

# The Chapel Ministry



CLEARCREEK  
CHAPEL

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## Family Talks on Ministry

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Russ Kennedy

*S*avoring the *S*upremacy of *G*od  
*S*tudying the *W*ord of *G*od  
*S*haping the *P*eople of *G*od  
*S*preaching the *G*ospel of *G*od



# Contents

<b>Family Talk on Ministry Concerns</b>	<b>1</b>
<b>Family Talk on Conflict</b>	<b>7</b>
<b>Family Talk on Shepherding</b>	<b>9</b>
<b>Family Talk on Prayer</b>	<b>15</b>
<b>Outlines</b>	<b>0</b>

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Revision # 1 as of February 20, 2004  
Doc: Family Talks On Ministry.Doc



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# Family Talk on Ministry Concerns

## Philippians 2:1-5; 19-21

### Introduction

Each February or March, we have set aside some time to have family talks as a church. We have discussed together in a more casual way issues of truth, ministry and life. Usually these have been on Sunday Evenings in our closer walk service.

#### *RAISING CONCERNS*

Some of you have raised concerns about the Chapel. These have largely pointed to a concern that our teaching and preaching is too academic. It is sometimes too difficult, too “high theology”, too hard to understand. This seems to have discouraged many. It also seems to have kept you from bringing unbelievers to church.

One thing I want to say straightaway is that there will be many of you who are not frustrated and many who actually embrace it and want more. I hope that you will be encouraged this morning to continue to pray and participate as we as elders continue to learn and grow.

#### *REFLECTION BY THE LEADERSHIP*

The concerns have prompted close to three hours over two meetings of humble, helpful self-examination and reflection. Brothers and sisters, we are men who are deeply aware of the awesome responsibility and accountability we have. We so want to both glorify God and do good for His people.

#### *RESPONSE THROUGH THESE TALKS*

The Elders asked me to have this talk with you this morning. We wanted to reach out to as many as possible. It is our desire to model what we call for. That is, we want to be approachable, humble, caring more for the interests of others, flexible in liberty while holding fast to the essentials in truth.

This evening, we will be having a family talk about how to please God in the midst of conflict. I pray that you will be here as we listen together to Paul’s instruction to the church at Philippi. The next two Sunday evenings will be Family Talks on Shepherding and on Prayer.

### Some Problems that have been described

Our teaching and preaching is too academic and hard to understand.

Our philosophy of ministry does not provide preaching for the lost.

We have a “we are the only ones who are right” attitude that at least looks like pride and may be sinful.

## Some Principles we must maintain to be pleasing to God

I want to bring some Biblical principles to bear on us so that we will all be pleasing to God.

### **The Measure of a Biblical Ministry**                      **Hebrews 13:17**

We as Elders must give an account to God. He has the standard He has placed in the Word. We must measure ourselves by that and be clear in our consciences.

### **The Method of a Biblical Ministry**                      **2 Timothy 4:1-8**

The Bible is emphatic on the place that teaching, preaching and instruction have in the church. This is because people must repent in what they believe and want. So, we are to lead through careful, Biblical teaching.

### **The Model of a Biblical Ministry**                      **Acts 20:24-35**

Look with me at Paul's model of ministry:

- Testifying of the gospel of the grace of God (v.24)
- Preaching the kingdom of God (v.25)
- Declaring the whole counsel of God (v.27)
- Paying careful attention to ourselves (v.28)
- Paying careful attention to the sheep (v.28)
- Being alert to wolves coming in among the elders and flock (v.29)
- Unceasing labor in prayer, instruction, counsel with tears (v.31)
- Dependence on the enabling grace of God with a hope set beyond the death line (v.32)
- Ministry not for personal gain but rather with personal sacrifice (v.33-34)
- Embodying what Jesus said and what we teach (v.34-35)

### **The Manner of a Biblical Ministry**                      **1 Thessalonians 2:1-16**

Let's look together at how Paul conducted his ministry:

