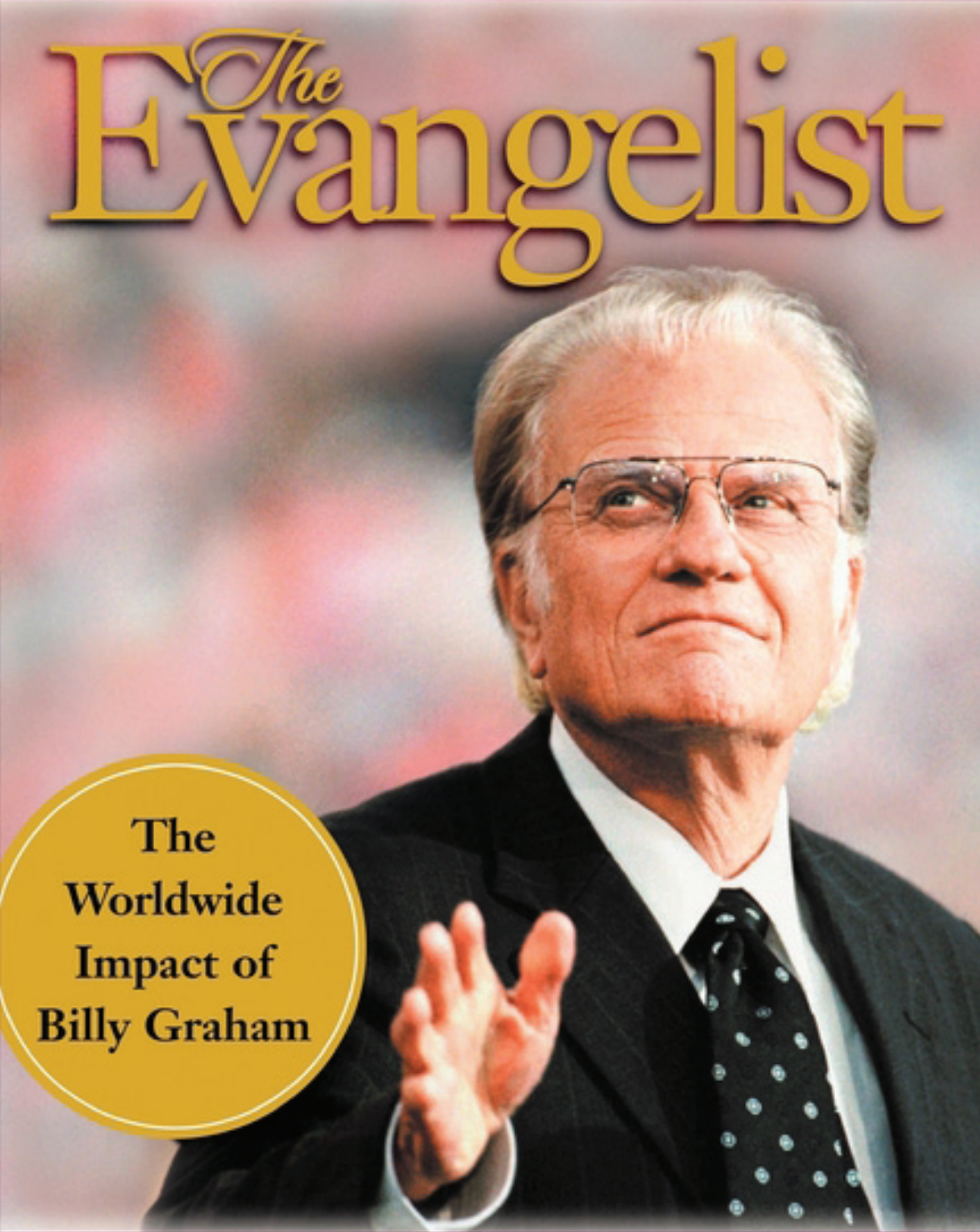


The Evangelist

A portrait of Billy Graham, an older man with white hair and glasses, wearing a dark suit, white shirt, and a dark tie with white polka dots. He is gesturing with his right hand, palm facing forward. The background is a blurred crowd of people.

The
Worldwide
Impact of
Billy Graham

LEWIS A. DRUMMOND

Foreword by John R.W. Stott

A PDF COMPANION TO THE AUDIOBOOK

THE EVANGELIST

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Appendix A



BOOKS & BOOKLETS BY BILLY GRAHAM

America's Hour of Decision. Wheaton, IL: Van Kampen Press, 1951.

Angels: God's Secret Agents. Nashville: Word Books, 1975.

Answers to Life's Problems. Nashville: Word Books, 1988.

Approaching Hoofbeats. Nashville: Word Books, 1983.

The Bible Says. Minneapolis: World Wide Publications, 1988.

A Biblical Standard for Evangelists. Minneapolis: World Wide Publications, 1984.

Billy Graham Answers Your Questions. Minneapolis: World Wide Publications, n.d.

Billy Graham Talks to Teenagers. Grand Rapids, MI: Zondervan, 1958.

Calling Youth to Christ. Grand Rapids, MI: Zondervan, 1947.

The Challenge. New York: Doubleday, 1969.

The Chance of a Life Time. Grand Rapids, MI: Zondervan, 1952.

Death and the Life After. Nashville: Word Books, 1995.

The Holy Spirit. Nashville: Word Books, 1978.

Hope for the Troubled Heart. Nashville: Word Books, 1991.

How to Be Born Again. Nashville: Word Books, 1977.

The Jesus Generation. Grand Rapids, MI: Zondervan, 1971.

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My Answer. New York: Doubleday, 1960.

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The Secret of Happiness. Nashville: Word Books, 1955.

The Seven Deadly Sins. Grand Rapids, MI: Zondervan, 1955.

Storm Warning. Nashville: Word Books, 1992.

Till Armageddon. Nashville: Word Books, 1981.

Unto the Hills. Nashville: Word Books, 1986.

World Aflame. New York: Doubleday, 1965.

Appendix B



The Lausanne Covenant

INTRODUCTION

We members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for His great salvation and rejoice in the fellowship He has given us with Himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by His grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to

the purpose of His will. He has been calling out from the world a people for Himself, and sending His people back into the world to be His servants and His witnesses, for the extension of His Kingdom, the building up of Christ's body, and the glory of His name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew (Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6,18; Eph. 4:12; 1 Cor. 5:10; Rom. 12:2; 2 Cor. 4:7).

2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both the Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish His purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scriptures is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God (2 Tim. 3:16; 2 Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16; Matt. 5:17-18; Jude 3; Eph. 1:17-18; 3:10,18).

3. The Uniqueness and Universality of Christ

We *affirm* that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through His general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies.

