

Partnership in the Gospel

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Abstract

In this article an analogy from horse training is used as a model for partnership in the Gospel. This article examines partnership in ministry reflecting upon the relationship of Paul and the Philippian church with practical application to rural ministry. Paul established a model of relationship with the Philippian church that informs believers today. Sandoz examines the foundations of biblical partnerships and in the Philippian church. He looks at the elements of the Philippian partnership which include prayer, humility, unity, and the Gospel. Then he examines the progression of the Philippian partnership: walking together in fellowship, walking together in partnership, and serving together in mission. A true partnership in mission provides a secure launching place for ministry. Partnership accomplishes more than any solitary effort working toward personal or organizational goals to fulfill the mission of God.

Introduction

The summer of 1987 provided a new opportunity for ministry and our young family moved to a small community in western Nebraska to pastor a rural church. Several men in the small-town church worked on area ranches, presenting an opportunity for time with ranchers, cowboys and recapturing a childhood enjoyment of horses. After a couple years, I purchased two untrained horses, but they needed the diligent work of training. The horses taught me important

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life lessons while responding to the riding and training process. Looking back at the experience, I learned far more than the horses I attempted to teach. The process of developing a horse into a good partner involved more than I understood, but that began an interest to study horse training. I learned through this experience the value of partnership in the Gospel. If a horse trainer can find that level of partnership, how much more should the servants of the Lord establish partnership. This paper examines partnership in ministry reflecting on the relationship of Paul and the Philippian church with practical application to rural ministry. Paul established a model of relationship with the Philippian church that informs believers today.

A video with a trainer, Shana Terry and her trained American Quarter Horse, Marty, from Down Under Horsemanship demonstrates an amazing partnership of performance and difficult maneuvers.¹ Marty performed flawlessly, while Terry gave instructions from a distance, without halter, bridle, or lead line touching the horse. The horse ran, made difficult spins, jumps and maneuvers from cues that he learned from Terry. One exercise demonstrated a partnership of trust and communication where Marty backed down a slope across a body of water and then trotted back to Terry on cue. The relationship, trust, and performance of Terry and Marty should pale in comparison to the partnership of believers to accomplish God's will for His kingdom exceeding the best partnership with a well-trained horse.

Foundations of Biblical Partnership

Partnership requires unity and togetherness to build relational bonds fulfilling God's great mission. Creation unfolds with the first example of partnership. God said, "Let us make man in our own image" (Gen. 1:26). As for the doctrine of the Trinity, some refer to the tri-unity of God which gives insight in partnership.² Charles Hodge provides further insight into this unity, "According to the scriptures, the Father created the world, the Son created the world, and the Spirit created the world: The Father preserves all things; the Son upholds all things; and the Spirit is the source of all life."³ The unity and partnership of the Trinity, beginning from the account of creation and continuing throughout Scripture, paints a picture of the potential for partnerships according to God's design.

The work of partnership in God's relationship with man continues in the New Testament primarily through the person and work of the Holy Spirit. Jimmie Evans III noted the teachings of Jesus where He expressed the necessity of sending the Holy Spirit:

While with His disciples, Jesus was a present helper and teacher, but following His departure the Holy Spirit takes on those roles (John 14:26). He will also remind them of Jesus' words, and He will testify about Jesus through the disciples (John 14:26; 15:26). Not only do these verses indicate His role, they also reveal His identity in terms of the progression of who sends Him. In 14:16, He will ask the Father to send the helper. In 14:26, the Father will send the Holy Spirit in Jesus' name. Then in 15:26, Jesus refers to Himself sending the Holy Spirit who proceeds from the Father. Each of these instances of sending reveals a unity and bond between the Father, Son, and Holy Spirit, whereby the three comprising the Trinity are displayed working in cooperation.⁴

Jesus sent His disciples in the same way and through the same Spirit. "As the Father has sent me, so I send you" (John 20:21). The little word "as" means in the same way. In the same way the Father sent Jesus, He sends His disciples. With the same Spirit and same anointing (Luke 4:18-19), this work of the Holy Spirit finds greater expression through the New Testament. Especially in Acts where Luke identifies the Holy Spirit as the primary source and partner who leads and guides the church.