- Courage in conflict (v.2)
- Honesty and truthfulness in preaching (v.3)
- Aiming to please God, not people (v.4)
- Integrity in finances and relationships (v.5-6)
- Care and tenderness with people (v.7-8)
- Hard work so as not be a financial burden (v.9)
- Holy conduct in every area (v.10)
- Fatherly exhortation with practical application for their walk (v.11-12)
- A reception of the Word of God (because of the above) (v.13)

- Patterning ourselves after people who are doing well (v.14)
- Keeping on even in suffering (v.15-16)

## **Some Perils that we are all vulnerable to**

I see several dangers in this whole sphere of ministry and concern. Please do not take these as *accusations*, but rather as dangers we want to alert to.

### **Pride with Resulting Defensiveness and Entrenchment**

Pride will cause us to respond with a sense of being right, of being beyond correction or change, of defending what we are doing without more careful thought and reflection. Therefore we need to repent, humble ourselves and receive the grace of God.

### **Fear of Man with Resulting Loss of Confidence and Courage**

Fear of man may cause us to be overly concerned about what people think, or that people will leave. In other words, we become men-pleasers and our ministry convictions, our confidence in the Word and our courage to preach and teach are undermined. Therefore, we need to repent, trust in God and His means and have courage to speak boldly and with right words.

### **Selfishness with Resulting Demands for Felt-Needs and Simplicity**

Being dominated by self-interest may cause people to demand that everything be suitable for them. What emerges is discontent, complaining, division and corrosive speech. Therefore, some need to repent, look to others interests before themselves and raise concerns in the way God has directed so that all may profit.

### **Worldliness with Resulting Confidence in our Culture's Values and Methods**

*Being poured into the world's mold can cause us to value and adopt the world's methods of ministry and communication. Reacting to the world's mold can cause us to not recognize the responsibility to communicate clearly and minister effectively. The third way is TO HOLD THE LINE while BEING ALL THINGS TO ALL PEOPLE. We must get it right and get it across. Here is a question for us: if the Chapel were in Nairobi, what would we change and what would we not – assuming 50% illiteracy? In other words, why would we adjust our ministry to be effective there and not here?*

## **Some Pressures we must resist in order to maintain third way**

Pressures come in order to push us down slope from the third way: either to go one way pushed there by the pressure or the opposite as a reaction against the pressure. Here simply are some “both-and’s” that are the high road of Biblical ministry.

### **Love for God and Love for People**

The constant challenge is to maintain real love for God and people. The more we tend to intellectualize our relationship with God, the less we will tend to connect to people. Paul wonderfully maintained both, even with difficult people.

### **Biblical Content and Clear Communication**

We must both *get it right* and *get it across*. We must understand it ourselves. And we must try to teach it in a way that people can generally understand what we are saying. The more complex the subject or text, the more difficult it is to get it across. It is interesting that Peter wrote that Paul was at times hard to understand and some got him wrong and destroyed themselves. So there are times when what we say is hard and people must accept that. But, it must never be that everything we say is hard.

### **Spiritual Blindness and Spiritual Illumination**

Some will either dismiss people as being willfully spiritually blind or that the Spirit will give illumination regardless of our communication. Some people will be blind and the Spirit does illuminate, but these are explanations of what is happening, not excuses for poor communication. I trust that God will open eyes through the grace of preaching and teaching and I believe that grace flows best through clear pipes.

### **Human Technique and Spiritual Enablement**

Our Christian culture is largely down-slope on these two ideas. Either we communicate to the masses in the masses’ way or we preach like retro-grade puritans. Either way, we lose the third way of spiritual power through clear preaching and teaching.

### **Biblical Truth and Biblical Application**

The challenge here is that some want to be given *what they can do*. The challenge for is that we want to give people *what they should know*. The third way says that all truth lives and does. Everything we believe (or doubt/disbelieve) does shape actions. The Bible consistently connects this *bit of truth* with that *bit of life* (Powlison).

