spirit (1 John 1:3), “that you may have fellowship is with the Father and with his Son Jesus Christ.” It is our common participation in the Godhead, Father, Son and Spirit, that makes us one.

We read of these early Christians (v. 44) that they had all things in common. Their koinonia was expressed not only in what they shared in but in what they shared out. They were generous with one another. They recognized that they belonged together. Just note the phrase (v. 44) “all who believed were together.”

That doesn't mean the first Christian commune was established in Jerusalem, it means they were together in the sense that they belonged together, recognizing that they were brothers and sisters in the family of God. But, they did share out according to people's

needs, selling their possessions and distributing according to individual needs.

This presents an awkward question. Does that mean that every Spirit-filled community will follow suit literally? Does it mean that every Spirit-filled Christian will realize his capital and give it all away?

Some have done so and, most likely Jesus does call some people today as he called the rich young ruler in his own day to a life of voluntary and complete poverty. Maybe some are called to poverty as a demonstration to the rest of us that man does not live by bread alone and that his life does not consist in the abundance of the things that he possesses. There are some who are led and called by God to make this protest against the materialism and the affluence of the rest of, at least, the Western world.

But a careful look at Scripture shows that there is no universal rule about poverty, either in the teaching of Jesus or in the epistles. There is no evidence that keeping capital or possessions is inherently sinful and that every Christian should give it all away. For example, look at the context itself (v. 46), “Day by day, attending the temple together and breaking bread in their homes.”

Evidently some of them had not sold their homes. They had homes and they met in them. There were other homes mentioned later in the book of Acts.

The sin of Ananias and Saphira (v. 46), who sold everything but did not give all the proceeds to the community, was not greed or materialism but hypocrisy and deceit. Peter made it clear that what they did with their property and with the proceeds of the sale was entirely at their discretion. he said to them: “While it remained unsold, did it not remain your own?” (Acts 5:3). “After it was sold,” Peter further quizzed, “was it not at your disposal?”

Every Christian must make his private, conscientious decision before God about possession of his property, both before he sells it and, if he does sell it, after he has sold it. There is not a universal rule for everybody. But we mustn't underplay the generosity of these early Christians or their judicious charity.

Their fundamental principle of sharing was that they distributed as any had need (v. 45). This biblical principle governs our giving—the need of the people to whom we give.

Anywhere there is the fellowship of the Christian church: Christian fellowship is Christian caring, and Christian caring is Christian sharing—sharing your time, sharing your energy, sharing your gifts—giving. That is what koinonia means: sharing out with others what God has given you.

The third mark of the Christian church is its worship. In Acts 2:42 we read again, “They devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers.” In the Greek, the definitive article comes before both phrases indicating

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Redemptively Engaging the Campus

STEPHEN LUTZ Students take on all sorts of identities when they arrive on campus: they become the intellectual bookworms, the lab rats, the dumb jocks, the party-hardy frat boys and sorority girls, the burned out stoners, the get-a-life gamers, the radical activists, the crazy Christians, and many more. Yes, all of these are stereotypes, but they are characters in the story of what people think “college” is supposed to be.

We have a different story to tell, the story of God’s redemptive work in the world through Jesus Christ. Our part of the story is on campus. We don’t passively accept the roles that others have for us; instead, we seek to love, serve, and bless the campus, in Jesus’ name. But how do we do this? Here are practical steps toward faithful, redemptive engagement.

