

*International Institute of  
Christian Discipleship*

**PRINCIPLES OF  
PERSONAL CHRISTIAN  
WITNESSING**

***Syllabus***

Prepared by  
Jonathan Kuntaraf, Associate Director  
Sabbath School/Personal Ministries Department  
General Conference of Seventh-day Adventists  
12501 Old Columbia Pike  
Silver Spring, Maryland 20904-6600

## **TABLE OF CONTENTS**

Chapter 1. Introduction of Lay Power

Chapter 2. The Theology of Involvement

Chapter 3. Lay Involvement and Its Mission

Chapter 4. Process of Witnessing

Chapter 5. Finding Interest

Chapter 6. Witnessing

# Chapter I

## TRANSPARENCIES

### Lay Power

TR 1-1

- I. Learn from the apostles. The church was growing very fast during the time of the New Testament. According to Acts 1:15, 120 disciples gathered in the upper room. By Acts 2:41,42, there were 3,000 new converts. According to verse 47, God added to that number daily. Acts 4:4 states that there were 5,000 men. Figure that half were married and had children, so the church membership could have been as large as 10,000 by this time. And the church continued to grow; increasing more and more.

TR 1-2

We read in Acts 21:20 that *many thousands* of Jews (the Greek word means *myriads*, multiples of ten thousand). Why was the church growing so fast? It was because *everyone* was involved in witnessing. Through the promises of God, the Lord will bring a harvest of souls as lay members become involved.

- II. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . ." (*Gospel Workers*, p. 352).

TR 1-3

This statement clearly indicates that the work will never be finished unless as many of our members as possible who are listed in the church books work together with ministers and church officers. The army of active lay preachers is growing fast, and with it, the need for more effective training and guidance.

We are told by the servant of the Lord that "There should be no delay in this well-planned effort to educate the church members" (*Testimonies, Volume 9*, p. 119).

TR 1-4

- III. Church growth ratio. The statistics indicate that the more training church members have, the more lay involvement in a certain place, the more rapidly the work grows. Notice from this church growth ratio for Europe, Japan, North America, South America, Inter-America, East Africa, Mexican Union, and the South Philippine Union in 1988 that when the pastor-member ratio is 1 pastor to 169 members, the growth rate is only 1.25%. When the pastor-member is 1 to 628, the growth

TR 1-5

rate is 8.92%.

And now take a look at East Africa, Mexican Union, and South Philippine Union with only one pastor to 1,000 members. The growth rate is 12%. This statistic does not tell us that we need to have fewer pastors, but that we need more members to participate in soul winning. And the more members we have, the higher church growth we can achieve.

IV. What percentage of our members are involved in witnessing activities? (Give the opportunity to the audience to give the answers.) The answers may be 80%, 60%, 50%, 10%, or sometimes only 1%. TR 1-6

V. Ask another question, Why are people *not* involved? Give the opportunity for people to answer. They may answer: they are afraid, they are not praying, they are not equipped, or many other answers.

VI. Discuss why are people *not* involved. There are six basic reasons: TR 1-7

1. Lack of self-confidence
2. Problem of unknown potential
3. Have never been asked
4. No training
5. Limited understanding of role
6. No motivation

A. First reason: *lack of self-confidence*. Explain why people have a lack of confidence. TR 1-8

- I am afraid
- I am not good enough
- I don't have power to do that
- I am too old

Discuss each point.

*I am afraid*: Moses was afraid also to carry out his leadership responsibilities. But the Lord could use Him to do a good job.

*I am not good enough*. It is impossible to become perfect before we do witnessing.

*I don't have power to do that*. Only Jesus, through the power of the Holy Spirit, can empower us to do His work. We do not have the strength alone.

*I am too old or I am too young*, some people may say,

but the Lord can still use us despite our age.