### **Worship for Saints and Services for Sinners**

I mention this because it is being raised as a problem, “I would never bring an unbeliever to a service (morning worship) at the Chapel.” The public ministry of the Word has a “come and understand” for saints and a “come and see” for sinners. The very same preaching may smell good to saints and stink to unbelievers (2 Corinthians 2:15). The unbeliever comes in, hears Biblical prophesying, his

heart is exposed and he bows to God (1 Corinthians 14:23-25). This is to say that if we are communicating clearly, then both the believer and the unbeliever are responding to *what was said* not *how it was said*. Both must either receive or reject because it was generally clear. In preaching, there is the mixing of the sovereign work of the Spirit, the clearness of the message preached or taught and the responsibility of the person to have a hearing and heeding heart.

## **Some Practices that may help us do better**

Here are some suggestions that I would like to make to help us in all this:

### **Personal - Brokenness, Humility and Prayer**

Brothers and sisters, we need more of this, personally and corporately.

### **Preaching – Simplicity and Clarity**

Here are some ways that we will work harder at *getting it across*.

- Watch for long sentences with lots of subordinate clauses.
- Summarize and capture rather than quote when possible.
- Explain vocabulary when possible.
- Don't make the text more complicated than it already is.
- Try to connect truth to doing in concrete ways.
- Serve the same meal to everyone – but use a food mill for babes, cut the steak for children and give the meat and potatoes to the mature.

### **Interacting – Care and Courage**

Lastly, we want to help you grow in both love and knowledge, in obedience and ministry. So we commit ourselves to the following.

- To help you know that we want you to understand.
- To help you come quickly with your concerns rather than later so as to avoid complaining, criticizing and division. We must then be humble and approachable to you.
- To help you see our progress not our arrival. This means we have to be progressing and not thinking or implying arrival!
- To help you see the design of our ministry and to connect to each part so that you can grow.
- To help you to be patient and prayerful as we work hard to please God and do good for you.
- To help you to see your own need for progress and not be frustrated with where you are spiritually.
- To help you to pay attention to other's interests more than your own. Listen attentively for the bit of Scripture and bit of truth that does connect to you life and rejoice in the bits that are connecting to others.

## **Conclusion**

I want in conclusion to call for these as a people together:

### **Concerted prayer for each other**

- Taking our concerns to God in prayer first, seeking his grace and wisdom.
- Bathing all that we do in prayer as Paul always did over his concerns with churches.

### **Biblical responses when concerned**

- Go early and quickly to leadership when you have concerns.
- Be very careful about discussion with people that ends up being divisive.

### **Seeing mutual progress, not arrival**

- Helping one another to grow through ministry.
- Helping the elders to do well with both encouragement and exhortation.
- Giving time for the Spirit, the Word and God's grace to bring about change.

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# Family Talk on Conflict

## Philippians 4:1-9

### Introduction

The book closes with instructions for Christians in conflict. Watch the melodic line = be at peace (v.2) have peace from God (v.7) and have the God of peace (v.9).

### Responsibility to Help People in Disagreement

Where we tend to listen and empathize rather than work to solve differences.

#### **Loving Relationship (v.1)**

Paul's counsel and correction comes through the unity of a loving relationship.

#### **Patient Appeal (v.2)**

By name he calls for these two ladies to agree in the Lord.

#### **Faithful Helpers (v.3)**

Rather than spreading division, people were to pressing and helping for unity.

#### **Greater Unity (v.3)**

This unity is grounded in service and in salvation.

The whole book of Philippians is designed to bring us to this appeal. Christians will disagree. But let us recognize our unity in Christ and work alongside of one another to bring about agreement.

### What is to Characterize People in Disagreement

Where we tend to lose our perspective and our joy. These are all given to us as commands.

#### **Rejoicing in the Lord (v.4)**

In the midst of disagreement, we must continue to rejoice in our heavenly Master. The repetition points to how easily and quickly we can become sour and disgruntled in disagreement.

