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The Development of the Spiritual Life as the Foundation for Mission

Spiritual renewal in the Seventh-day Adventist Church in North America is needed and Jesus must be acknowledged as Lord over all areas of life once again. This acknowledgement must come from an intimate and daily connection with the Word as experienced through spending time with Jesus. As a church, Adventists need to hear a word from our Lord and that word is readily available on a daily basis. The challenge is that many are unable to receive it.

The Adventist Church has created a religion that is self-sustaining and self-sufficient. The Church is no longer in need of miracles and tends to handle all its work through *proper channels*. Structure increasingly serves the sustenance of the institution rather than mission. As a result, the Church is structured and organized, but ineffective in carrying out its mission of spreading the gospel in the West. This is not the Church's intent, but it is the reality that the church is facing. The mission of Jesus was grounded in his relationship with his Father, and the same must be true for the Adventist Church (see John 15).

The Church's mission must be grounded in the spiritual life of each member. This foundation for mission stemming from the spiritual life cannot be mandated from the top down. Instead it must be a grass-roots movement that begins small and grows proportionately according to the growth of its rootedness in Jesus Christ. The deeper the movement's roots are in Jesus, the greater the impact for the Kingdom the movement will have. After two and a half years of modeling the spiritual life and teaching the members of the Come and See ministry spiritual disciplines such as study, prayer, fasting, silence, solitude, and guidance, Come and See is just beginning to understand the connection between the spiritual life and mission.

This article will stress the importance of acknowledging that local

church leadership must surrender to the love of God. This is a miracle that cannot be manufactured, but must be given through the grace of the Holy Spirit. There is also the need to understand the practice of the spiritual disciplines in a Seventh-day Adventist context. These disciplines will be discussed, followed by suggestions on how to discover and implement the disciplines in a way that enables the church to *be* the church and also to help it discover the heart of God that leads the church into mission. These topics will be related to the Come and See ministry that began in Keller, Texas.

Surrender of the Heart of Local Church Leadership to the Love of God

Pray for a Miracle

The miracle that is needed is transformation. Not simply restructuring of one part or revitalization of another but transformation of the whole. The body of Christ must be willing to be broken for brokenness is the seed of new faith. John Burke posits, “I now believe that only a church full of imperfect people, acting as His Body, can bring the hope and healing needed to change our postmodern world for the better—one life at a time” (2005:9). The church in Corinth was constructed through transformation of broken people. The apostle Paul writes,

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. *And that is what some of you were.* But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Cor 6:9-11, emphasis added)

The church in Corinth began with broken people who were transformed. John Burke asks, “What do a Buddhist, a biker couple, a gay rights activist, a transient, a high-tech engineer, a Muslim, a twenty-something single mom, a Jew, an unmarried couple living together, and an atheist all have in common? They are the future church in America!” (2005:15). This is the church that God is constructing in the post-Christian culture of the 21st century. William Easum and Thomas Bandy suggest that broken people are engaging in spiritual conversations about the fullness in Christ everywhere but in church; they talk at restaurants, sporting events, parks, block parties, and anywhere else the public gathers (1997:43). When spiritual conversation with the lost has moved beyond the church building, the

church must move out of the church building. For the Holy Spirit's will is to seek and to save the lost (Luke 19:10) and the Spirit goes where lost people are. Perhaps that is also why Jesus was criticized for being with sinners.

An ancient Chinese proverb states, "If your vision is for a year, plant wheat. If your vision is for ten years, plant trees. If your vision is for a lifetime, plant people." In order for the church to last another lifetime it must plant people. Not perfect people, but people who are broken and are being transformed by the Holy Spirit through Jesus Christ. This is the miracle to pray for, that we as individuals within the body of Christ, his church, would be transformed.

Perhaps this is the reason that Ellen G. White suggests that a team of seven people who are from the city or who move to the city should form the initial core group of a church plant to study the needs of the city and prayerfully decide how to reach the city (1973:37). Our prayer must be for God to move the church out of our control while giving God permission to move us out of our control as well.