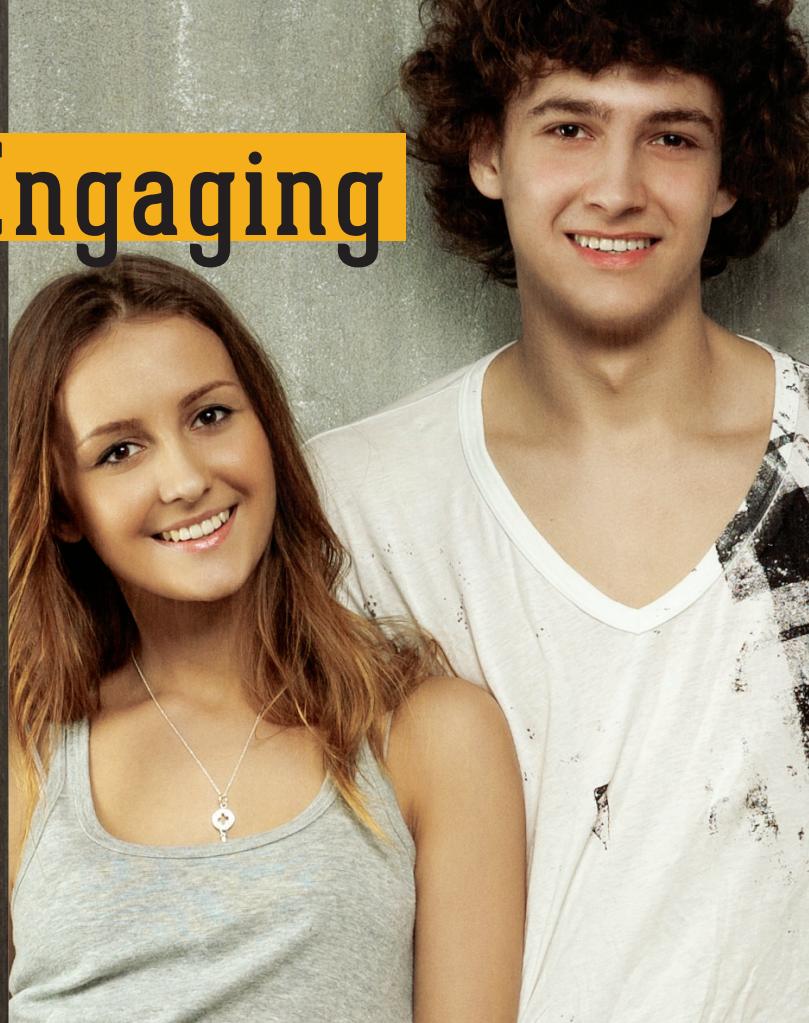
1. Listen, Really Listen, to Them

First, we must listen. This is part of how we become genuinely incarnated among the people we seek to serve. Many pastors, including Tim Keller and Mark Driscoll, have written about the great amounts of time and energy they devoted to listening to all kinds of people in the early days of their ministries. If we listen well, what seems very time-intensive in the short-term will become a powerful backbone for future ministry.

This discipline should force us out of the Christian bubble because it requires us to visit groups, clubs and organizations very different from ours. It means we should be devoting significant time to the process of learning and forming friendships that cross lines and allow for meaningful dialogue. Too many campus ministries don’t seek to really listen to those on the campuses to which they have been called. They lack the authenticity and relevance that can come only through spending time listening. Unsurprisingly, as a result, their ministries are not and will not be effective over the long term.

2. Develop a Heart for Your Campus

I remember listening to a *This American Life* podcast on Penn State called “#1 Party School.” At one point the show went to a frat party and interviewed a guy and a girl who were both inebriated. The guy, with no inhibitions, despite having a microphone from a national radio show in front of him, proceeded to tell the girl, “I’m just trying to get you drunk right now so I can take advantage of you later.” The girl’s response? “That’s so



awkward.” Awkward? Really? I can think of a lot of things to call that guy’s words, but “awkward” doesn’t even come close. That’s someone’s daughter!

Many times since hearing that podcast, I’ve wondered what happened to that girl that night. I’ve wondered why she would put herself in that kind of situation. I’ve wondered about the guy and what he is becoming. It breaks my heart to think of the thousands of girls who downplay jokes about being sexually assaulted and the brokenness that is not only tolerated but celebrated on our campuses.

I don’t believe you can really engage a campus you don’t care about. We need a burden, a heart for my campus, I’d probably roll my eyes at those fraternity boys and sorority girls and their lifestyles. Instead, I’m burdened for them. Jesus has given me the gift of weeping for them like he wept over Jerusalem because they’re “like sheep without a shepherd.”

3. Pray

Jeremiah knew that the Jews would not be able to redemptively and faithfully engage their context if they didn’t pray for their ability to do so. It’s the same throughout church history and college ministry. You simply can’t find a great movement of God that doesn’t involve prayer. From the Great Awakening of George Whitefield, Jonathan Edwards, and the Wesleys in the 1730s and 1740s to the ministry of evangelist Dwight Moody and the birth of the Student Volunteer Movement in the late 1800’s—from the

ministry of evangelist Billy Graham and the birth of campus ministries like Campus Crusade for Christ, InterVarsity, and the Navigators in the middle of the twentieth century to the occasional revivals that spring up on college campuses today, one thing always precedes campus transformation: God's people pray!