Jesus Christ, being Himself the only God-man, who gave Himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as “the Saviour of the world” is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God’s love for a world of sinners and to invite all men to respond to Him as Saviour and Lord in the wholehearted personal commitment of repentance and that Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to Him and every tongue shall confess Him Lord (Gal. 1:6-9; Rom. 1:18-32; 1 Tim. 2:5-6; Acts 4:12; John 3:16-19; 2 Pet. 3:9; 2 Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20-21; Phil. 2:9-11).

4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow Him to deny themselves, take up their cross, and identify themselves with this new community. The results of evangelism include obedience to Christ, incorporation into His church and responsible service in the world (1 Cor. 15:3-4; Acts 2:32-39; John 20:21; 1 Cor. 1:23; 2 Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45).

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share His concern for justice and reconciliation through human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love of our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into His kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead (Acts 17:26,31; Gen. 18:25; Isa. 1:17; Ps. 45:7; Gen. 1:26-27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; 2 Cor. 3:18; Jas. 2:20).

6. The Church and Evangelism

We affirm that Christ sends His redeemed people into the world as the Father sent Him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service, evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The church is at the very center of God's cosmic purpose and is His

appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social and political system, or human ideology (John 17:18; 20:21; Matt. 28:19-20; Acts 1:8; 20:27; Eph. 1:9-10; 3:9-11; Gal. 6:14,17; 2 Cor. 6:3-4; 2 Tim. 2:19-21; Phil. 1:27).

7. Cooperation in Evangelism

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience (John 17:21,23; Eph. 4:3-4; John 13:35; Phil. 1:27; John 17:11-23).

8. Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of Western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a

growing partnership of churches will develop, and the universal character of Christ's church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the church's mission (Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; 1 Thess. 1:6-8).

9. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and parachurch agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism (John 9:4; Matt. 9:35-38; Rom. 9:1-3; 1 Cor. 9:19-23; Mark 16:15; Isa. 58:6-7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44-45; 4:34-35).

10. Evangelism and Culture

The development of strategies for world evangelization call for imaginative pioneering methods. Under God, the result will be the rise

of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God (Mark 7:8-9,13; Gen. 4:21-22; 1 Cor. 9:19-23; Phil. 2:5-7; 2 Cor. 4:5).

11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture, there should be an effective training programme for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards (Col. 1:27-28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Eph. 4:11-12).

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the

church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearts through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church (Eph. 6:12; 2 Cor. 4:3-4; Eph. 6:11; 13:18; 2 Cor. 19:35; 1 John 2:18-24; 4:18; Gal. 1:6-9; 2 Cor. 2:17; 4:22; John 17:15).

13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom of practice and propagate religion in accordance with the will of God and set forth in the Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony of the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable (1 Tim. 1:1-4; Acts 4:19; 5:29; Cal. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21).

14. *The Power of the Holy Spirit*

We believe in the power of the Holy Spirit. The Father sent His Spirit to bear witness to His Son; without His witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all His work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all His fruit may appear in all His people and that all His gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in His hands, that the whole earth may hear His voice (1 Cor. 2:4; John 15:26-27; 16:8-11; 1 Cor. 12:1; John 8:6-8; 2 Cor. 3:18; John 7:37-39; 1 Thess. 5:19; Acts 1:8; Pss. 85:4-7; 67:1-3; Gal. 5:22-23; 1 Cor. 12:4-31; Rom. 12:3-8).

15. *The Return of Christ*

We believe that Jesus Christ will return personally and visibly in power and glory, to consummate His salvation and His judgment. This promise of His coming is a further spur to our evangelism, for we remember His words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember His warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect His kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell, and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to His authority over the whole of our lives

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; 2 Pet. 3:13; Matt. 28:18).

Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by His grace and for His glory to be faithful to this our covenant! Amen, Alleluia!

Appendix C



THE AMSTERDAM DECLARATION

A CHARTER FOR EVANGELISM IN THE 21ST CENTURY

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The Amsterdam Declaration is presented as a joint report of the three task groups of mission strategists, church leaders, and theologians gathered at Amsterdam 2000. It has been reviewed by hundreds of Christian leaders and evangelists from around the world. It is commended to God's people everywhere as an expression of evangelical commitment and as a resource for study, reflection, prayer, and evangelistic outreach.

PREAMBLE

As a renewal movement within historic Christian orthodoxy, trans-denominational evangelicalism became a distinct global reality in the second half of the twentieth century. Evangelicals come from many churches, languages and cultures but we hold in common a shared understanding of the gospel of Jesus Christ, of the church's mission, and of the Christian commitment to evangelism. Recent documents that express this understanding include the Berlin Statement (1966),

the Lausanne Covenant (1974), the Amsterdam Affirmations (1983), the Manila Manifesto (1989), and The Gospel of Jesus Christ: An Evangelical Celebration (1999).

At the invitation of Dr. Billy Graham, some 10,000 evangelists, theologians, mission strategists and church leaders from more than 200 countries have assembled in Amsterdam in the year 2000 to listen, pray, worship and discern the wisdom of the Holy Spirit for the unfinished task of world evangelization. We are stirred and encouraged by the challenges we have heard and the fellowship we have shared with so many brothers and sisters in Christ. More than ever, we are resolved to make Christ known to all persons everywhere.

This Amsterdam Declaration has been developed as a framework to surround the many action plans that are being made for the evangelization of the world. It is based on the principles set forth in the documents referred to above, and includes these three parts: A charter of commitments, definitions of key theological terms used in the charter, and a prayer of supplication to our Heavenly Father.

CHARTER OF COMMITMENTS

This charter is a statement of tasks, goals and ideals for evangelism in the 21st century. The order of topics reflects the range of our concerns, not the priority of these themes.

1. Mission Strategy and Evangelism

The mission of the church has at its heart world evangelization. We have from our Lord a mandate to proclaim the good news of God's love and forgiveness to everyone, making disciples, baptizing, and teaching all peoples. Jesus made it clear in his last teachings that the scope of this work of evangelism demands that we give attention not only to those around us but also to the despised and neglected of society and to those at the ends of the earth. (Matthew 28:19; Acts 1:8) To do anything less is disobedience. In addition, we affirm the need to encourage new initiatives to reach and disciple youth and children worldwide; to make fuller use of media and technology in evangelism; and to stay involved personally in

grass-roots evangelism so that our presentations of the biblical gospel are fully relevant and contextualized. We think it urgent to work toward the evangelization of every remaining unreached people group.

We pledge ourselves to work so that all persons on earth may have an opportunity to hear the gospel in a language they understand, near where they live. We further pledge to establish healthy, reproducing, indigenous churches among every people, in every place, that will seek to bring to spiritual maturity those who respond to the gospel message.