Pete Greig and Dave Roberts identify the following symptoms of brokenness in Western society: alcohol and drugs, bullying, priorities, sexually transmitted disease, and self-harm (2003:12, 13). Through prayer-filled hearts they ask and affirm, "But for how many is sex a search for intimacy, drugs a way of escape, and self-harm a demonic self-loathing? Only a prophetic community can help people discover the wisdom that will heal these wounds" (2003:13). Such a community can only be developed through prayer. Throughout this journey of transformation from brokenness our people must "relearn what it means to have prayer at the center of our mission and mission at the center of our prayer" (2003:174). Christ is calling forth a church in the 21st century that dances with the chaos of brokenness and transformation. This dance into surrender on the part of local church leadership in response to God's loving call to them in their brokenness must stem from a deep conviction that what appears as disorderly and is overwhelmingly independent of our control is in fact the will of God (Allender 2006:91).

Come and See ministry began in August of 2006 by asking God for his plan on how to reach Keller, Texas. Over two months, a core group of three, which began praying on Wednesday nights grew to five and then to twelve. As we asked God how to reach Keller we began to desire more and more of God's presence in our daily routines. As our yearning for God's presence increased we added Friday night prayer meetings to our devotional practice as a church, which, many times lasted for twelve hours. As our lives began to change we began asking God to change the lives of those living in Keller as well. This request of God led us to establish

a Prayer House, which we named Tikva (Hebrew for hope), in the old downtown part of Keller.

Become the Miracle

Sitting with God in prayer leads to sitting with people in person. The mission of Tikva is, "Living deeply with God and others." While a Christian environment is evident through symbolism, books, Bibles, poetry, painting, sculpture, and prayers written on walls, the purpose of Tikva is to invite the community to gather. This invitation led the members of Come and See to walk out of the doors of Tikva and into the businesses located in Old Town Keller.

This is something the members of Come and See are learning to do. Like many Seventh-day Adventist churches we do not know how to live with people who are not Seventh-day Adventist. Seventh-day Adventists are not alone in this challenge however; the majority of evangelical Christians find themselves in the same predicament. Shane Claiborne and Jonathan Wilson-Hartgrove observe, "There is a danger in being a peculiar people, especially if we have the privilege of choosing. . . . Things can begin to look pretty separatist and insular when the people of God become the organizing principle for our lives" (2008:80). Easum and Bandy agree,

On the one hand, Christians can become a *righteous remnant*. They can follow the Essenes to form a distinct society, retreating into fortresses and caves of institutional elitism, self-righteously preserving what they understand to be "good" worship, "pure" doctrine, or "correct" ideology. They can initiate decreasing numbers of like-minded believers into the secrets of the society, and store their wealth in clay jars and certified bank deposits. They can shut themselves within a spiritual "Masada," besieged by culture round about, and eventually choose to die rather than "surrender."

On the other hand, Christians can become an *apostolic witness*. They can follow Paul, Silas, Lydia, and Priscilla into a mission to the Gentiles, advancing into public places and personal conversations, joyously sharing a relationship with Jesus that bears the fruits of abundant life. They can bring increasing numbers of spiritual seekers into a companionship that deepens faith, builds awareness of destiny, and equips mission. They can surrender their certificates of deposit and ecclesiastical fortresses, and transform the surrounding culture one conversation at a time, one day at a time. (1997:11, 12)

As a result of sitting with God in prayer for two and a half years, Tikva is transforming Old Town Keller one conversation at a time. Through prayer the leaders of Come and See were willing to ask the following

question posed by Ed Schmidt, "What if you're church were to make a substantial impact in the community. What would it look like?" (2008) This question led Come and See into mission.

Through prayer Come and See realized that they must become the miracle. God must transform them personally so that they could transform their community socially. Services that benefit the community led into relationships that led broken people to Jesus so that he could transform them spiritually (Bandy 1999:40).

As Tikva opened in September 2008, the idea unconsciously held by Come and See was to bring people into Tikva. Ten stations were set up to lead people into prayer and intimacy with God through music, painting, reading, journaling, reflecting, writing prayers on the walls, and praying for the world. An entire room was dedicated to children so that they could also write on walls, paint, and listen to stories. From September 7 through September 14 Tikva was opened twenty-four hours a day for seven days. The week was a success, but it was only a beginning and the hours people from the community spent at Tikva became sporadic because there was little more to offer than spiritual nourishment. In this format volunteers to staff Tikva were hard to find and many community people had no desire to come in the door for spiritual things.