The first chapters of Acts set the stage for the remainder of the New Testament modeling reliance on the Holy Spirit to direct and guide the church (Acts 1:8, 4:31, 5:32, 6:3 6:19). The disciples trusted the Savior who baptized in the Holy Spirit and His partnership to lead the New Testament Church (Acts 15:28). The New Testament church launched with an expectation of partnership with the Holy Spirit (Acts 1:8). This historical moment continued with varying intensity from the days of the Early Church onward. A refreshing and intensifying of this recognition of the Holy Spirit in the church occurred in the early 20th Century with a fresh outpouring of the Holy Spirit and a continued revival with the Azusa Street Revival in Los Angeles, CA. This Spirit-led revival brought deep spiritual connections removing the classes separating people and released the power of partnership.⁵ The spiritual renewal possessed similarities to the Early Church on the day of Pentecost when the Holy Spirit led people to love, celebrate, preach, plant, share, and send out people with a transformational and redeeming message.⁶ These Spirit-empowered believers became a discipling, multiplying community of faith without any regard to race, class, or gender and sent people out to plant churches, ministries, and missionaries throughout the world. This level of partnership continued through the following decades of the Pentecostal movement and remains in place to present times.⁷

That era of church brought significant partnerships from pastor to pastor, church to church and pastor to church. The culture of working and playing together reflected strong

relationships where pastors worked together on churches, summer camps, church buildings, and other projects. They often celebrated together, hunted together, and some vacationed together.⁸ The cooperation and collaboration, common in decades past with the rural church and community, finds a less common place in rural life today; yet partnership continues to give blessing and life to all those who access it.

Partnership in the Philippian Church

As mentioned above, this paper examines partnership in ministry reflecting on the relationship of Paul and the Philippian church with practical application to rural ministry. Paul established a model of relationship with the Philippian church that informs believers today. Enoch Wan and Johnny Yee-Chong Wan noted, “The Paul-Philippians partnership reveals the ingredients of successful partnerships for the twenty-first century.”⁹ The timeless truth found in Paul’s relationship with the Philippian church gives insights for organizations and individuals today.

True partnership reflected in the life of the Early Church and the disciples struggled to understand partnership. Luke 22:24-27 records,

A dispute also arose among them, as to which of them was to be regarded as the greatest. And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at the table or one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.”¹⁰

Jesus makes a differentiation between the behavior of contemporary leaders and the expectation for His disciples. He corrected the disciples in their struggle for position; Jesus measured greatness in service as a key for biblical partnership.

Ministry partnership multiplies gifts and talents released in the church and community changing the outcome by encouraging a truly spiritual mindset in the partners. When partnership works well, the wealth of knowledge and experience of all the individuals contributes to the whole organization. The Early Church deeply shared in life together; “And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need” (Acts 2:44-45). This level of partnership, unique to the early believers in the Jerusalem church, revealed a close relationship. The New

Testament does not record living at this level of community in the remainder of the book of Acts, but instead records trusting partnerships in ministry.

Biblical partnership applies to multiple areas of life for rural leaders including; partnerships in marriage, partnerships in ministerial connections, and partnerships for the kingdom.¹¹ Biblical partnership flows naturally through relationships in the rural community considered as a “fishbowl” that allow others to observe how spiritual and other partnerships take place. Rural communities possess a strong awareness because their culture functioned with high observations skills. Glenn Daman observed this relational knowledge, “Rural people may not have academic degrees, but that does not mean they are uneducated and ignorant. Their education comes through the experiences of life and common sense.”¹² Authenticity, modeled through a “life on display,” enhances partnerships and informs the understanding of a leader’s life and ministry.

The challenge of practical application of biblical partnerships occurs at some point in most relationships. The fallen nature of man tends towards an elevation of self as well as a separation from those God has called His church to love and embrace. In Section 91, the Lausanne Cape Town Commitment explained, “When we live in unity and work in partnership, we demonstrate the supernatural, counter-cultural power of the cross. But when we demonstrate our disunity through failure to partner together, we demean our mission and message, and deny the power of the cross.”¹³ The rural community tends to possess an increased awareness of this truth. From Section 92, the document then expounds further, “At Pentecost God poured out His Spirit of prophecy on all flesh, sons and daughters alike. Women and men are thus equal in creation, in sin, in salvation, and in the Spirit.”¹⁴ God’s work at Pentecost informs the partnerships for the church through the ages at its foundational level.

Elements of the Philippian Partnership

Paul modeled partnership in his letter to the Philippian church and gave insight into the nature of partnership for the broader church. The passage following the greetings in Philippians spoke to a strong ministry partnership.