2. *Leadership and Evangelism*

We affirm that leadership is one of Christ's gifts to the church. It does not exist for itself; it exists to lead the people of God in obedience to our Heavenly Father. Leaders must submit themselves in humility to Christ, the Head of the church, and to one another. This submission involves the acceptance of the supreme authority of Scripture by which Christ rules in his church through his Spirit. The leaders' first task is to preserve the biblical integrity of the proclamation of the church and serve as vision carriers of its evangelistic vocation. They are responsible to see that vocation implemented by teaching, training, empowering and inspiring others. We must give special attention to encouraging women and young leaders in their work of evangelism. Leaders must always be careful not to block what God is doing as they exercise their strategic stewardship of the resources which Christ supplies to his body. (Ephesians 4:11-13; Mark 10:42-45; Colossians 1:18)

We pledge ourselves to seek and uphold this model of biblical servant-leadership in our churches. We who are leaders commit ourselves afresh to this pattern of leadership.

3. *Theology and Evangelism*

Christian theology is the task of careful thinking and ordering of life in the presence of the triune God. In one sense, all Christians are theologians

and must labor to be good ones rather than bad ones. This means that everyone's theology must be measured by biblical teaching from which alone we learn God's mind and will. (Mark 7:13; II Timothy 2:15; 3:16) Those called to the special vocations of evangelism, theology, and pastoral ministry must work together in the spread of the gospel throughout the world. Evangelists and pastors can help theologians maintain an evangelistic motivation, reminding them that true theology is always done in the service of the church. Theologians can help to clarify and safeguard God's revealed truth, providing resources for the training of evangelists and the grounding of new believers in the faith. (I Timothy 6:20; II Timothy 1:14)

We pledge ourselves to labor constantly in 'learning and teaching the faith according to the Scriptures, and in seeking to ensure (1) that all who preach the gospel are theologically equipped and resourced in adequate ways for the work' they have in hand, and (2) that all professional teachers of the faith share a common concern for evangelism.

4. Truth and Evangelism

Under the influence of modern rationalism, secularism, and humanism (modernity), the Western intellectual establishment has largely reacted into a relativistic denial that there is any global and absolute truth (postmodernity). This is influencing popular culture throughout the world. (Romans 15:16) By contrast, (Galatians 1:7; 2:14) the gospel (which is the authoritative word of the one, true and living God) comes to everyone everywhere at all times as truth in three senses: its affirmations are factually true, as opposed to false; it confronts us at every point with reality, as opposed to illusion; and it sets before us Jesus Christ, the co-Creator, Redeemer, and Lord of the world, as the Truth (that is, the one universally, real, accessible, authoritative, truth-telling, trustworthy Person), for all to acknowledge. (I Corinthians 9:12; II Thessalonians 1:8) There is a suspicion that any grand claim that there is one truth for everyone is inevitably oppressive and violent. But the gospel sets before us one who, though he was God, became man and identified with those under the bondage of sin to set

them free from its enslavement. This gospel of God is both true for everyone and truly sets people free. (John 8:31-32) It is therefore to be received in trust, not suspicion.

We pledge ourselves to present and proclaim the biblical gospel and its Christ, always and everywhere, as fully sufficient and effective for the salvation of believers. Therefore, we oppose all skeptical and relativizing or syncretizing trends, whether rationalist or irrationalist, that treat that gospel as not fully true, and so unable to lead believers into the new divine life that it promises them. We oppose all oppressive and destructive uses of God's wonderful truth.

5. *Human Need and Evangelism*

Both the law and the gospel uncover a lost human condition that goes beyond any feelings of pain, misery, frustration, bondage, powerlessness, and discontent with life. The Bible reveals that all human beings are constitutionally in a state of rebellion against the God who made them, and of whom they remain dimly aware; they are alienated from him, and cut off from all the enjoyment of knowing and serving him that is the true fulfillment of human nature. (Romans 1:18-32; 5:12; 18a; I Corinthians 15:22) We humans were made to bear God's image (Genesis 1:26) in an endless life of love to God and to other people, but the self-centeredness of our fallen and sinful hearts makes that impossible. Often our dishonesty leads us to use even the observance of religion to keep God at a distance, so that we can avoid having him deal with us about our ungodly self-worship. Therefore all human beings now face final condemnation by Christ the Judge, and eternal destruction, separated from the presence of the Lord. (II Thessalonians 1:9)

We pledge ourselves to be faithful and compassionate in sharing with people the truth about their present spiritual state, warning them of the judgment and hell that the impenitent face, and extolling the love of God who gave his Son to save us.

6. *Religious Pluralism and Evangelism*

Today's evangelist is called to proclaim the gospel in an increasingly pluralistic world. In this global village of competing faiths and many world religions, it is important that our evangelism be marked both by faithfulness to the good news of Christ and humility in our delivery of it. Because God's general revelation extends to all points of his creation, there may well be traces of truth, beauty and goodness in many non-Christian belief systems. (Romans 1:18-20) But we have no warrant for regarding any of these as alternative gospels or separate roads to salvation. (John 14:6; Acts 4:12) The only way to know God in peace, love and joy is through the reconciling death of Jesus Christ the risen Lord. As we share this message with others, we must do so with love and humility shunning all arrogance, hostility and disrespect. (Mark 10:41-45; James 1:20) As we enter into dialogue with adherents of other religions, we must be courteous and kind. But such dialogue must not be a substitute for proclamation. Yet because all persons are made in the image of God, (Genesis 1:26) we must advocate religious liberty and human rights for all.

We pledge ourselves to treat those of other faiths with respect and faithfully and humbly serve the nation in which God has placed us, while affirming that Christ is the one and only Savior of the world.

7. *Culture and Evangelism.*

By the blood of the Lamb, God has purchased saints from every tribe and language and people and nation. (Revelation 5:9; I Corinthians 6:19) He saves people in their own culture. World evangelization aims to see the rise of churches that are both deeply rooted in Christ and closely related to their culture. Therefore, following the example of Jesus and Paul, those who proclaim Christ must use their freedom in Christ to become all things to all people. (I Corinthians 9:19-23) This means appropriate cultural identification while guarding against equating the gospel with any particular culture. Since all human cultures are shaped in part by sin, the Bible and its Christ are at key points counter-cultural to every one of them.

We pledge ourselves to be culturally sensitive in our evangelism. We will aim to preach Christ in a way that is appropriate for the people among whom we witness and which will enrich that culture in all appropriate ways. Further, as salt and light we will seek the transforming of culture in ways that affirm gospel values.

8. *Scripture and Evangelism*

The Bible is indispensable to true evangelism. The Word of God itself provides both the content and authority for all evangelism. Without it there is no message to preach to the lost. (I Thessalonians 2:13; Acts 2:14-39; 13:16-41) People must be brought to an understanding of at least some of the basic truths contained in the Scriptures before they can make a meaningful response to the gospel. Thus we must proclaim and disseminate the Holy Scriptures in the heart language of all those we are called to evangelize and disciple.