After a month, the reality of offering something in addition to spiritual nourishment began to be explored. The idea of offering hot drinks in the morning from eight to eleven Monday thru Friday was decided upon and volunteers came forward to make this happen. After five months of offering physical nourishment in addition to spiritual nourishment the weekly traffic through Tikva increased and word of mouth about Tikva began to spread throughout the cities of Keller, Fort Worth, and Watauga. The greatest step forward however was through the ministry of taking hot drinks to the business owners on Olive Street, the street that Tikva is located on. Through the offer of a hot drink and friendship hearts began to be softened.

Although Keller is located in the Bible-Belt, sixty percent of the population does not attend church (Ten Generational Facts 2006). That statistic more than holds true for Olive Street on which Tikva is located. Only one shop keeper of the seven shops on the street attends church regularly which means eighty-six percent of the merchants on Olive Street are unchurched. The spiritual interests of the shop keepers appear to fall between the lines of secularism, the New Age Movement, and spiritualism. They are skeptical of churches and are leery of forming friendships with Christians for fear of the superficiality of Christians wanting to "convert" them; however they are willing to enter into relationships with a broken person, who is in the process of transformation through Jesus, who seeks

to serve them. Broken people are empowered through the adjective “servant” (Sjogren 2001:11).

It is through serving outside of the doors of Tikva that Come and See began living the full spiritual life. Jesus does not just want our life in church; he wants our life outside of church too (Erre 2006:98, 99). This life begins with brokenness, surrenders to transformation by the Holy Spirit, and serves the lost.

The Practice of Spiritual Disciplines as Applied in a Seventh-day Adventist Context

Spiritual Thirstiness

I am thirsty for Jesus. A focus on doctrine apart from Jesus has left me dry; I need Jesus to quench my thirst and for doctrine to stem from him. The thirstiness of the Christian resulting on doctrinal focus apart from Christ is unfortunately not uncommon. According to Jon Dybdahl Muslims, Hindus, and Buddhists “view religion much more as a devotional or spiritual experience than as a philosophy or idea” (2008:14). Most of Christian theology today focuses on doctrines or beliefs apart from the devotional life in relationship to Jesus Christ (2008:14). Subconsciously these doctrines and beliefs dictate the church’s methodology and leave Christians feeling thirsty. The church must refocus doctrine on Jesus Christ.

Craig Groeschel reveals that as his church was beginning he did not feel like it was a real church. He says,

In my warped mind, I believed we needed our own building and all the other things real churches have—like a sports ministry, concerts, conferences, and our own church van. I thought those important elements would give us *it*. Then we’d be a real church. Little did I realize, we already had *it*. God was doing something very special. Lost people were being found. Found people were growing. The church was spiritually vibrant. All without any of the things I thought necessary. (2008:61, 62)

What was necessary for the apostles who turned the world upside down? What dictated their methodology? Ben Johnson suggests, “The awareness of the living Christ present in the lives of disciples, and the conviction that these disciples participate with Christ in his mission to the world, would release enormous energy. This fiery enthusiasm would become concrete in sacrificial service for Christ” (1991:15). The awareness of the living Christ in the life of a broken person leads the Christian to follow Jesus as Lord. This growing realization of one’s brokenness when alone but wholeness in Jesus quenches spiritual thirst. How do Seventh-day Ad-

ventists move from predominant cerebral thought into a relationship with Jesus that quenches their thirst?

The Boundary of Chaos

Doing church differently falls short of the boundaries that must be set to satisfy spiritual thirst. Hugh Halter and Matt Smay write, "We must realize that slight tweaks, new music, creative lighting, wearing hula shirts, shorts, and flip-flops won't make *doing* church more attractive. Church must not be the goal of the gospel anymore. Church should not be the focus of our efforts or the banner we hold up to explain what we're about. *Church should be what ends up happening as a natural response to people wanting to follow us, be with us, and be like us as we are following the way of Christ*" (2008:30). Nor is methodology rooted in doctrinal theology enough to satisfy even the craving of the theologian (Dybdahl 2008:14). How then can it satisfy the craving of the spiritual thirsty seeker?

The Christian of the 21st century must take with them the knowledge that entering into the spiritual life as they quench their thirst and lead others to drink deeply of Jesus does not begin a new work within, but builds on the work already present in themselves and in lost people through the Holy Spirit (Johnson 1991:95). As previously mentioned, the Holy Spirit appears to do his greatest work in the midst of perceived chaos. Therefore, a willingness to embrace this chaos must be the boundary the church of the 21st century sets. Thomas Bandy posits, "When congregations simply list what can or should be done, they limit the power of the Holy Spirit to interrupt the strategic plan and carry congregational energy in new directions. However, when congregations concentrate on broad policies which shape the congregational way of life, activities can flow in unexpected directions from the spiritual formation discipline of the participants" (1999:41).