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your *partnership* in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me

to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel (emp

hasis mine) (Phil. 1:4-7).¹⁵

Paul served as the founding pastor and continued to enjoy a close relationship with the Philippian church. He wrote, expressing warmth and affection to the church, thanking them for the recent gift they sent with Epaphroditus. Several notable elements strengthened his relationship with the church: prayer, humility, unity, and mission.

Paul's close relationship with the church at Philippi removed the need for strong positional authority. Lightfoot noted, "The official title of Apostle is omitted here, as in the epistles to the Thessalonians. In writing to the Macedonian Churches, with which his relations were so close and affectionate, St Paul would feel an appeal to his authority to be unnecessary."¹⁶ True partnership functions well with little positional authority because the high regard of relationship makes declaration of position unnecessary.

Paul's partnership recognized women. Fee noted three of the four names mentioned in the Bible associated with Philippi are women.¹⁷ He further stated, "...this is probably not accidental, since there is good evidence that in Greek Macedonia women had long had a much more significant role in public life than in most other areas in Greco-Roman antiquity."¹⁸ Partnerships included women in many aspects of the Early Church. In Section 94 of the Lausanne Council, the information confirmed the following: "We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good."¹⁹ The Apostle Peter called husbands and wives as "equal partners" (1 Peter 3:7). Both past and present biblical partnerships include women that God has anointed for His service (Ex. 15:20, Lk, 2:36, Rom. 16:1-8).

Prayer

Paul mentioned prayer three times in the first nine verses in Philippians (Phil. 1:3-4, 9). Paul's prayer for the church and the Philippians' prayer for Paul indicated a relationship that connected Paul and the church in a praying partnership of ministry. Paul mentions prayer for

them as more than an introductory or a concluding activity—three times in a few verses, “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy...” (Phil. 1:3-4). Every time Paul thinks about the Philippian church, he thanks God for them. This foundation of prayer set a relational tone that naturally built a strong ministry partnership. Prayer remains absent in many relationships leaving the dynamic of God and His guidance and provision out of important actions and decisions. Prayer brings spiritual unity; no other exercise draws people together like prayer. Planning, preparation, and the resulting activities only reach their highest potential when people gather and pray.

Partnership without prayer lacks a key component for building together for kingdom work. The comradery and unity built through prayer, combined with the direction from the Lord during seasons of prayer, strengthens and further builds personal and organizational relationship. A simple act of joint prayer moves varied individuals toward partnerships together.

Humility

Paul reminded the Philippian church of the importance of the humble position that the Lord Jesus took in His time on earth. If Jesus maintained the posture of humility, how much more should His church live with humility in relationship to each other and before the lost world? A foundational principle of partnership admonishes believers to “...do nothing from selfish ambition or deceit...count others more significant than yourselves” (Phil. 2:3). This key understanding of relationship reduced conflict in the foundational nature of partnership.

Humility and faith give a strong foundation for partnership. Often fear keeps those in the community of faith from deep levels of partnership allowing the fear of being wounded to hinder true partnerships.²⁰ David Gray wrote, “Paul proposes downward mobility for the more affluent members of the congregation and encourages communal or shared accountability.”²¹ This approach to ministry facilitates both humility and opportunity for growth of all the church. Faith and humility become key components for those who chose to partner with others for the kingdom establishing the bridge necessary to walk forward in service.

Pride and ego receive serious blows as humility, the attitude of the Lord, becomes a driver in church life. Esteem for others provides the gracious work of humility, as a place to bring peace in the relationships. Fee explained, “Clearly, Paul is emphasizing that while entitled to the benefits of his birthright, Jesus willfully chose downward mobility, an action that would

capture the attention of a class-conscious society.”²² The humble spirit (Phil. 2:6-11) brings a quiet sense of togetherness and mutual appreciation.

Unity

Paul mentioned unity as an important factor in the understanding of relationships leading to ministry partnership. The imprisoned apostle reminds the church of his joy to hear of the good report of their unity, “...standing firm in one spirit, with one mind striving side by side for the faith of the gospel” (Phil. 1:27). This position protects partnership and maintains unity in spirit, mind, and body. He then takes unity one step further in the partnership relationship, “...being of the same mind, having the same love, being in full accord and of one mind” (Phil. 2:2). Paul encouraged the church at Philippi to remember the model of Christ and “be like minded,” which strengthened the cohesion in the group. Paul drives his descriptions deeper with each phrase, unity of thought, unity of passion, unity of purpose, and truly together. Paul explains that Christians should look to the interest of others, as one would seek to attend to one’s own self-interest (Phil 2:4-5). Division loses its strength in the partnership of true unity. The mind of Christ that voluntarily humbles itself provides a glue that sticks relationships together. Ministry in unity makes achievements together that can never be accomplished alone.