We pledge ourselves to keep the Scriptures at the very heart of our evangelistic outreach and message, and to remove all language and cultural barriers to a clear understanding of the gospel on the part of our hearers.

9. *The Church and Evangelism*

There is no dispute that in established congregations regular teaching for believers at all stages in their pilgrimage must be given, and appropriate pastoral care must be provided. (I Corinthians 14:13-17) But these concerns must not displace ongoing concern for mission, which involves treating evangelistic outreach as a continuing priority. Pastors in conjunction with other qualified persons should lead their congregations in the work of evangelism. Further, we affirm that the formation of godly, witnessing disciples is at the heart of the church's responsibility to prepare its members for their work of service. (Matthew 28:19; II Timothy 2:2) We affirm that the church must be made a welcoming place for new believers.

We pledge ourselves to urge all congregations in and with which we serve to treat evangelism as a matter of priority at all times, and so to make it a focus of congregational praying, planning, training and funding.

10. Prayer and Evangelism

God has given us the gift of prayer so that in his sovereignty he may respond in blessing and power to the cries of his children. Prayer is an essential means God has appointed for the awakening of the church and the carrying of the gospel throughout the world. From the first days of the New Testament church, God has used the fervent, persistent praying of his people to empower their witness in the Spirit, overcome opposition to the Lord's work and open the minds and hearts of those who hear the message of Christ. (Acts 1:14; 2:42; 4:23-30; 6:4; 12:5) At special times in the history of the church, revivals and spiritual breakthroughs have been preceded by the explicit agreement and union of God's people in seasons of repentance, prayer and fasting. Today, as we seek to carry the gospel to unreached people groups in all the world, we need a deeper dependence upon God and a greater unity in prayer. (Ephesians 6:18)

We pledge ourselves to pray faithfully to the Lord of the harvest to send out workers for his harvest field. (Matthew 9:37-38) We also pray for all those engaged in world evangelization and to encourage the call to prayer in families, local churches, special assemblies, mission agencies and transdenominational ministries.

11. Social Responsibility and Evangelism

Although evangelism is not advocacy of any social program, it does entail social responsibility for at least two reasons. First, the gospel proclaims the kingship of the loving Creator who is committed to justice, human life and the welfare of his creation. (Psalm 47:7; I Timothy 6:15; Revelation 17:14) So evangelism will need to be accompanied by obedience to God's command to work for the good of all in a way that is fitting for the children of the Father who makes his sun shine on the evil and the

good and sends his rain on the righteous and the unrighteous alike. (Galatians 6:10; Matthew 5:45) Second, when our evangelism is linked with concern to alleviate poverty, uphold justice, oppose abuses of secular and economic power, stand against racism, and advance responsible stewardship of the global environment, it reflects the compassion of Christ and may gain an acceptance it would not otherwise receive. (Deuteronomy 24:10-13, 14-15; Luke 1:52-53; 4:18-19; James 5:1-6)

We pledge ourselves to follow the way of justice in our family and social life, and to keep personal, social and environmental values in view as we evangelize.

12. *Holiness and Evangelism*

The servant of God must adorn the gospel through a holy life. (I Timothy 3:2-13; Titus 1:6-9) But in recent times God's name has been greatly dishonored and the gospel discredited because of unholy living by Christians in leadership roles. Evangelists seem particularly exposed to temptations relating to money, sex, pride, power, neglect of family and lack of integrity. The church should foster structures to hold evangelists accountable for their lives, doctrine and ministries. The church should also ensure that those whose lives dishonor God and the gospel will not be permitted to serve as its evangelists. The holiness and humility of evangelists gives credibility to their ministry and leads to genuine power from God and lasting fruit. (I Corinthians 5:1-13; II Thessalonians 3:14-15; I Timothy 5:11-13, 19-20)

We pledge ourselves to be accountable to the community of faith for our lives, doctrine and ministry, to flee from sin, and to walk in holiness and humility. (I Corinthians 6:18; II Timothy 2:2)

13. *Conflict, Suffering and Evangelism*

The records of evangelism from the apostolic age, the state of the world around us today, and the knowledge of Satan's opposition at all times to the spread of the gospel, combine to assure us that evangelistic

outreach in the twenty-first century will be an advance in the midst of opposition. (Acts 13:6-12; Ephesians 6:11-13) Current forms of opposition, which Satan evidently exploits, include secular ideologies that see Christian faith as a hindrance to human development; political power structures that see the primacy of Christians' loyalty to their Lord as a threat to the regime; and militant expressions of non-Christian religions that are hostile to Christians for being different. We must expect, and be prepared for, many kinds of suffering as we struggle not against enemies of blood and flesh, but against the spiritual forces of evil in the heavenly places. (Ephesians 6:14-18)

We pledge ourselves ever to seek to move forward wisely in personal evangelism, family evangelism, local church evangelism, and cooperative evangelism in its various forms, and to persevere in this despite the opposition we may encounter. We will stand in solidarity with our brothers and sisters in Christ who suffer persecution and even martyrdom for their, faithful gospel witness.

14. Christian Unity and Evangelism

Jesus prayed to the Heavenly Father that his disciples would be one so that the world might believe. (Ephesians 4:1-6; John 17:21-23) One of the great hindrances to evangelism worldwide is the lack of unity among Christ's people, a condition made worse when Christians compete and fight with one another rather than seeking together the mind of Christ. We cannot resolve all differences among Christians because we do not yet understand perfectly all that God has revealed to us. (Romans 11:24; II Peter 3:15) But in all ways that do not violate our conscience, we should pursue cooperation and partnerships with other believers in the task of evangelism, practicing the well-tested rule of Christian fellowship: "In necessary things, unity; in non-essential things, liberty; in all things, charity." (Romans 14:14, 23)

We pledge ourselves to pray and work for unity in truth among all true believers in Jesus and to cooperate as fully as possible in evangelism

with other brothers and sisters in Christ so that the whole church may take the whole gospel to the whole world.

DEFINITIONS OF KEY TERMS

The message we proclaim has both a propositional and an incarnational dimension—“the Word became flesh.” (John 1:14) To deny either one is to bear false witness to Christ. Because the relation between language and reality is much debated today, it is important to state clearly what we mean by what we say. To avoid confusion and misunderstanding, then, we here define the following key words used in this Declaration. The definitions are all Trinitarian, Christocentric, and Bible-based.