At Come and See I have seen spiritual formation lead into chaos which the Holy Spirit builds into effective ministry that engages lost people for the Kingdom of God. Spiritual success has come not as a result of talent, but through gut-wrenching and fear-inducing obedience (Blackaby and Blackaby 2001:96). The only way for the church to embrace chaos is to wean itself from fear and control while following in obedience the Holy Spirit no matter what the cost. This is the seed of collaborative genius through a partnership in obedience to God through the artistry he has placed in humanity.

Gordon MacKenzie speaks to the idea of this genius lost, "Genius is an innocent casualty in society's efforts to train children away from natural-born foolishness" (1998:20). The apostle Paul writes, "For the foolishness of God is wiser than man's wisdom, and the weakness of God is stron-

ger than man's strength" (1 Cor 1:25). In order for spiritual thirst to be quenched the church may need to surrender doctrine to the creativity of the Holy Spirit in a culture of chaos while maintaining biblical authority so that the Holy Spirit may rebirth doctrine that is lived through the follower of Jesus in the 21st century. It is possible that this idea is what Adventism's pioneer's concept of present truth came from.

The Disciplines Are Obedience

One of the greatest fears in Adventism is failure in obedience. This is in part due to a one-sided understanding of Ellen G. White's contribution as founder and prophet within Adventism. Jon Dybdahl points out,

A complete religious reformer, she took a prominent role in the doctrinal reform relating to the literal return of Jesus, the immutability of God's law, and the wholistic view of humanity. Extensively preaching, teaching, and writing, she led in the founding of schools and the establishment of medical institutions. She had powerful experiences of communion with God, was deeply devotional, and spoke and wrote extensively on the spiritual life in all its aspects.

An examination of the scholarly work on her writings will reveal that after her death Adventists have studied her mostly for what she has to say about doctrinal belief and Christian lifestyle. She has become for most Seventh-day Adventists an arbiter of theological questions and a champion of conservative lifestyle. What I am saying is not to belittle such contributions, but to point out how one-sided they are. You will find almost nothing written about her spirituality and teachings on the devotional life. . . . The amount she wrote in this area is staggering, yet the denomination has done little or nothing with this material, because its scholarly interests lie in other subject areas. (2008:16, 17)

This one sided understanding has left many Seventh-day Adventists thirsty for God due to a neglect of the spiritual life stemming from teaching that only doctrine is necessary for a relationship with Jesus.

A Seventh-day Adventist begins understanding obedience through a renewed commitment to Jesus through the spiritual disciplines by beginning with as many of the spiritual disciplines as they understand. Johnson points out, "Persons can only respond to the information they have. More, they cannot do" (1991:115).

The leaders of the church must first take an inventory of their spiritual thirstiness. It is highly likely that while pastor leaders have attained more information theologically than their congregation, they are on equal ground in their grasp of a life of obedience devoted to Jesus through the

spiritual disciplines. The good news is that because they and their congregation are on the same page spiritually they can therefore grow together from relatively the same starting point. They begin by responding to the relationship with God they currently have. Henry and Richard Blackaby assert, "There is no greater source of influence for spiritual leaders than the manifest presence of God in their lives" (2001:96). As the spiritual leader draws freedom to enter the spiritual life through a recognition that the spiritual disciplines lead into deeper obedience to Jesus, evidence of the Spirit of God confirms to the congregation that the leader is obedient to God. Healing in the spiritual life leads to change in the life of the person which transforms the person into a bold witness who increases in faith in Jesus Christ (Cole 1999:20).

Come and See began experiencing this idea of obedience through living a life devoted to Jesus through the spiritual discipline of meditation on Scripture. For Seventh-day Adventists the disciplines that are rooted in study of the Bible appear to be the best place to begin due to our church's vast knowledge of Scripture and commitment to *sola scriptoria*. The apostle John identifies Jesus as the Word (John 1:1, 2, 14) and the author of Hebrews says, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb 4:12). Through these texts the idea of drawing closer to Jesus through the "active life" of the Bible becomes an experience that Come and See fealt comfortable learning. This is where we began.