- B. Second reason: *Unknown potential*. Give the illustration of Yates Pool. TR 1-9

Yates was very rich. He had a very large field. He tried to plant various plantations, but was unable to grow good crops. He tried again and again, but failed each time. So after trying many times, he finally gave up. He became very poor and had to live on Social Security of the government. One day someone came to see him and said that he would like to test on his soil. He said, "Yes, you can do anything with my field." So the soil was tested and yielded 90,000 barrels of oil in one day! Now, 30 years have passed, and his land is still producing 150,000 barrels of oil per day.

Ask the question, was the oil there when he was poor? Yes, but the problem is that he did not know that he had it. The same thing is true with many Adventist members who have the potential for witnessing, but they do not know their potential.

- C. Third reason: *Have never been asked*. It is possible that some pastors like to do everything themselves and are very poor at delegating responsibility to other people. Probably they have never asked members personally, while actually there are many people who like to be involved if they are asked to participate. TR 1-10

- D. Fourth reason: *No training*. Christian Service, p. 59: "Many would be willing to work if they were taught how to begin." Training is vitally important so that people will be equipped to do witnessing activities. TR 1-11

- E. Fifth reason: *Limited understanding of roles*. Some members feel that preaching and teaching are the responsibility of their pastor. The only thing they think they need to do is just come to church and give an offering. TR 1-12

*Christian Service*, p. 68, says, "The dissemination of the truth of God is not confined to a few ordained ministers." TR 1-13

And again, in *Christian Service*, p. 68, we read: "The idea that the minister must carry all the burdens and do all the work is a great mistake." (Try to find out

the population of the country and the number of SDA members and pastors in the country. The ratio between the members and the population is much larger compared to the pastors and the population of the country. If more members are involved, the burden is less, and the possibility of finishing the work is greater.)

- F. Sixth reason: *No motivation*. What are the things that will motivate our members to do witnessing? This is something that will be discussed in Chapters 2 and 3. TR 1-14
- VII. The church as a training center. Knowing the fact that lay persons are powerful forces for the finishing of God's work, it is important that all churches become training centers. TR 1-15

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should not only be teaching but actual work under experienced instructors. (*Christian Service*, p. 59).

- A. Organization of Christian forces is essential TR 1-16

"The church is God's appointed agency for the salvation of man. It was organized for service, and its mission is to carry the gospel to the world" *The Acts of the Apostles*, p. 9.

"Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase

their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light. Every Christian is compared to a precious stone that catches the glory of God and reflects it" (*Christian Service*, pp. 72, 73).

- B. The church is an army TR 1-17

"The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off

his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices.

"What if half of the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of their reward? No; they would speedily receive the sentence of death. And if the church of Christ is careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers--what could be more terrible! What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once" (*Testimonies, Volume 5, p. 394*).

C. The responsibility for providing instruction

TR 1-18

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

"In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work" (*Christian Service, p. 61*).

4. More speedy advances

TR 1-19

"In this country and in foreign countries the cause of present truth is to make more rapid advancement than it has yet made. If our people will go forth in faith, doing whatever they can to make a beginning, and laboring in Christ's lines, the way will be opened before them. If they will show the energy that is necessary in order to gain success, and the faith that goes forward unquestioningly

in obedience to God's command, rich returns will be theirs. They must go as far and as fast as possible, with a determination to do the very things that the Lord has said should be done. They must have push and earnest, unswerving faith. . . . The world must hear the warning message" (*Evangelism*, pp. 18, 19).

- E. Greater intensity TR 1-20

"We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength" (*Evangelism*, p. 697).

- F. Choosing qualified leaders TR 1-21

"The elders and those who have leading places in the church should give more thought to their plans for conducting their work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. . . . Let every member of the church become an active worker,--a living stone, emitting light in God's temple" (*Christian Service*, p. 62).

- G. The great need of the hour TR 1-22

"There should be no delay in this well-planned effort to educate the church members. . . . The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work? . . . It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility" (*Christian Service*, pp. 58, 59).