1. *God*

The God of whom this Declaration speaks is the self-revealed Creator, Upholder, Governor and Lord of the universe. (Genesis 1:1; Exodus 20:11; Psalm 24:1-2; 33:6; Acts 4:24-30) This God is eternal in his self-existence and unchanging in his holy love, goodness, justice, wisdom, and faithfulness to his promises. (Psalm 90:2; 119:42) God in his own being is a community of three co-equal and co-eternal persons, who are revealed to us in the Bible as the Father, the Son, and the Holy Spirit. (Matthew 28:19; II Corinthians 13:14) Together they are involved in an unvarying cooperative pattern in all God’s relationships to and within this world. God is Lord of history, where he blesses his own people, overcomes and judges human and angelic rebels against his rule, and will finally renew the whole created order. (Daniel 7:1-28; Acts 2:23-24; 4:28; Ephesians 1:9-10)

2. *Jesus Christ*

The Declaration takes the view of Jesus that the canonical New Testament sets forth and the historic Christian creeds and confessions attest. He was, and is, the second person of the triune Godhead, now and forever incarnate. He was virgin-born, lived a life of perfect godliness, died on the cross as the substitutionary sacrifice for our sins, was raised bodily from the dead, ascended into heaven, reigns now over the universe and

will personally return for judgment and the renewal of all things. As the God-man, once crucified, now enthroned, he is the Lord and Savior who in love fulfills towards us the threefold mediational ministry of prophet, priest and king. His title, “Christ,” proclaims him the anointed servant of God who fulfills all the Messianic hopes of the canonical Old Testament. (Romans 9:5; Titus 2:13; Hebrews 1:8; John 1:1-14; Hebrews 4:15; Romans 3:21-26; II Corinthians 5:21; I Corinthians 15:3-4; I Timothy 3:16; Philippians 2:9-11; II Thessalonians 1:7-10; Acts 2:26; Romans 1:1-3)

3. Holy Spirit

Shown by the words of Jesus to be the third divine person, whose name, “Spirit,” pictures the energy of breath and wind, the Holy Spirit is the dynamic personal presence of the Trinity in the processes of the created world, in the communication of divine truth, in the attesting of Jesus Christ, in the new creation through him of believers and of the church, and in ongoing fellowship and service. (John 3:8; 14:16-17, 26; 16:13-15) The fullness of the ministry of the Holy Spirit in relation to the knowledge of Christ and the enjoyment of new life in him dates from the Pentecostal outpouring recorded in Acts 2. As the divine inspirer and interpreter of the Bible, the Spirit empowers God’s people to set forth accurate, searching, life-transforming presentations of the gospel of Jesus Christ, and makes their communication a fruitful means of grace to their hearers. (Acts 2:14; II Timothy 3:16; II Peter 1:21; I Thessalonians 1:5) The New Testament shows us the supernatural power of the Spirit working miracles, signs and wonders, bestowing gifts of many kinds, and overcoming the power of Satan in human lives for the advancement of the gospel. (Acts 2:43; 5:12; 6:8; 14:3; 15:12) Christians agree that the power of the Holy Spirit is vitally necessary for evangelism and that openness to his ministry should mark all believers.

4. Bible

The 66 books of the Old and New Testaments constitute the written Word of God. As the inspired revelation of God in writing, the Scriptures are totally true and trustworthy, and the only infallible rule

of faith and practice. In every age and every place, this authoritative Bible, by the Spirit's power, is efficacious for salvation through its witness to Jesus Christ. (II Timothy 3:16; II Peter 1:21; Luke 1:1-4; John 14:26; I John 1:3)

5. *Kingdom*

The kingdom of God is his gracious rule through Jesus Christ over human lives, the course of history, and all reality. (Daniel 7:14; Luke 11:20) Jesus is Lord of past, present, and future, and Sovereign ruler of everything. (Hebrews 13:8) The salvation Jesus brings and the community of faith he calls forth are signs of his kingdom's presence here and now, though we wait for its complete fulfillment when he comes again in glory. (Luke 22:29) In the meantime, wherever Christ's standards of peace and justice are observed to any degree, to that degree the kingdom is anticipated, and to that extent God's ideal for human society is displayed. (Luke 6:20; Matthew 5:3)

6. *Gospel*

The gospel is the good news of the Creator's eternal plan to share his life and love with fallen human beings through the sending of his Son Jesus Christ, the one and only Savior of the world. As the power of God for salvation, the gospel centers on the life, death, resurrection and return of Jesus and leads to a life of holiness, growth in grace and hope-filled though costly discipleship in the fellowship of the church. (Romans 1:16-17; I Corinthians 15:2; Acts 2:14-39; 13:16-41; Romans 1:1-5) The gospel includes the announcement of Jesus' triumph over the powers of darkness and of his supreme lordship over the universe. (Colossians 2:15; I Peter 3:22)

7. *Salvation*

This word means rescue from guilt, defilement, spiritual blindness and deadness, alienation from God, and certainty of eternal punishment in hell, that is everyone's condition while under sin's dominion. This deliverance involves present justification, reconciliation to God

and adoption into his family, with regeneration and the sanctifying gift of the Holy Spirit leading to works of righteousness and service here and now, and a promise of full glorification in fellowship with God in the future. This involves in the present life joy, peace, freedom and the transformation of character and relationships and the guarantee of complete healing at the future resurrection of the body. We are justified by faith alone and the salvation faith brings is by grace alone, through Christ alone, for the glory of God alone. (Ephesians 2:8-9; Romans 5:9; 3:21-26; 8:30; Ephesians 2:10; Philippians 2:12-13; 3:21; I Corinthians 15:43; II Thessalonians 1:9-10; Mark 4:42-48; Romans 4:4-6; Ephesians 2:8-9; Titus 3:4-7; Romans 11:36; 15:9; Philippians 1:11)

8. *Christian*

A Christian is a believer in God who is enabled by the Holy Spirit to submit to Jesus Christ as Lord and Savior in a personal relation of disciple to master and to live the life of God's kingdom. (Acts 11:26; 26:28) The word Christian should not be equated with any particular cultural, ethnic, political, or ideological tradition or group. (I Peter 4:16) Those who know and love Jesus are also called Christ-followers, believers and disciples.

9. *Church*

The church is the people of God, the body and the bride of Christ, and a temple of the Holy Spirit. The one, universal church is a transnational, transcultural, transdenominational and multi-ethnic family, the household of faith. (I Corinthians 12:27; Ephesians 5:25-27, 32) In the widest sense, the church includes all the redeemed of all the ages, being the one body of Christ extended throughout time as well as space. (Matthew 28:19; Romans 3:27-30; Revelation 7:9-10) Here in the world, the church becomes visible in all local congregations that meet to do together the things that according to Scripture the church does. (I Corinthians 1:2) Christ is the head of the church. Everyone who is personally united to Christ by faith

belongs to his body and by the Spirit is united with every other true believer in Jesus.