During Wednesday night prayer meetings as Come and See asked God to change us to meet the needs he sees in Keller I shared that God had a message for us that evening through meditation on the Bible. Through a renewed discovery of God's love for me I led Come and See to meditate on Jeremiah 31:3, "The LORD appeared to us in the past, saying: 'I have loved you with an everlasting love; I have drawn you with loving-kindness.'" Following the example of Jon Dybdahl, I pause after each phrase and asked for a word from God that those present were hearing from the Holy Spirit. The experience was received as refreshing, which means that spiritual thirst had been quenched for that evening.

The second discipline that Come and See began living was the discipline of prayer. As a child growing up in the Seventh-day Adventist Church my prayer experience consisted of speaking prayers at meals, bedtime, and when a need arose throughout my day. Listening in prayer was limited to listening to the elder give the pastoral prayer on Sabbath morning and intercessory prayer was learned from the requests in the prayers of my parents. Although three elements of prayer were present in my life: speaking, listening, and intercession, I discovered that I did not know how

to pray in ways that led me into direct communion with God.

Sharing this need of intimate communion with God in my life led Come and See to establish Tikva, where people who were thirsty for God could gather. Prayer is an art that has been lost in the fast-paced world of the 21st century. Silence is hard to find and discipline to sit in silence is even harder to muster. Study is limited to the page of a devotional or a quick reading of a few verses of Scripture without time made to hear the Holy Spirit speak. Through the popularity of *The Purpose Driven Life* and *The Shack* many have been fed through another person's encounter with God, but in order for each person to know God they must personally hear what Papa tells Mack, "We are especially fond of you, you know" (Young 2007:238). At Tikva, Come and See experienced direct communication with God face to face. The role of a prayer house is to encourage obedience through a renewed commitment to Jesus and through the spiritual disciplines. Greig and Roberts affirm, "It's time to dialogue directly with God face to face without a middleman" (2003:130).

Learning to Be the Church Versus Doing Church

The Discipline of Community

The *discipline of community* disrupts the consumer mentality which is prevalent in doing church. Dan Kimball asserts, "If we don't build everything on the biblical definition of what church is, then we will simply be fueling the consumer mindset" (2003:97). The basis of church today consists of doing a worship service once a week. This idea of "doing" church hinders relational interaction within the church during the week which leads away from the development of community within the church. Although many churches provide and suggest involvement in small group communities these groups are often considered optional. Neil Cole strongly states,

The truth is that the New Testament clearly makes mandatory participating in the spiritual family, the small group. The larger gathering is optional. This is the very opposite of contemporary practice. There are many mandates in the New Testament directing people to come together as a church, but it is for service to one another, not a worship service that includes preaching. We are so immersed in the current forms of ministry that when we read these verses, we read into them an understanding of church that is not contextually accurate.

Our persistence in attributing spiritual authority to religious practices not taught in Scripture is not far removed from that of the Roman Church and its observance of mass and the sacraments or the legalism of the religious leaders that Jesus confronted.

Let me just state it clearly: attending a church service is not the same as being a church family. The church, according to the New Testament, means being involved with one another in an open, vulnerable, and interactive relationship. . . . According to the New Testament people in a church need to:

Love one another (John 13:34).

Be devoted to one another and give preference to one another (Rom 12:10).

Be of the same mind with one another (Rom 15:5).

Accept one another (Rom 15:7).

Wait for one another before eating (1 Cor 11:33).

Care for one another (1 Cor 12:25).

Greet one another with a holy kiss (2 Cor 13:12).

Bear one another's burdens (Gal 6:2).

Tolerate one another (Eph 4:20).

Be kind to one another and forgive each other (Eph 4:32).

Speak to one another in psalms, hymns, and spiritual songs (Eph 5:19).

Submit to one another (Eph 5:21).

Regard one another as more important than oneself (Phi 2:3).

Share God's message and admonish one another (Col 3:16).

Comfort one another (1 The 4:18).

Encourage and build up one another (1 The 5:11).

Live in peace with one another (1 The 5:13).

Confess sins to one another and pray for one another (Jam 5:16).

Be hospitable to one another (1 Pet 4:9).

Serve one another (1 Pet 4:10).

Fellowship with one another (1 John 1:7).

And yes, gather together (Heb 10:25), but not in the form of a worship service but rather in such a way that God's people can challenge one another to love and good deeds (v. 24). In other words, to live out together all the other mandates given above. (Cole 2009:64, 65).