4. Bless—Seek Peace and Prosperity

When you look at the vision and mission of your ministry, do you make it an explicit goal to bless the university, to make it a better place? How many of us truly seek the peace and prosperity of the campus on which God has placed us rather than simply building our own organizations? We should be asking what would make the campus a better place and how we can be part of that change. What would make students, faculty, and administration say, "I may not agree with you on everything, but I'm sure glad you're here?" If your ministry no longer existed tomorrow, would anyone notice? More than that, would they care? Would anything be different? An honest assessment of our answers to these questions should lead to deeper reflection on what it means to bless our campuses.

5. Teach That It's All Spiritual

It's not uncommon in college ministry to give students the impression that it's only the "spiritual" stuff that matters: reading your Bible, praying, showing up to fellowship meetings and church, and the like. Implicitly and sometimes explicitly, students hear the message that everything else—the studying and extracurriculars and weekend activities—is not spiritual. The results of this unbiblical dualism are devastating. Students predisposed to forming Christian cliques focus on fellowship groups and are cut off from any real engagement with the rest of campus while others do whatever they want to do when not in church and look like any other students except for a few hours per week. Neither group is engaging their campus redemptively—and neither is living missionally.

We need to help students see everything as spiritual, to help them view their studies, their sports, their clubs, and everything else as belonging to God and as part of their offering to him. Simultaneously, we don't view our ministries as just another extracurricular activity. Rather, we emphasize that we are a "co-curricular" group—one that helps students make sense of God's comprehensive call on their lives in every aspect of life.

6. Go on Mission Together

The early church is famous for the richness of community. For instance, we sometimes fail to remember that the book Jeremiah was written to a community, a people, the gathered exiles in Babylon. Daniel and his three friends were part of this group and formed a "missional community" within it. Even Jesus did not go it alone but gathered disciples around him.

Mission is inextricably connected to our gospel-shaped, countercultural, transformative communities. When we gather to love God and love one another, God goes with us to love our neighbors. It's easier to engage people who are different from us when we don't go it alone.

7. Raise the Bar

Because we minister to college students, it is imperative that we strive to establish and maintain a trained and learned campus ministry. If we're not familiar with the intellectual climate of our day, and particularly the intellectual arguments for and against the faith, we are not truly engaging our contexts. We must be all things to all people, so that we might save some (see 1 Corinthians 9:19-23).

8. Equip Students

Rather than being passive consumers of ministry, students are called to jump in with the same missional charge. They make the best campus missionaries. After all, they're the ones who join the clubs, sit in the classes, play on the teams, and lead student government. They're the ones who get to have the deep conversations at 2:00 a.m. in the dorm when someone pours their heart out. In contrast, ministry staff are, by virtue of our role, age, and stage in life, removed from many of these settings. The staff calling is to equip the saints. It's not our job to do the ministry; it's our job to help students lead and do the ministry.

Avoiding the errors of subculture, cultural accommodation, and cultural opposition, missional students and staff allow the truths of the gospel to seep down into every area of life. We model faithful engagement with the "stuff" of college. This means radical departures from dominant approaches to sex, money, power, school and work, and entertainment.

Christians recognize all of these as gifts but in the freedom of the gospel seek to neither abuse nor idolize them the way the culture does. It will definitely mean standing out on our campuses! But standing out can raise another question.

REVOLUTIONS START WITH THE YOUNG

Revolutions have always started with the young. We see this countless times throughout the Bible. God didn't speak to the high priest Eli; he spoke to the boy Samuel. It wasn't King Saul but the boy David who killed Goliath. It wasn't the wicked Kings Manasseh and Amon who reformed Judah; it was the eight-year-old King Josiah. And let's not forget that Jesus was in his early thirties when the older Nicodemus, "the teacher of Israel," came to him. It wasn't the older Pharisees and teachers of the law who supported and followed Jesus—in fact, they were the ones who took the most shots at him. It's the same today for those who are full of zeal and want to faithfully follow Jesus. A missional revolution that could change the world can start today on our college campuses.

This condensed fifth chapter from *College Ministry in a Post-Christian Culture* is reprinted with permission, copyright 2011 The House Studio. (www.thehousestudio.com)



How We Should Pray

by David Watson,
Condensed excerpt from *Called & Committed*,
World-Changing Discipleship

When it comes to prayer, there are no experts. We are all children learning from our heavenly Father. From Jesus' example and teaching, however, we may learn some characteristics of effective prayer.