#### **Reasonableness (v.5)**

We must be sweetly reasonable, open-hearted, approachable at all times, but particularly when hard-hearted defensiveness and unreasonableness will undermine discussion and agreement.

#### **Requests to the Lord (v.6)**

How our hearts can churn with anxieties and worries when we are in the process of conflict. We must bring them to the Lord in prayer bathed in thanksgiving. Yet, how often do actually pray over problems?

**Rest in the Lord****(v.7)**

Finally, the result is a quietness and peace which guides and guards our hearts, our souls. Outward conflict will not produce inward turmoil. There will be an inner resting in Christ as His indescribable peace protects our thoughts and wants.

There are going to be times when Christians will disagree and even be in major conflict. We see this in life and ministry of Paul. But we must become like this so as to please God until we come to the point of agreement.

**How to Respond when in Disagreement**

Where we tend to impute motives and think badly of others.

**In What We Think****(v.8)**

In the context, these are the way we ought to think about others. We often are tempted to think wrongly about others. So, first, let me turn this around and expose how we often think in the midst of differences and conflict. We entertain thoughts that are untrue, false, dishonorable, unjust, unwholesome, ugly, shameful, mean, frivolous – anything that is demeaning and detrimental.

True	Guard against untrue, dishonest and unreliable thoughts about others.
Honorable	Noble, dignified, not attributing dishonorable or lowly motivations
Just	Righteous, not attributing unjust, unfounded accusations or charges
Pure	Wholesome, not attributing immoral or impure motives
Lovely	Not thinking ugly, corrosive, destructive thoughts
Commendable	Thoughts that are approved by all, that would not be shameful if visible to all
Excellent	Thoughts that would be characterized as full of virtue
Praise-worthy	Thoughts that would affirmed as admirable

**In Whom We Follow****(v.9)**

What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

**Conclusion**

Thus while we are working toward agreement we can still have peace!

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# Family Talk on Shepherding

## 1 Peter 5:1-4

### Introduction

Because of Peter's formative experience of witnessing the transfiguration of Jesus, the glory of Jesus is a powerful motivation to him. Watch how it develops through the book.

- 1:7 – Tested faith results in glory to Jesus;
- 1:8 – Believing in Christ fills us with an inexpressible and glorious joy;
- 1:21 – Our faith and hope are in the God who raised and glorified Jesus;
- 1:24 – The glory of man is frail and passing in contrast the enduring finality of the gospel and the Word;
- 4:11 – Our purpose in ministry is praise to Jesus in ascribing to Him supremacy and glory;
- 4:13 – Rejoicing in present suffering increases our capacity for joy at the future glory of Jesus;
- 4:14 – There is a spirit of glory that rests on those who are blessed by being insulted for the name of Jesus;
- 5:1 – We will all share in the glory that is soon to be uncovered;
- 5:4 – The Chief Shepherd will give to His under-shepherds a crown of glory;
- 5:10 – We have been summoned (called) to God's eternal glory in Christ.

### What are we to think of when we think of glory?

- We are to think of a bright splendor. The essence of God is an unapproachable holiness represented by light.
- We are to think of a heavy weight. The unimaginable greatness of God is to weigh heavily on us.
- We are to think of magnifying God. The idea is not to make God larger, but to make Him great and supreme in our own view of Him.
- We are to think of honoring God. Giving glory to God is to believe and express His great worth and value. It is to treasure Him.

The glory of Jesus is the objective and aim and purpose and passion of our lives. So Peter encourages us in the midst of the mess to stretch forward and upward and Godward towards the glory of Jesus.

This orientation must begin with the leadership of the church. There must a constant passion for the glory of God in the elders of the church. Peter begins with this appeal to elders for Biblical shepherding.

## Our Shared Experiences

(v.1)

Peter's appeal is based on common ground shared by the elders to whom he is writing. Thus, it speaks to us as well in our own shepherding as elders.