10. *Mission*

Formed from *missio*, the Latin word for “sending,” this term is used both of the Father’s sending of the Son into the world to become its Savior and of the Son’s sending the church into the world to spread the gospel, perform works of love and justice, and seek to disciple everyone to himself. (John 17:18; 20:21)

11. *Evangelism*

Derived from the Greek word *euangelizesthai*, “to tell glad tidings,” this word signifies making known the gospel of Jesus Christ so that people may trust in God through him, receiving him as their Savior and serving him as their Lord in the fellowship of his church. (Luke 4:18; Romans 1:15-17) Evangelism involves declaring what God has done for our salvation and calling on the hearers to become disciples of Jesus through repentance from sin and personal faith in him.

12. *Evangelist*

All Christians are called to play their part in fulfilling Jesus’ Great Commission, but some believers have a special call to, and a spiritual gift for, communicating Christ and leading others to him. These we call evangelists, as does the New Testament. (II Timothy 4:5; Ephesians 4:11)

PRAYER

Gracious God, our Heavenly Father, we praise you for the great love that you have shown to us through the redeeming death and triumphant resurrection of your Son, our Lord Jesus Christ. We pray that you would enable us by the power of your Holy Spirit to proclaim faithfully the good news of your kingdom and your love. Forgive us for failing to take the gospel to all the peoples of the world. Deliver us from ignorance, error, lovelessness, pride, selfishness, impurity, and cowardice. Enable us to be truthful, kind, humble, sympathetic, pure, and

courageous. Salvation belongs to you. O God, who sits on the throne, and to the Lamb. We ask you to make our gospel witness effective. Anoint our proclamation with the Holy Spirit; use it to gather that great multitude from all nations who will one day stand before you and the Lamb giving praise. This we ask by the merits of our Lord Jesus Christ. Amen. (Revelation 7:9-10)

Appendix D



Corporate Statements of the BGEA

FINANCIAL INTEGRITY

How can we be sure that our organization will remain true and authentic in the matter of financial integrity? That question is asked constantly at the Billy Graham Evangelistic Association

Given our biblical understanding of the fallen nature of humankind, there is no way to be absolutely certain of achieving this worthy goal. But there are some very specific things we've done at BGEA (which can be done by almost any organization big or small) in order to maximize our oversight of finances with the greatest care.

At a prayer day retreat in Modesto, California, early in the Team's history, Mr. Graham, Mr. Barrows, and Mr. Shea prayed and discussed the great problems that evangelists had been plagued by: immorality, greed, lies by overstatements, and a proud, critical spirit. So, they formed what is now referred to as "The Modesto Manifesto." It has four parts:

1. We will never criticize, condemn, or speak negatively about other pastors, churches, or other Christian workers.
2. We will be accountable, particularly in handling finances, with integrity according to the highest business standards.
3. We will tell the truth and be thoroughly honest, especially in *reporting* statistics.
4. We will be exemplary in morals—clear, clean, and careful to avoid the very appearance of any impropriety.

While all of these points are a part of our corporate culture, financial accountability is one of the major issues. Here are some of the things we've done to develop a high level of confidence and integrity:

Board of Directors:

All of BGEA is accountable to a strong Board which has full authority to control the financial operations, including the ability to say “no” when necessary and enforce that decision. The thirty-one members are made up of executives and businessmen, balanced by ministers; a limited number of Team employees; and including members with diversity in race, gender, geographical region and theological viewpoints.

Executive Committee:

Comprised of all outside Board Members (with no employees—including Mr. Graham, who is not on the Executive), the finances are under the control of the Executive Committee with recommendations and oversight of a strong Finance Committee.

Audit Review Committee of the Board:

An active Committee that recommends the engagement of outside auditors each year, meets with them independent of management and reviews every conceivable issue which could allow some difficulty. Minutes are maintained and circulated to appropriate Board members so that all are apprised of their activity.

Annual Report:

Publication of the full, audited statement for the Association is made available to all who request it. Though not required by law, it is another step toward accountability in full disclosure of all the Association's finances.

Outside Auditors:

A "big eight" firm of professionals is engaged each year to audit the Association and its affiliates. Their statement is another verification that appropriate accounting and business practices are being practiced and that BGEA is fully accountable.

Internal Auditor:

A full-time employee, answerable directly and independently to the Audit Review Committee, assures the Board and Management of the highest levels of accountability. Efficiency and effectiveness are constantly scrutinized and improved in the still-expanding experience of the ministry.

Checks-and-Balances:

Procedures within the day-to-day operations of BGEA reveal the same sensitivity to avoiding the appearances of wrong by providing for the normal business checks and balances. This allows for constant, daily accountability to one another within the work teams and provides for protective safeguards in the full range of prudent activities. Examples of this principle are independent verifications by persons not in the regular functional process, dual signers required, etc.

Other Ideas:

Management constantly monitors our systems and watches for exposures. Regular compliance testing is a way of life using such concepts as surveillance cameras, security systems, field tests, employee training, and professional monitoring services.

Commitment Authority Policy:

Making spending commitments in line with the preapproved budget is done by policy at four levels and by those designated on an annually approved listing of management personnel. Specific authorization is by policy with an established procedure that incorporates the best control and flow techniques.

Conflict of Interest Policy:

BGEA asks its Board and employees to sign a disclosure statement each year. Carefully reviewed by management and the Audit Review Committee, the policy requires disclosures and avoidance of perceptions of conflict in all transactions.

Policies:

Financial policy is taken seriously, and while too extensive to report fully in this document, here are some of the most important matters for which we have established policy guidelines.

We do *not borrow money* but are committed to operate with the funding which the Lord's people provide in support of our objectives. Also, we do not loan money.

We do *not use professional fund-raisers* nor their techniques. We do not pay commission for funds received, use a "gift of" for a premium, ask for upgraded percentage increases, telephone calling pressure tactics, nor any of the product-commissions-type schemes such as percentage of royalties, percent of phone calls, etc. We avoid these to be totally non-commercial and to be completely dependent on God's supply from His people.

We have a *graded scale of compensation* and job evaluations . . . along with a *Corporate Compensation Committee* of the Board. All officers are elected by the Board and *officers' salaries are set* by the Executive Committee. There are no bonuses and *no salary incentive programs* for any employees or officers.

All employees are salaried and receive *reimbursement* for appropriate business expenses of their assignments. All business travel is *pre-approved*

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by the employee's supervisor before the expenses are paid. Full documentation is required from all employees and carefully monitored.

All "love gifts" and honoraria of the Evangelists, Associates, and officers are assigned to the Association, and *no individual* personally profits by those gifts. *All contributions are receipted* and accounted for on a daily basis.

BGEA does *not employ fundraisers* and thus does not pay outside consultants, firms, nor persons to represent the ministry to donors. Field staff assist donors when requested, but do not accept on-the-spot gifts of cash.

Investments:

Our Board has an annual appointment of a committee that drafts our Investment Policy; then the Investment Committee monitors the performance and compliance of outside professional management firms who handle investments for the Association.