1. HUMILITY. There is only one way into the presence of God—through the blood of Jesus. Even then, we need the help of the Holy Spirit, who gives us “access to the Father.”¹⁴ In other words, prayer is our humble response to God’s initiative. In his great love, he gave us his Son, and sent his Spirit into our hearts. Prayer means saying Yes to God, submitting our lives to his will, bowing to his sovereignty, discovering and enjoying his Father-love.

2. HONESTY. We never have to pretend to God. Though he knows all about us already, he wants us to share every part of our lives with him, including our fears and failings, our moods and emotions, our thoughts and anxieties, even those things of which we are ashamed. Read the Psalms, and see the total honesty of the psalmist. He told God all his doubts and difficulties, his anger and despair, his confusion, pain and joy and kept nothing back. The mask was off. His prayer was real.

So don’t be afraid of bringing your most secret thoughts and desires to God. As we are open with him, he will work gently in our lives to mold us into a closer likeness to Christ.

3. SYMPATHY. We may sometimes think that failure in prayer is due to “lack of faith.” Often that may be true, but perhaps more often we fail through lack of sympathy or compassion. “If we have God-given compassion and concern for others, our faith will increase as we pray. In fact, if we genuinely love people, we desire for them far more than it is within our power to give, and that will cause us to pray.”²⁰

4. EXPECTANCY. When the early Christians gave themselves in prayer after Simon Peter’s arrest, they could hardly believe it when Peter, freed, came to their door! They did not expect an answer to their prayers. Yet God “is able to do far more abundantly than all that we ask or think.”²⁵

Knowing and claiming the promises of God in the Scriptures can help us to pray with expectant faith. It is through these promises that we know the will of God, at least in general terms. And, “if we ask anything according to his will he hears us.”³⁰

5. SERIOUSNESS. There is possibly no area of our lives where we can be so careless and lazy as in the matter of prayer. God wants us to rely on him for everything, and in his wisdom he sometimes delays his answers to our prayers to see whether we want something for his praise and glory alone.

6. UNITY. Neglect of prayer leads inevitably to a depressing sterility: the glory of the Lord departs. Only the Spirit of God can help us to “keep alert with all perseverance.”³⁷

Partly for this reason, united prayer is strongly encouraged in the new testament, as well as a personal prayer. The early church was always praying together. Similarly, in corporate prayer we encourage one another, stimulate faith, identify ourselves as members of the body of Christ, and use spiritual gifts to build each other up in him.

7 FORGIVENESS. To pray effectively, we must first know God’s forgiveness by confessing known sin to him, repenting of it, and asking for his cleansing. We must ask the Spirit to search our hearts, but not allow the Devil to rob us of God’s peace.

We must also forgive one another. Paul urged the Ephesian Christians not to let the sun go down on their anger; if they failed to forgive, they were cutting themselves off from the grace of God, forfeiting his protection, and thereby giving “opportunity to the devil.”⁴²

Jesus once promised: “If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.”⁴³ It is much more than a casual mental assent concerning the object of prayer. Rather, it is a promise for those who are living in love and harmony with one another; and, significantly, it is set in the context of the sorting out of relationships, even if this means forgiving someone “seventy times seven.” Only when we forgive others can God forgive us—and only when God forgives us can we pray at all.

David C.K. Watson was a Spirit filled-English Anglican priest, evangelist and author. He converted to Christianity as a student at Cambridge. He died in 1984. J.I. Packer called him, “one of the best known clergymen in England.” I came across his book, *Called and Committed*, early in my Chi Alpha ministry. I found his book an excellent resource for our biblical understanding and approach to campus ministry. It was written in 1981 but remains current in the centrality of discipleship and its effectiveness through being a community of faith. It is available at Amazon.com. *Editor*

The First Spirit-Filled Christian Community

A DIVINE DESCRIPTION

that what is meant is the Lord's supper on the one hand, "the breaking of the bread," and not just the private prayers, but "the prayers"—prayer meetings and prayer services, on the other.

The balance of the worship of the Spirit-filled church is note-worthy—being both formal and informal. It took place in the temple and in the believers' homes (v. 46).

Those early Spirit-filled Christians did not immediately abandon the traditional or institutional church. It's not doubtful that they worked to reform it according to the gospel. But it's difficult to imagine that they attended the temple sacrifices because they had already begun to understand that these had been fulfilled in Jesus' sacrifice.

They did attend the temple prayer services. According to Acts 3:1, Peter and John went to the temple at the hour of prayer. They weren't going up to sightsee; they were going up to pray. But they also supplemented the temple services with their own more spontaneous and informal prayer meetings.