### Our Plurality

Notice that this is addressed to a group of men: elders, shepherds and overseers. The New Testament requires that churches be led by elders (Acts 14:23; 20:17,28; Phil. 1:2).

### Our Unity

Two connecting unities are mentioned: the elders *among* the people and the elders together as *fellow* elders.

### Our Testimony

Peter is not just someone who saw the sufferings of Jesus, but one who testified of it. At the center of Peter's preaching was the gospel of the cross of Christ. Elders are to testify in their ministries to realities they have experienced. It is a great danger that we talk about all these things having never truly experienced them.

### Our Expectancy

Elders serving together in the gospel must have a passion for the glory of Jesus. It is not to be merely theoretical, but rather a deeply shaping expectancy. It is good for elders to ponder deeply that there is glory yet uncovered.

## Our Shaping Analogies

(v.2a)

How are we to think of the eldership? What kinds of paradigms or models or analogies does the Bible use? What about extending them to contemporary models such as ranching, coaching or business management? The Bible gives us two analogies that establish the required categories for the eldership. We can think of church leadership in no less than these categories and no new model can be used to set aside these analogies.

### The Analogy of Shepherding

This analogy is used primarily to speak of how elders are to take care of the people in the church. This analogy sees the leadership as shepherds and the people as sheep and the church as a flock. It would do us all well to reflect on the fact that you are sheep whom God has brought together as a flock and that the elders here are to be shepherds to you.

So what does that mean in real world terms?

- Shepherds are to feed the flock.
- Shepherds are to protect the flock.
- Shepherds are to guide the flock.
- Shepherds are to train the flock.
- Shepherds are to heal the flock.

What two important ideas must a Shepherd keep in mind?

- It is God's flock. Shepherds do not own the flock.
- God has given them this flock to tend. Shepherds must give their primary attention to their flock.

Remember that in the Bible, the word "pastor" only occurs one time and it is a mistranslation of the word everywhere else translated shepherd (Ephesians 4:11). Train yourself when you use the word "pastor" to think "shepherd". That is ALL Biblically the word means. The office that we hold is that of elder. What we do is to shepherd and to oversee.

## The Analogy of Overseeing

Here we have the verb form of the word *episkopos*. If the word for shepherds and servants (deacons) had been translated as consistently as this word has, we would have far less misunderstanding about church leadership, at least from a Biblical perspective.

The word is used to refer to those who were appointed by emperors and kings to govern newly established (or conquered) city-states. He was responsible to the king, but the king's authority was delegated to him. He was to govern the colony or city.

There are two primary aspects of this word.

- **Serving** – The idea here is the elders are serving God. They are under the authority of God. They are not ruling as a king whose word was law, but as a governor accountable to the king. The word here is not meant to convey the idea of serving the church. That does come out in other texts, but not this one. The elders govern *under God's authority*.
- **Overseeing** – The elders do govern God's community, the congregation. They are to teach, apply and implement God's Word in an authoritative way. Elders do have authority – it is a delegated and mediated authority, but it is still to be submitted to.

This is why we refer to eldership *governance* and not to elder *rule*. Elder rule has come to stand for an oversight that is absolute and often, tyrannical. The rule of the church is the Word of God. The governing of the church is given to the elders under the Word.

## Our Strong Warnings

(v.2b-3)

Do you ever think that the church in Bible days was very different from our day? It was in many ways, but in many others, it is no different. The passion of the elders for the glory of God will deal some real problem areas for leadership.

### Reluctance

The wording is a bit difficult. Does it mean that elders are not to be compelled to serve, but must come forward voluntarily? Or, does it mean that the elder does not view ministry as something he has to do, but as something he wants to do because it is God's will? Maybe both. This phrase is modifying the verb *be shepherds*. It generally can be said that if someone becomes an elder for wrong motivations they will find the difficulties of shepherding disheartening. Maybe, Piper has it right: One becomes and serves as an elder, not out of duty to God, but out of delight in God.