The Gospel

Labor for a purpose can strengthen partnership bonds. Paul’s connection with the Philippian church maintained a strong gospel connection. Fee noted, “for Paul ‘friendship’ has to do primarily with his and the Philippians, ‘partnership/participation’ together in the advance of the gospel, both in Philippi and elsewhere.”²³ Partnership facilitates a relational connection for the greater work of the gospel. Eight times Paul mentions the ‘gospel’ in the book of Philippians giving a picture of a partnership that spread the good news as the mission of the church.

Biblical partnership keeps the gospel central; however, many “Christian partnerships” maintain a different focus than the gospel. Partnerships in feeding programs, drilling wells, hospitals, education, and a variety of other pursuits can create drift from the primary work of the good news about Jesus and the inner work of transformation.²⁴ “Partnership in the gospel” must answer the question, “What drives this initiative?” If the gospel and the person of Jesus Christ

hold the driver's seat, the partnership "in the gospel" keeps with the biblical understanding with a strong missional focus. If the driver of the partnership can function without Christ and His mission, the existing partnership may have benevolent value; however, participants cannot say with Paul, as "partnership in the gospel" remains the central focus.

The Progression of the Philippian Partnership

The progressive and relational components to partnership passes through phases and that then compels examination. Relationships strong enough to weather the demands of ministry in partnership grow deeper over seasons of relational encounter. Paul and the church in Philippi took the time to develop genuine trusting and working relationships.

Walking Together in Friendship

Paul's friendship with the church at Philippi remained a foundation of the partnership expressed in chapter one. He wrote, "I thank God on every remembrance of you" (Phil. 1:3). This point indicated something stronger than simply speaking a short prayer, "Thank you Lord for this church." He speaks of them with fondness and joy, in warm narrative, recounting the events of his time together with them.

Friendship becomes the relational factor that makes ministry partnership of a joy and removes the drudgery from the daily grind. Paul mentions joy and love each five times in the short letter. He longed to hear from them and hear about them, and that love brought joy. (Phil. 1:4; 1:25; 2:2; 4:1; love, Phil. 1:9, 17; 2:1-2; 4:8). This purposeful friendship combined the love of the Savior and the diligence of working together for the benefit of the kingdom of God.

Working Together in Partnership

The level of partnership that Paul shared with the Philippian church differed from other churches. He wrote, "no church entered into partnership with me in giving and receiving, except you only" (Phil. 4:15). The church in Philippi caught the vision and their offering of support communicated, "We want to join with you." Paul reflects on the Philippians with joy, "because of your partnership in the gospel from the first day until now" (Phil. 1:5). He responds to this church that has joined with him in affection and joy. Ralph Harris explained, "This joy resulted

from the fellowship (*koinonia*) with him in the gospel.”²⁵ *Koinonia* demonstrated a true partnership in the work of the gospel. Paul looked forward with anticipation to hearing from the church at Philippi through the lens of partnership.

In contrast to the relationship with the Philippians, partnerships do not always go well, and some do not end well. Phil Arendt noted that Paul also experienced the challenges of partnership, “One of the most blessed but also most tragic partnerships in the Bible is that of Paul and Barnabas.”²⁶ No less than 27 times do their names appear together as mutually submissive co-workers in Acts chapters 11-15. Yet the last words spoken of their partnership and friendship reflect a challenging conclusion: “They had such a sharp disagreement that they parted company” (Acts 15:39). Partnerships bring great blessings, but they also can experience misunderstanding, disagreement, and pain, as people of faith may enter with idealistic distortion and breakdowns in communication leading to painful misunderstanding. Relationships do hurt and some partnerships with people of faith may hurt; however, Paul and Barnabas accomplished great things together and in the arena of risk and rewards, the benefits exceed the price.

The Philippian church exemplified fellowship and Paul uses *koinonia* in conjunction with fellowship on three additional occasions in the book of Philippians: fellowship with the Spirit (2:1), fellowship of Christ’s sufferings (3:10), and fellowship of Paul’s trouble (4:12). Partnership connects meaningful relationships with good and difficult times and that strength continues through challenging situations.