A gathering once a week of a church in the New Testament would not have been enough. Transformation in the lives of these new Christians would not have been possible without daily discipleship because the early church was born from a culture of brokenness in search for meaning in everything but Jesus. It was a culture of witchcraft, pagan gods, and religious cults (Kimball 2003:88). New followers of Jesus needed the support of living in community in order to stay in communion with Jesus. The same is true today. The true expression of a church takes place in the "one another" texts of the New Testament. Through living life with one another transformation takes place in the lives of disciples. This transformation is the key to movement within Christ's body and this transformation begins with people who are estranged from God outside of His church

(Cole 2009:138). Through community the church builds relationships with people who need transformation, introduces them to Jesus who can transform them, and leads them into the world to build more friendships with broken people who when transformed, turn the world upside down.

This community is further developed through service. Richard Foster points out, "True service builds community" (1998:129). Through service to one another, community where transformation through the Holy Spirit takes place is born and the words of Jesus are fulfilled, "For whoever wants to save his life will lose it, but whoever loses his life for me will find it" (Matt 16:25).

In August of 2007, Come and See opened a prayer room in Old Town Keller with the intention of leading people into a deeper relationship with God. Regarding the power of prayer to lead people into community with God Ellen G. White writes,

A true minister does the work of the Master. He feels the importance of his work, realizing that he sustains to the church and to the world a relation similar to that which Christ sustained. He works untiringly to lead sinners to a nobler, higher life, that they may obtain the reward of the overcomer. His lips are touched with a live coal from the altar, and he uplifts Jesus as the sinner's only hope. *Those who hear him know that he has drawn near to God in fervent, effectual prayer.* (emphasis added) The Holy Spirit has rested upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power is given him to tear down the strongholds of Satan. Hearts are broken by his presentation of the love of God, and many are led to inquire, "What must I do to be saved?" (1911:328-329)

Believing that all who follow Christ are ministers, Come and See's belief of fervent, effectual prayer was put into practice through twelve hour prayer sessions every other Friday night so that Satan's strongholds would be torn down, God's love would be presented, and many would ask, "What must I do to be saved?"

In the *Contemporary Christian*, British evangelical theologian John R. W. Stott mentions the concept of "double listening," one ear listening to God's Word and one ear listening to God's World (1992:24). Tikva provides that opportunity, a safe place for God's World to hear God's Word on a daily basis.

Since its birth Come and See's mission statement has been, "Progressive Mission, Vintage Faith." Mission that flows from the Way, the Truth, and the Life must be rooted in faith that models the faith that Jesus taught. Prayer was at the foundation of the faith of the apostles. Following Christ's ascension his followers joined together constantly for prayer in a specific

location dedicated to prayer (Acts 1:13, 14). This foundation of gathering in a specific location for food and prayer continued into the organization of the early church (Acts 2:42). The goal of Tikva, Come and See's prayer house, was to "be absolutely firm in our insistence that smack in the middle of everyday life is precisely where prayer and intimacy with God need to be developed" (Foster 2001:53.)

Tikva was designed to create and sustain holy space in a secular world. It is not a church building, but rather a mission outpost. Very much like a Seventh-day Adventist Community Services building in a downtown location it offers a specific function. Whereas a Community Services building offers clothing and social service needs, Tikva offers hope through holy space that is enhanced with the addition of food and welcoming people. As Come and See moved outside the doors of Tikva to engage the community, offered hope in friendship, and brought the community to Tikva so that they could join our community and go out and bring others into our community, Come and See fulfilled its mission by teaching people to live deeply with God through prayer. Through this process God's church became "a house of prayer for all nations" (Isa 56:7).

This discipline of community with God through prayer extended into living in community with others. The mission of Tikva is: *Living deeply with God and others*. Living deeply with God only becomes complete when we live deeply with others. This Great Commandment given by Jesus (Matt 22:37-40; Mark 12:29-31; Luke 10:26-28) is the basis of community in the Christian life. Come and See began living the Great Commandment daily through patient, consistent, and active listening to the community of Keller and the Holy Spirit.

The Art of Listening

As God began to move in the community of Keller through the community of his body, Come and See was called to faithfulness to him and to the community of Keller through a ministry of presence at Tikva. This faithfulness was the foundation for success (Cole 2009:154). As Come and See practiced listening, self-awareness of what the Holy Spirit was doing, and how needs in the community were being met became evident. Through this encouragement, Come and See sought as a body to listen at even deeper levels through increased commitment to mission. This increased commitment was a result of developing spiritual self-awareness among the leadership team. Reggie McNeal states, "Self-awareness touches all the other disciplines because it is foundational to every other element of greatness" (2006:11). This self-awareness revealed the need in the follower's heart of dependence on Christ to remove self each and every day. Eddie Gibbs writes, "Unless and until we are prepared to die to self,

we will never be in a position to live for Christ" (2000:45).