### Materialism and Professionalism

Peter simply says what is to be true of Christians generally and certainly of its elders. We cannot serve money; we must be serving God. Simplicity and frugality ought to mark the life and ministry of all elders, but particularly vocational elders.

There is one other possibility here. The word is one often used to refer to increasing ones wealthy sinfully or by evil means. It refers to fraud or cheating. This may be something of a warning against the sort of financial fraud too many "pastors" are caught out at.

Peter seems to have in mind here those elders whose living is supplied by the church. We call them vocational or staff elders. One must not become an elder just so that one has a way of making a living. Professionalism and materialism among churches who ordain a clergy or have some kind of high-powered pastor is an abomination. Mark this, it is not possible to be serving God and money at the same time. There must be an eagerness of heart serving God that comes from having treasure in heaven.

### Tyranny

The kind of tyranny in view here is that of a leadership that requires of the congregation what it itself does not do. It creates two classes, lords and servants. It is the self-view of leadership that is evident in most dictatorships. The lifestyles and levels of sacrifice are totally different. In contrast, Godly leadership sets the example by requiring of itself what is required of the church.

The second aspect has to do with the manner in which the elders govern. There is to be a sense that the flock is entrusted to the elders and that there is an accountability to God in the manner and methods used. Jesus clearly told the disciples that the church is not to be governed like the world using its principles and methods. This means that the elders must not abuse or that the church must not ignore their authority.

## Heavenward Motivations

(v.4)

A godly eldership with a passion for the glory of Christ will be driven by two great motivations.

### The Supremacy of our Chief Shepherd

Elders who shepherd and govern well do so under Christ. We recognize Him as our Chief Shepherd, the pastor of the church. He is supreme and preeminent. We exist and minister for Him. We look to Him as our Divine pattern. And we bow to Him as our final authority.

This is why I do not like being called “the pastor”. I know that people mean well. But I am a shepherd of this church along with 6 other elders. Jesus Christ is the Chief Shepherd.

### The Satisfaction of the Glorious Reward

Elders who shepherd and govern well do so for a heavenly crown. Earthly applause and recognition is short, feeble and fickle. But to have served well and bow before Christ so that our faithfulness brings Him honor and pleasure makes the struggle worth it all.

## Conclusion

Beloved pray for us that we will be God’s kind of Shepherds.

Elders, May you as Shepherds give heed to the Lord’s instruction:

- Exercise oversight as God would have
- Be an example to the Flock

All of us, may we submit to the Chief Shepherd who will come with His reward, an unfading crown of glory.



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# Family Talk on Prayer

## Matthew 6

### Introduction

Prayer to be seen (v.5-6)

Prayer to be heard (v.7)

Prayer that is pleasing (v.8a)

Listen to the model prayer the Lord gave His disciples and let it set the focus for our praying.

### Its Address

Our Father in heaven

### Exposition

Strikes the balance between God's transcendence and His immanence.

**Personal Relation**

**Immanence**

**Exalted Position**

**Transcendence**

### Focus

- We must worship and pray to a God who is known - known first objectively in terms of truth and then subjectively in terms of experience.
- Prayer, though offered by both individuals and community, must never exhibit an ownership or *binding* of God. It is not that we claim what is ours.
- God is in control. It is not enough merely to have a sovereign God when we need Him. He is the ultimate environment of all experience.
- Our whole hope and purpose is in heaven in Christ. It produces purpose and ministry here - but its ultimacy is anchored in heaven.

### Its Reverence

Hallowed be your name

### Exposition

To sanctify, to set apart, to consecrate for high and holy purposes, to honor or recognize intrinsic worth and value.

**Focus**

- We will honor the Name of the Lord:  
In our music,  
In our worship,  
In our preaching,  
In our living.
- We will reject much of the idolatry and self-narcissism of Christian pop-psychology.
- We will weigh all we plan and do against the great weight of the sacred Name of God.
- We will find true sustenance in His Names.