Serving Together in Mission

The relational foundation provided the necessary structure for mission. Paul communicates one focus, the gospel. Fee wrote, “It does not take much reading of Paul’s letters to recognize that the gospel is the singular passion of his life; that passion is the glue that holds this letter together.”²⁷ Paul used the word, “gospel,” as the large tent of ministry. It involves more than just sharing the message, because it states the good news, but also the transformational work that this good news brings. The kingdom partnerships transformed lives, authenticated the message, and shared the good news. This partnership between Paul and the Philippian church produced the successful fulfillment of what Paul hoped to achieve.

The church in Philippi joined in this gospel endeavor with Paul. He describes them as, “partakers with me of grace, both in my imprisonment and in the defense and confirmation of

the gospel” (Phil 1:7). Paul shares in three aspects of grace: in imprisonment, in defense, and in confirmation of the gospel. True partners share both the times of adversity and blessing and share adversity that builds relationships.

Partnership in mission requires shared values. Anthropologist Sherwood Lingenfelter provided insight into shared values with three key thoughts, “serving others...relinquishing control...and trusting God for all outcomes.”²⁸ When leaders fail to establish shared values, partnership loses influence and position. Arendt accentuated the love component, “There is no greater work or greater understanding of partnership than the building of relationships in love (Rom. 13:10; 1 Cor. 12:31b-13:3, 13; Col. 3:14; 1 Tim. 1:5; cf John 13:34-35).”²⁹ The partnership in mission advances the kingdom and builds relationships that last a lifetime. Paul and the Philippian church enjoyed and mutually benefited from the partnership in mission.

Conclusion

A true partnership in mission provides a secure launching place for ministry. Arendt connects the Godhead to partnership throughout Scripture, “The doctrine of the tri-unity of God reflects partnership within the Godhead. The Father, Son, and Holy Spirit live in and provide a perfect model of partnership. This doctrine spans the whole of Scripture from beginning to end, e.g., Gen. 1:26-27; Matt. 28:19; John 14:26; 15:26; 1 Pet. 1:2; Rev. 1:4-5.”³⁰ Like a good marriage, both people advance beyond the levels that either would reach alone. Partnership avoids emphasis on position and works toward a common mission. Dee Hock, leader with VISA noted, “We must examine the concept of leading and following with new eyes. We must examine the concept of superior and subordinate with increasing skepticism.”³¹ Partnership gives more than conventional views of relationships while sharing life with another person made in the image of God. In the case of Paul and the Philippian church, they worked to increase the gospel. Some leaders mistake jockeying for positions and relationships as partnerships, but that point falls far short of revealing the picture of the Philippian church. True partnership exceeds many contemporary models to tap into the creative resources that bring great ideas and solutions to every situation.

The partnership that develops as believers work together should reflect a relationship that connects God and His work with His people. Partnership enhances the church because the gifts of each member contribute to the whole, fulfilling the God-ordained potential. This development

leads to living together, growing as a community together, and accomplishing mission together. This point then describes the relationship Paul established with the Philippian church. Partnership accomplishes more than any solitary effort working toward personal or organizational goals to fulfill the mission of God. Thus Paul, the Philippian church, and believers today then function better together.

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¹ Down Under Horsemanship. *Shana and Marty at Liberty - Downunder Horsemanship*. DU Horseman. March 10, 2017. <https://www.youtube.com/watch?v=AYeHIQqDo2I> (accessed December 2019). The maneuvers that Shana trained Mary to do truly make a person horse partnership look easy. The level of communication between trainer and horse required a unity and understanding rarely found. If a horse trainer can find that level of partnership, how much more should the servants of the Lord establish partnership.

² Jimmie III Evans, (2016). "The Third Person of the Trinity: How the Holy Spirit facilitates Man's Walk with God." *Fidei et Veritatis: The Liberty University Journal of Graduate Research*. Volume 1 (accessed August 26, 2020). https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1027&context=fidei_et_veritatis.

³ Charles Hodges, (1981) *Systematic Theology: In Three Volumes*, Volume I (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.), 445.

⁴ Evens, "The Third Person of the Trinity," 2.

⁵ Denzil R. Miller, (2015) *From Azusa Street to Africa to the Nations* (Springfield, MO: AIA Publication), 11-21.