As Come and See listened, the Holy Spirit led the movement. As Come and See moved throughout Keller, the presence of Jesus was brought to the community for all authority in heaven and earth has been given to Jesus (Matt 28:18). As a result, where Jesus' body moves his power moves (Cole 2005:177). Through his moving power Jesus builds his kingdom. Neil Cole says, "Where you go, the King goes, and where the King goes, people bow" (2005:177) Seth Godin defines a movement as: "The work of many people, all connected, all seeking something better" (2008:5). Through the art of listening the body of Christ and the Holy Spirit connect, seek something better, and the Kingdom of God increases. Movements led through listening to the Holy Spirit are a partnership between God and humanity that is limitless for accomplishing God's purposes in a church in the city in which God's people live.

In order to fully follow, Come and See had to give their entire attention to what God was doing right then (Matt 6:34) (Peterson 2005:1338). To live in this awareness "is an art that requires practicing" (Ford 2008:38). Through listening, mission is not developed from ground zero, but grounded through the mission of Jesus in Scripture (Mancini 2008:120). This mission may appear marginal, but that is what is needed. Tim Keel asserts, "We need a church from the margins, drawn from the places and filled with people and shaped by competencies formerly thought to be of little account. . . . We need a wild vine to be grafted into the branch. We need a church from the margins—a minority report that sees the unseen" (2007:138, 139). This unseen is only revealed through the art of listening to the Holy Spirit. Ministry on this level is frightening; the only things that are certain are Jesus and intentional effort to reach people that are lost. In order for this marginal ministry that stems from listening to be effective it must be intentional (Rainer 2001:153). In addition it must be persistent (Godin 2008:77).

The Discovery of the Heart of God That Compels the Church to Join Christ in His Mission to Seek and to Save the Lost

Spirituality Before Religion

Many followers of Jesus think they have to do it all (Richardson 2006:55). This ideology has infected Adventism to the extent that a non-Adventist (this wording alone is an indication of religion before spirituality) is traditionally led to be an Adventist from scratch through the study of an Adventist perspective of the Christian religion. While this approach was effective during Christendom, its results are diminishing in the growing post-Christian culture of North America. Rick Richardson posits, "The

Judeo-Christian language and worldview can no longer be assumed. Therefore, the conversion process takes longer and requires learning the language, concepts and identity of being Christian. This kind of learning can take place only in community" (2006:51).

Come and See's methodology through participation in Keller through the Old Town Merchant's Association and the ministry of presence that takes place daily at Tikva required spirituality to be placed before religion. The mission of Tikva: Living deeply with God and others, is more important than the traditional structure of Christendom which centered religion in society. Saving lives is more important than organizational structure (Myers 2007:101). Therefore, structure must serve mission. Through Come and See's developing relationships with shopkeepers in Old Town Keller we discovered that spirituality opens the door to salvation in Jesus while religion is suspect. Truth taught from a religious perspective leaves truth in religion while truth disciplined into the spiritual life of a person places truth inside of that person (Bell 2005:80, 81). When the individual encounters truth outside of the Christian perspective such as in science or history they are able to further develop their view of truth with Christian spirituality at the center ground in the person of Jesus Christ, The Way, The Truth, and The Life (John 14:6).

Love meets needs (Thompson 1999:107). In order for Come and See to develop broken people spiritually, Jesus and the gospel had to be central (Miller 2003:111). Religion, traditional or contemporary, does not heal people and transform them into fully devoted disciples of Jesus Christ. Donald Miller writes, "If the supposed new church believes in trendy music and cool Web pages, then it is not relevant to culture either. It is just another tool of Satan to get people to be passionate about nothing" (2003:111). Methodology alone leads to religion while methodology grounded in spirituality leads to a relationship with Jesus. The spiritual work is not ours but God's; the Holy Spirit authors this work in human beings and continues it (Sjorgren 2003:87). Regarding Jesus' approach to ministry Gary McIntosh and Glen Martin write, "Jesus never would have impacted their lives if He had not known how to relate to their lives. He never majored on the minors, insisting on 'appropriate dress,' or mandating a 'high-church' vocabulary. Jesus was 'all things to all people'" (1992:33). Jesus invested in people in order to bring them into a relationship with God. He did not invest in them in order to make them religious persons. In the past, the church invested in people once they came into the church, now the church must invest in people in order to get them to come into the church. A follower of Jesus living spiritually through service offers an experience while religion proposes information (Sjogren 2001:18).