**Its Submission**

Your kingdom come, your will be done on earth as it is in heaven.

**Exposition**

Our whole Christian life must be dominated by a kingdom mentality. We must see ourselves as strangers whose sole and abiding loyalty is to the High King. We also must understand that the kingdom is translated from its spiritual reality in our hearts to its physical reality by obedience to God's will.

**Focus**

- We will affirm our loyalty to the High King and to Him alone. We will allow no confusion.
- We will cultivate a Kingdom mentality. We realize that the Kingdom of God is in us, triumphs through the salvation of the lost and the growth of the saints and will eventually, at the appearing of Christ, be brought to its ultimate fulfillment.
- We will focus on evangelism and edification.
- We will obey God in all things. We will seek to know His will from heaven and live it out on earth.

**Its Dependence**

Give us today our daily bread.

**Exposition**

We are dependent upon the simplicity of God's gracious provision on a daily basis. Our physical needs are *secondary*, but not unimportant.

**Focus**

- We will commit ourselves to dependence upon God. Our praying for daily needs will reflect that dependence and God's care for us.

- We will commit ourselves to faithful stewardship in not only proportionate giving, but in sacrificial giving.
- We will be on the guard against a creeping materialism which will push aside Biblical ministry.
- We will not focus on felt needs, but on real needs.

## **Its Humility**

Forgive us our debts, as we also have forgiven our debtors.

### **Exposition**

#### **Debts**

The debt here is not monetary, but moral. We owe obedience to God and since we have not, we owe a penalty. Man's terrible plight is that he both cannot obey an absolutely holy God on his own due to his sinfulness, and the price that must be paid is eternal damnation.

#### **Forgiveness**

The debt is not held against us because it has been satisfied in Christ. Our current sins are forgiven as we confess them and as we demonstrate the evidence of saving grace by being forgiving people.

### **Focus**

- We will preach the gospel of grace and grace alone.
- We will be a forgiving people. We will learn to go to one another in humbleness and meekness confessing our faults and sins against one another and seeking forgiveness and restoration.

## **Its Purity**

And lead us not into temptation, but deliver us from the evil one.

### **Exposition**

The sense is that of not allowing the trials God leads us into, to become temptations to sin. Trails become triumphs or temptations depending on our response to them. We also need to ask for deliverance from evil - whether personal, communal, or cultural.

### **Focus**

- We will be a holy people who obey God.
- We will refuse to bow to the spirit of our age and psychologize our solutions to sin.
- We will focus on the grace God gives in the midst of trials so that they become triumphs, not temptations.

## Its Glory

For Thine is the kingdom, and the power, and the glory, forever. Amen.

### Exposition

This phrase may not be a part of the Scripture *in this particular location*. It is a part of Scripture from Solomon's dedicatory prayer in 1 Chronicles 29:10-13

We are here for God. All that is meant in kingdom, authority and glory are God's and God's alone. It is His kingdom, not ours. It is His power, not ours. It is His glory, not ours. And so, *forever*.

### Focus

- In this day of power religion, we will be a humble and meek people in the kingdom and under the power of God.
- We will glorify God. Christ will have the preeminence here. No matter what it takes.
- We will constantly remind ourselves of the *not yet* so that we may live in the strength of the *already*.

## Conclusion

To pray this prayer, we must believe the truth that is the foundation of this prayer. We will:

Address our heavenly Father;  
Honor the Name of God;  
Obey as living out the Kingdom within us;  
Depend upon God for daily sustenance;  
Forgive one another in the humility of Christ;  
Turn our trials into triumphs, not temptations;  
and return to the High King all that is His due.



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# Outlines

## Chapter Outlines

The following are the outlines for the studies. They are intended to be used as a guide for those who are studying along with the text itself.