Those impatient with the inherited structures of the church could learn a valuable lesson here. It's saddening to see the attempts at polarization between formal and dignified services in the church and the informal and spontaneous meetings in homes. Why must we polarize? It's a very healthy thing, at least in the life of the local church, for both to exist. We need the dignity of formal services to worship God and we need to supplement them with other more exuberant worship.

The elderly and the traditionalists, the stuck-in-the-mud conservatives need to be enticed into the exuberant worship of the young. And the young need the experience of the formal dignity of services in church. Both are needed and each can supplement the other.

The Holy Spirit's way with the institution of the church is more "patient reform" than "impatient rejection." That is, early worship was both formal and informal, both joyful and reverent. There is no doubt of their joy (v. 46). They praised God with jubilation for his mighty works through Jesus Christ. The fruit of the Spirit has always been joy.

There was a Salvationist drummer, who was exhorted by the organist in charge of the Salvationist band not to hit his drums so painfully hard. The beaming bandsman replied, "God bless you, Sir. Since I've been converted I'm so happy I could bust the bloomin' drums." The former Archbishop of Canterbury, Geoffrey Fisher, who died recently, said, "The longer I live the more convinced I am that Christianity is one long shout of joy."

But if joy is an authentic part of Spirit-filled worship, so is fear or reverence. Luke says (v. 43) that "fear came upon every soul," which includes the church as well as the world. He says every soul and in the context that means both the converted and the unconverted. In other words, their joy was never irreverent. Fear is not the fear of terror but the fear of reverence. God was in their midst and, knowing that, they bowed down before him in awe and wonder.

There is a common error that whenever the Holy Spirit is present in power there is nothing but noise—shouting, clapping, timbrels, and dancing. The louder the noise, the more likely it is that the Holy Spirit is there; and the presence and power of the Spirit are judged by the number of decibels. I know, I was in Beirut not long ago when my right ear was within 18 inches of the trombone.

Often when the Holy Spirit is present in power there is quietness, silence, reverence, and awe. "The Lord is in his holy temple, let all the earth keep silence before him," this is the way in which the still small voice of God is heard. How beautifully balanced was this early Spirit-filled worship—the formal and the informal—the joyful and the reverent. One was not without the other.

The fourth mark of a Spirit-filled community is the evangelism. They were "praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:47). Notice that the Lord Jesus did it. The Lord added to their number. There is no doubt he did it through the witness and example of the early Christians. Nevertheless, it was his work, for only Jesus can save sinners and only Jesus can add to the church. Within these man-centered days, Christians should bear witness to the God-centeredness of biblical evangelism. It's a work of God and it's for the glory of God.

Secondly, what he did was more than save; he added those who were being saved to the church. There was no solitary lone-wolf Christianity in those days. He didn't save them without adding them to the church and he didn't add them to the church without saving them. He did a double work.

Thirdly, he did it daily—day by day. Their evangelism was not an occasional or sporadic thing; it was as continuous as their worship. Day by day, they were attending the temple, breaking bread, praising God (v. 46). Day by day, they were praising and the Lord added to their number, day by day.

These are the marks of a biblical church and the goals for any church wanting to be apostolic.

Reprinted with permission from HIS Magazine, copyright 1974 InterVarsity Christian Fellowship.

John R. W. Stott was an English Christian leader and Anglican cleric noted as a leader of the worldwide Evangelical movement. As a student at Cambridge, Stott was involved in the Cambridge Inter-Collegiate Christian Union. He wrote 50 books and one of which included *Basic Christianity*. He was Time Magazine's "100 Most Influential People in the World" (April 2005). He died last year, July 27, 2011. He was 90 years old. Billy Graham said, "The evangelical world has lost one of its greatest spokesmen." In an obituary in *Christianity Today*, it was said, "an architect of 20th century evangelicalism (who) shaped the faith of a generation."

I first became acquainted with Stott through this article in the 1974 His Magazine published by InterVarsity. At the time, he was the rector of All Souls Church, London. That year I began work with Chi Alpha and 3 years later was privileged to participate in the 1977 formation of the Chi Alpha 4-fold philosophy of ministry based on Acts 2:42-47. Stott's article demonstrates how practicing these biblical principles can establish and sustain a Christian and Christian community and impact everyone in proximity. The Chi Alpha ministries that have the greatest impact and continue fruitful ministry year after year have a solid understanding of what it means to be a community of Christ on campus. Editor



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