We do not co-mingle investment funds but maintain simpler records of each investment source for increased accountability.

Budgets:

Funding allocations are approved by the Board in the annual Operating Budget and an annual Capital Budget. Monthly reports to the Board track the compliance to the approved budget and variances are dealt with by the Board.

IRS Audit:

We have more than once had agents of the Internal Revenue Service call on us at BGEA and carefully audited our records. Everything has been found to be fully disclosed, appropriately reported and accounted for to their satisfaction.

Organizations:

BGEA is a member in good standing with the Evangelical Council for Financial Accountability (ECFA) and with the Christian Charitable Council in Canada (CCCC). We are locally members of

the Chamber of Commerce and other regional and professional groups. Additionally, our executive management team are encouraged to belong to professional associations in their specialized field.

VALUES

INCLUSIVE FELLOWSHIP

1. Capacity to convene God's people.

There is a magnetism that God has given to draw the Lord's people together under the ministry of Mr. Graham and the BGEA. It is partly the heritage of trust built up over years of consistency. BGEA has been able to get the people of God to rally together and put their distinctives aside in order to accomplish a greater good together. To convene for evangelistic purposes is a divine gift to BGEA.

2. True to biblical fundamentals yet openly including those sincerely holding different theological positions.

Broad acceptance of God's people and a willingness to work practically with people who were willing to work with us . . . that is part of the Graham movement. Not insisting on a theological consensus but rather maintaining the personal privilege to speak the truth as Mr. Graham understood it without apology, but also without rancor. Maintaining his own belief in the fundamental truths of the Scripture and declaring the gospel authoritatively was the evangelist's job. Not squeezing all others in the same mold and allowing the Holy Spirit to work in His time—this permitted the inclusion of many and the hostility of few.

3. Stay inclusive on race, gender, politics, ideology, theology and sociological issues.

Beyond being “politically correct,” there is concern to balance the matters in such a way that all feel a part and none are excluded. As much as possible, BGEA strives to be non-offensive in the questions of the day and issues of the times.

4. *Loyalty to old friends in time, commitments.*

Mr. Graham has a special love and loyalty to friends of long standing. They are not forgotten, nor easily forsaken in the heat of the battle. Time is committed to old friends even when busy. Appointments are undertaken and events committed to the schedule often (not on the merits of the activity) because of the old friend who requested it. Loyalty to those who helped in the past is a part of the Graham Team. Friends are remembered and cherished, honored and respected.

MORAL PURITY

5. *Avoid even the appearance of evil in morals/sexual matters.*

Constant watchfulness and careful attention to appearances are daily alerts for all BGEA. Care is taken to eliminate situations where persons could be suspected of any impropriety between the sexes. Avoiding the situations by which rumors and suspicions could be spawned has been a regular watchword for BGEA.

6. *Pursue righteousness; be intolerant of evil.*

It is our corporate intent to follow not only the letter of the law but also the spirit of that law. We want to be as close as we can to righteousness and pro-actively seek ways to be conformed to His ways. While avoiding the showy patterns in order to be seen by men, we know we are accountable to God and to one another. When evil exists, we purpose to repent, to correct, and to purge out the leaven of wickedness, to cleanse ourselves of all unrighteousness of the soul and spirit, perfecting holiness in the sight of God. Rigid watchfulness in little things keeps us from being scandalized in major matters.

7. *Be careful/conservative in reporting statistics.*

We choose to err on the down side whenever numbers are reported. Recognizing that bigness is not the same as godliness, BGEA would

report numbers on the conservative side, especially as regards crowd sizes and estimated results.

8. *Money is handled by local committee, not by Team.*

Financial policies that create integrity by process, disclosure, reporting, and accountability. Early on it was the goal to leave no sad questions about finances. Among the helpful steps: commitment to have the finances handled by the local committee, put the Team on salary instead of the traditional “love gifts,” and the adoption of many good common-sense business practices. With money not a driving force of motivation, the Team were free to serve the Lord without the pressure of finding ways to pay the bills on a day-to-day basis.

SINCERE SPIRITUALITY

9. *Prayer is the priority.*

Prayer has received more than lip-service attention. It has been given prominence in what is said about ministry activities, but more than that it has pervaded offices, committees, boards, conferences, consultations, etc., as well as constantly utilized individually, in groups, and in every conceivable method.

10. *Centrality of Christ.*

The banner of most Crusades was “Jesus said, ‘I am the Way, the Truth, and the Life.’” Christianity is Christ, His uniqueness as Savior and His sufficiency as Lord of All, Head of His Church. Truth issues are all related to Him and our lives and ministry anchored by our being “in Christ.”

11. *Authority and use of Scripture.*

“The Bible Says” became a characteristic phrase of Mr. Graham’s preaching. Full authority of Scripture as our rule of faith, beliefs, and for our practical directions has provided solid rock foundation to BGEA ministry. Not only has Mr. Graham preached the Word, but we have published copies of the Bible and Bible portions, Bible studies,

guides, commentaries, and study helps to saturate our own hearts and minds with the treasures of God's Word.

12. A sense of urgency—imminency of return of Christ.

In the beginning, the imminent return of Christ had high profile. Mr. Graham's preaching over the years on the coming of Christ holds the concern for the immediate possibility that He will come today. Urgency to bring others to the Savior is motivated by the sense that we are at the end of times—the night cometh when no man can work. Mr. Graham once commented about a struggling evangelist, “he may not have a sense of urgency” (thought to be a qualifying necessity for an evangelist).

13. Single-minded concentration to evangelism in all ways.

Focus on the primary task and specific calling of the Evangelist has been maintained. Determined and dogged pursuit of one calling of God has not wavered: to evangelize. Temptations have come along the way to make major commitments for education, churchmanship, entertainment, business enterprise, youth specialization, etc. Part of the BGEA culture is to stay in a focused, single-minded, this-one-thing-I-do mode for evangelistic outreach. Everything else is secondary to this consuming passion and concentration.

14. Global perspective from the outset.

National vision was clearly not enough. Mr. Graham had a world on his heart from the start. The Switzerland conference and the world conferences evidence this heartbeat. Perhaps the early trips to England in the 40s and the World War's end had its impact upon the Team, but global concerns have been a part of the Graham ministry.

15. Contemporary issues awareness.

Early *Hour of Decision* broadcast messages began with a reflection of current news items that led to Mr. Graham's sermon week after week. Matters of public concern have often formed the basis for capturing attention and leading on to the deeper issues of spiritual life.

Avoiding controversy for controversy's sake, steering clear of political issues, etc., the Team have always tried to keep abreast of issues of the day and use them to bring attention to the gospel facts.

16. "Team" effort instead of individual stars.