Brokenness as a Foundation for Relevant Ministry

Followers of Jesus are called, equipped, and expected to share Jesus with others (Hybels 2006:61). Most followers of Jesus do not disagree with this statement they just do not know how to share Jesus (Hybels 2006:60). Through Tikva, Come and See had the unique opportunity of having people walk in off of the street on a daily basis to see what Tikva was. In order to engage people when they walked in we began offering lunch on a daily basis. For several months the merchants in our community had been requesting that Tikva offer a daily lunch. The addition of food meant the addition of two things. The first was that it met a felt need that was shared by those who follow Jesus and those who do not—hunger. The second was that the addition of food brought more traffic into Tikva so we became more comfortable interacting with guests because of the increase in traffic.

One afternoon a gentleman entered Tikva who was extremely angry. He saw the sign for hot drinks and free WiFi and walked in. Upon entering he was shown around and invited to make himself comfortable. He asked if he could use the space to set up a temporary office and with the welcome invitation began unpacking his things. He sat in a corner working for over three hours. When he was finished, he asked for a prayer request card on which he wrote a prayer asking for God to help him forgive a specific individual. He left in peace. Our volunteers invited him to come in when he was hurting. He gave his brokenness in prayer to Jesus and left in peace.

I believe the biggest challenge to engage lost people is that we want everything neat and tidy in our spiritual life and in our churches. Bill Hybels states, "'Spotless and uncluttered' had no place in the task of embracing a dying, broken, weary world with radical forgiveness and actionable love" (2006:64). Peter Scazzero writes, "The church is to be known, above all else, as a community that radically and powerfully loves others. Sadly, this is not generally our reputation" (2003:18). Broken people cannot be ministered to by neat and tidy self-reliant people. Broken people must be engaged by broken people who are being transformed daily by Jesus Christ.

Whether we follow Christ or not we are broken. Many times in the Christian life our brokenness has taken root in obeying the command of Jesus to die to self. "The problem was that we had died to the wrong things" (Scazzero 2003:22). Listening to stories of devout parents whose children no longer attend church is all too often an indication that they died to the wrong things. An emotionally healthy church will not exist unless the leadership addresses their personal brokenness (2003:46). The church must realize that spiritual health and emotional health reflect a balanced Christian life (2003:50). Neglecting one of the two causes the follower of Jesus to remain immature.

We begin with our brokenness. This honest look at our hang-ups is not news to God (2003:59). Paul writes, "You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom 5:6-8). As Come and See realized that the God who loves us in our brokenness restores us in Christ to spiritually and emotionally healthy people, disciples were born. Those disciples minister from their brokenness and are therefore more easily able to identify with the brokenness they see in lost people. This is part of the mingling that Ellen White speaks of when she said, "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (1942:143).

Summary and Conclusions

The miracle that God must work is transforming the lives of broken people into disciples of Jesus who engage in mission out of their brokenness. This is where the New Testament church began and this is where the church of the 21st century must begin as well. Through prayer the church discovers the need for this miracle and identifies this miracle as beginning individually in the lives of followers of Jesus.

This growing relationship in brokenness alone and wholeness in Jesus quenches spiritual thirst. The action that the Holy Spirit takes through his followers appear chaotic, however the Holy Spirit moves through the chaos and establishes mission in the heart of those followers. The followers then recognize the spiritual disciplines as obedience which lead them deeper into a relationship with God and which manifests itself through the Lordship of Christ in their daily lives.

As a result of this spiritual awakening the church focuses on *being* in contrast to the traditional focus of *doing*. The church learns to live in community with God and one another throughout the week instead of doing church worship once a week. This community is further developed as God speaks and the church listens to what he is doing in the church and in the community that the church exists to serve.

The church must first seek to connect to the community through spirituality because religion in the 21st century is suspect. True spirituality leads into a ministry of presence in the community. Community is further developed as members honestly identify their brokenness, already known by God, and become wounded healers through Jesus Christ.

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