- ***Worldliness with Resulting Confidence in our Culture's Values and Methods***

*Some Pressures we must resist in order to maintain third way*

- ***Love for God and Love for People***
- ***Biblical Content and Clear Communication***
- ***Spiritual Blindness and Spiritual Illumination***
- ***Human Technique and Spiritual Enablement***
- ***Biblical Truth and Biblical Application***
- ***Worship for Saints and Services for Sinners***

*Some Practices that may help us do better*

- ***Personal - Brokenness, Humility and Prayer***
- ***Preaching – Simplicity and Clarity***
- ***Interacting – Care and Courage***

## *Conclusion*

- *Concerted prayer for each other*
  
- *Biblical responses when concerned*
  
- *Seeing mutual progress, not arrival*

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## **Personal Reflection and Application**

- How does my understanding of this text affect my worship and my walk?

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## *Family Talk on Conflict*

### **Philippians 4:1-9**

Pastor Russ • Chapel Pulpit • February 8, 2004 Sunday Evening

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Requests for tapes or questions about this message may be directed to the church office at (937) 885-2143 or e-mail Pastor Russ at [PastorRuss@ClearcreekChapel.org](mailto:PastorRuss@ClearcreekChapel.org). Pastor Russ uses the *English Standard Version* in his preaching and teaching.

### *Introduction*

### *Responsibility to Help People in Disagreement*

- ***Loving Relationship*** **(v.1)**
- ***Patient Appeal*** **(v.2)**
- ***Faithful Helpers*** **(v.3)**
- ***Greater Unity*** **(v.3)**

### *What is to Characterize People in Disagreement*

- ***Rejoicing in the Lord*** **(v.4)**
- ***Reasonableness*** **(v.5)**
- ***Requests to the Lord*** **(v.6)**
- ***Rest in the Lord*** **(v.7)**

## *How to Respond when in Disagreement*

➤ *In What We Think* (v.8)

➤ *In Whom We Follow* (v.9)

## *Conclusion*

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### **Personal Reflection and Application**

- How does my understanding of this text affect my worship and my walk?

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## *Family Talk on Shepherding*

### **1 Peter 5:1-4**

Pastor Russ • Chapel Pulpit • February 15, 2004 Sunday Evening

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### *Introduction*

#### *Our Shared Experiences*

*(v.1)*

- *Our Plurality*
- *Our Unity*
- *Our Testimony*
- *Our Expectancy*

#### *Our Shaping Analogies*

*(v.2a)*

- *The Analogy of Shepherding*
- *The Analogy of Overseeing*

## *Our Strong Warnings*

*(v.2b-3)*

- *Reluctance*
  
- *Materialism and Professionalism*
  
- *Tyranny*

## *Heavenward Motivations*

*(v.4)*

- *The Supremacy of our Chief Shepherd*
  
- *The Satisfaction of the Glorious Reward*

## *Conclusion*

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### **Personal Reflection and Application**

- How does my understanding of this text affect my worship and my walk?
  
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### *Family Talk on Prayer*

#### **Matthew 6**

Pastor Russ • Chapel Pulpit • February 22, 2004 Sunday Evening

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## *Introduction*

### *Its Address*

#### ➤ *Exposition*

**Personal Relation**

**Immanence**

**Exalted Position**

**Transcendence**

#### ➤ *Focus*

### *Its Reverence*

#### ➤ *Exposition*

#### ➤ *Focus*

### *Its Submission*

#### ➤ *Exposition*

#### ➤ *Focus*

## *Its Dependence*

➤ ***Exposition***

➤ ***Focus***

## *Its Humility*

➤ ***Exposition***

**Debts**

**Forgiveness**

➤ ***Focus***

## *Its Purity*

➤ ***Exposition***

➤ ***Focus***

## *Its Glory*

➤ ***Exposition***

➤ ***Focus***

## *Conclusion*

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### **Personal Reflection and Application**

- How does my understanding of this text affect my worship and my walk?
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