Billy Graham is the acknowledged personality of the ministry—there is no other rivaling his stature. But it is his desire and deference that, supporting all BGEA activities, the whole "team" effort of cooperation should be acknowledged and acclaimed. Much positive testimony has been born to a watching world by the positive, affirming, and loving relationship of being "team" players together in the Lord's harvest.

PERFORMANCE QUALITY OF EXCELLENCE

17. Business-like operations.

Recognizing the spiritual gifts to God's servants, the business of the BGEA has been guided by common sense and normal, wise practices of the commercial world. Refusing to allow slipshod or spiritualized excuses for sloppiness has resulted in crisp, clear, clean operations that achieve with professionalism and excellence. Business, as well as programs, are part of the ministry of pleasing our Lord.

18. Commit to personnel and trust them to operate.

Beginning with Mr. Graham himself and throughout the company, workers are given responsibility and then, without undue interference, allowed to operate in a highly trusted, though accountable, fashion. It is a satisfying relationship for the employee and an effective pattern for achievement.

19. Quality first-class whenever prudent.

The resources are guided toward use of excellence in all forms. This applies to use of talented personnel and to the use of physical equipment and practical means for our work and ministry. Our choice is for quality over quantity whenever a decision between the two must be made.

20. *Media have a unique power we can benefit from.*

Media have been both favorable and adversarial to BGEA over the years—with far more positive coverage given. Care is taken to accommodate the news media. Recognizing the powerful impact of the general population hearing about the ministry through news outlets, BGEA seeks to harness and aid the news media personnel in getting their story. And, we have been careful to see that activities would be non-offending if reported so that there is no fear of the truth being told.

21. *Willingness to risk at all levels.*

Flamboyant Youth for Christ “stunts” were considered and utilized. Media was a risk for a young team. In later years, the new use of youth-oriented music is risky . . . not only on the platform, but in the sites, preparations, programs of involvement, and personalities. Capacity to put achievement ahead of reputation and status quo have led the Team to significant strides of progress and success.

22. *Use of non-team top-quality talent personnel.*

Teams have been close-knit family in spirit. But, outside guests are used only when their talented competence is matched with spiritual integrity. High-quality ability and achievement must be paralleled by a corresponding quality of character development. If a testimony is blurred or non-established, BGEA has elected to present only those whose witness is verified and firm.

23. *Diversification into radio, film, TV, magazine, etc.*

From the beginning, technology and varied methods have been used to communicate the message and to expand the scope of proclaiming the Word. National radio programs were few when the *Hour of Decision* began. Christian western musicals in films were unheard of when Mr. Texas came from the Graham ministry. Television, computers, satellite, etc., are all utilized in a Global Mission strategy.

The capacity to innovate and utilize new technology is a hallmark of the BGEA.

24. *Use of modern transportation—flights, Europe.*

Travel by air was rather rare as Mr. Graham began. Trains, autos, and buses were much more common for travel. The capacity to fly across the country, and across the ocean to Europe, greatly enhanced his itinerating evangelism. Now as resources allow the Team to fly to appointments freely, a standard of travel prevails that is foreign to most evangelists in our time.

25. *Association with greatness— places, people, possessions.*

A relationship with popular and well-known persons began with the celebrities finding the Lord in LA '49. It continued with well-known places such as the early rally on the steps of the United States Capitol. Political personalities all the way to Presidents. Hollywood types such as Cecil B. DeMille, etc. and sports stars, media magnets, educators, philanthropists, business leaders: Most did very little directly for the Graham work, but their association with the Team gave an aura of success and credibility in the early days.

TO HONOR THE LOCAL CHURCH

26. *Non-competitive with the local church.*

We always begin from the perspective of the local congregation as a source of the force for evangelism and end with the benefit being incorporated into the local body of believers. BGEA does nothing that denigrates or minimizes the local church, but rather honors her place as God's institution without being *dominated* by any single congregation.

27. *Origins: By invitation only of the total local church.*

Much has been gained by the insistence of beginning with the local invitation. BGEA does not superimpose its program upon the community nor its churches. Rather, Billy Graham comes only upon their invitation. At times, BGEA has had to work to develop that local consensus, but without it, we are not able to proceed with effectiveness.

28. *Full recognition of God's place for church—
Temporary permanency.*

BGEA remains non-competitive with the permanent organizations of a community. Organizational structures and program entities are temporary. This allows temporary subjugation of distinctives within the Body while the cooperative effort of BGEA is achieved. Knowing that the BGEA event is temporary encourages local bodies to participate for the short-term. They know from years of track record, that BGEA will not continue to be there to draw away resources and attention for the continual longer term. Temporary permanence is really limited permanence for the extent of the *ministry* event of BGEA—after that, the local structures and BGEA-supporting bodies will incorporate the harvest into the mainstream of church/community life.

29. *Non-critical of other servants or institutions.*

Our policy is that we do not comment on other organizations nor other Christian workers. Especially, we avoid criticism of them, their methods, and their ministries. We seek to never speak negatively of others.

Mr. Graham's personal temperament is non-confrontive, and so for BGEA. We are not lighters . . . even to "defend" ourselves . . . not because we are gutless, but because we desire to "live peaceably with all men" for "as much as you can."

30. *Total concept of evangelism through discipleship and follow-up.*

Decisions alone are not the objective . . . rather, fulfillment of the Great Commission in its broader and fuller implications. Disciples are the goal—believers incorporated into the life of the Church and making a wholesome contribution to the development of His Body. We have believed that evangelism is not complete until the evangelized become evangelistic. Care is taken to see that appropriate follow-up and "linking" activity takes place so that evangelism is integrated into mainstream church life. It is thought to be irresponsible to win 'em and leave 'em.

FINANCIAL INTEGRITY

31. *High integrity in fund-raising.*

No gimmicks to fund-raising. No professional fundraisers are used. No cheap-shot offers. No pressure tactics such as the telemarketing phone callers. No “for-a-gift-of” offers. Premiums have been kept to ministry items that are valid messages by themselves. No one has a job description that includes the task of raising funds.

32. *Full disclosure on finances.*

Openness to discuss and reveal financial matters has added to the respect for Mr. Graham. Willingness to disclose his own personal situation of salary, organizational accountability and public reporting, even beyond what is legally required, has resulted in the aura of financial integrity.

33. *Pay as you go—no debt.*

Believing that God’s work done in God’s way does not want for God’s supply, debt is unnecessary. By avoiding the pressures of financial bonds, the ministry has the freedom to be immediate, free and spontaneous.

34. *Be generous in giving to others.*

BGEA has shown generosity from the outset in providing (sharing) funding for other organizations’ benefit. Whatever we have, personnel, funds, expertise, information, has been shared most freely. It has been “give and it shall be given unto you.” Like Mr. Graham, the organization has never been stingy, though often restrained by necessity.