⁶ Miller, *From Azusa Street to Africa to the Nations*, 15-20.

⁷ The Pentecostal experienced and continues to experience a struggle to maintain partnerships, however, observations of four decades of ministry indicates seasons of refreshing that tend to remove this tendency toward division and brings unity in the church.

⁸ Sitting with older pastors for many years, provided opportunities to hear multiple stories of the partnership between pastors, churches, missionaries, and districts. The urgency of kingdom service and their sense of eschatology reflecting the soon return of Christ caused many leaders to see every person who worked diligently for the kingdom as a ministry partner. This level of partnership drove church multiplication and cooperation in ministry. They expressed a praxis of 'one in the Spirit and one in mission.' This did not represent all but many in the rural area where I first experienced church and the Pentecostal message.

⁹ Enoch Wan and Johnny Yee-Chong Wan (April 1, 2010). "Partnership in Action: A Relational Study of the Trinity and the Epistle to the Philippians" (2010, 6) *Global Missiology*. Accessed June 20, 2020. <http://www.enochwan.com/english/articles/pdf/Relational%20Study%20of%20The%20Trinity.pdf>

¹⁰ All scripture unless otherwise noted use English Standard Version. Crossway Bibles, ed., *ESV Study Bible: English Standard Version*, ESV text edition (Wheaton, Ill: Crossway Bibles, 2008).

¹¹ Most successful ministries continued to surround themselves with strong kingdom partnership. The highly individualistic nature of most of these rural people causes this to command more attention because of their willing and eager desire to partner for the kingdom. The mission of God superseded their individualistic nature and they partnered for His purposes and mission.

¹² Glenn Daman (2018).). *The Forgotten Church: Why Rural Ministry Matters for Every Church in America*, (Chicago IL: Moody Bible Institute, 2018), 45.

¹³ Lausanne Movement, The Cape Town Commitment October 16-25, 2010. "Confession of Faith and Call to Action: IIF. Partnering in the Body of Christ for Unity in Mission: Partnership in Global Mission." Accessed ADD Date). <https://lausanne.org/content/ctc/ctcommitment#p2-6>.

¹⁴ Lausanne Movement, (2010 Action: Partnering in the Body of Christ for Unity in Mission: Men and Women in Partnership." Accessed ADD Date). <https://lausanne.org/content/ctc/ctcommitment#p2-6>.

¹⁵ Paul lays a foundation of biblical partnership that becomes the model for the church throughout the ages. This extends beyond orthodoxy to orthopraxis and orthopathos where the passion of the church sees kingdom as the driving motivation.

¹⁶ JB. Lightfoot, 1953. *St Paul's Epistle to the Philippians: A Revised Text*, (Grand Rapids, MI: Zondervan), 28.

¹⁷ Gordon D. Fee, 1995. *Paul's Letter to the Philippians*. (Grand Rapids, MI: William B. Eerdmans Publishing Company), 26.

¹⁸ Ibid.

¹⁹ Lausanne Movement, 2010 Action: IIF. Partnering in the Body of Christ for Unity in Mission: Men and Women in Partnership.

²⁰ The faith and humility required to have true partnership tend to be met with reservations because the wounds of the past proved difficult to overcome. The trust and confidence that God can heal even the wounds caused by those we partnered with finds a difficult place to reestablish. This foundational position launches from a deep point of faith that ascertains, "People will hurt you, but God heals."

²¹ David Gray, "Christological Hymn: The Leadership Paradox Phil. 2:5-11." *Journal of Biblical Perspectives in Leadership*. Winter 2008. pdf (accessed August 30, 2020), 6.
https://www.regent.edu/acad/global/publications/jbpl/vol2no1/JBPL_Winter2008_V2N1.

²² Fee, 1995. *Paul's Letter to the Philippians*, 28.

²³ Fee, 1995. *Paul's Letter to the Philippians*, 10.

²⁴ Jerry M. Ireland, *The Missionary Spirit: Evangelism and Social Action in Pentecostal Missiology*. (Maryknoll, NY: Obis Books, 2020), 45.

²⁵ Ralph W. Harris, 1986. *The Complete Biblical Library*, Vol. 8. (Springfield, MO: The Complete Biblical Library), 183.

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²⁹ Arendt, "What Does the Bible Say About Partnership."

³⁰ Arendt, "What Does the Bible Say About Partnership."

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