## Chapter 2

# Theology of Involvement

TR 2-1

### I. The church *is* mission

A. The church, as the body of Christ, has the same purpose as Christ. The concern of Christ must be the concern of His church. TR 2-2

1. "For the Son of man came not to be served, but to serve, and to give His life as a ransom for many" (Mark 10:45). TR 2-3

2. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

3. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17). TR 2-4

4. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

5. Jesus established His church (Matthew 16:16). TR 2-5

6. The church, God's people, like Christ, are those who pour out their lives in service for others.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. (*Acts of the Apostles*, p. 9). TR 2-6

B. Christ's Great Commission is given to His church. It continues to be Christ's primary marching orders for His followers. TR 2-7

1. "Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have TR 2-8

commanded you. And surely I am with you always, to the very end of the age."  
(Matthew 28:19, 20).

2. The church's task certainly includes ministry *to* the body. But it must always have a *primary* focus to those outside the church.
3. "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth" (Isaiah 49:6). TR 2-9
4. "But you are... a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (I Peter 2:9). TR 2-10
5. To be God's people is to be involved in and committed to His mission.
6. "The Saviour's commission to the disciples included all believers in Christ to the end of time (*Desire of Ages*, p. 822). TR 2-11
- C. The obedience of the local church to this God-given mission affects its subsequent health, strength, and growth. TR 2-12
  1. God wants to bless His church and see it grow, so that we in turn, are a blessing to others. God's promise is that others will be blessed through us.
  2. "I will bless you. . . so that you will be a blessing . . . and by you all the families of the earth will be blessed" (Genesis 12:1-3). TR 2-13
  3. Jesus declares this principle clearly: "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matthew 16:25). TR 2-14
  4. "The very life of the church depends upon her faithfulness in fulfilling the Lord's commission" (*Desire of Ages*, p. 825).
  5. We find our life only by pouring our life out in TR 2-15

mission and service to the world for which Christ died.

6. The laity--God's people--need to be caught up in this sense of Christ's mission for them. Without this sense of mission, there is little motivation for becoming involved in ministry.

## II. The church is one in status

- A. Mistaken division: Clergy and laity. It is thought that clergy is spiritually strong, has a spiritual calling, and special rewards; while laity is spiritually weak, with a secular calling, and ordinary rewards. TR 2-16
  1. Gratian who died in 1160 said: "There are two kinds of Christians. TR 2-17
  2. Stephen of Tournai died in 1203 and said: "[there are] Two kinds of people' one lower and [one] higher." TR 2-18
  3. Martin Luther's position: God wants to accomplish His work through the laity. God does not have two bodies or two different kinds of bodies. TR 2-19
- B. The "oneness" of the church is seen throughout Scripture
  1. "There is one body and one Spirit--just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all . . . but to each of us grace has been given as Christ apportioned it" (Ephesians 4:4-7). TR 2-20
  2. "For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon Him" (Romans 1:12-13). TR 2-21
- C. In the New Testament clergy and laity are one class of people TR 2-22
  1. All of the Bible passages are addressed to the church as a whole, not to a selected few leaders in the church.
  2. *Laos*, from which the word *laity* comes, refers to TR 2-23

the *people* of God, not a group distinct from the clergy: 2 Corinthians 6:16: ". . . they shall be my people (*laos*); "and 1 Peter 2:9,10: "But you are . . . God's own people (*laos*)."

3. Biblical meaning of laity. *Laos* means a special people, God's own people. In the Old Testament *laos* means Israel, or God's remnant. In the New Testament, it means those who believe in Christ and accept Him as their Lord and Saviour. TR 2-24
  
4. *Kleros*, from which the word *clergy* comes, refers to *all* those who share in the inheritance of God's redemption, not a group in the church distinct from the laity. Acts 26:18: "That they may turn from darkness to light . . . and . . . receive . . . a place (*kleros*) among those who are sanctified by faith in me;" Colossians 1:11, 12: "May you be strengthened with all power . . . giving thanks to the Father, who has qualified us to share in the inheritance (*kleros*) of the saints in light."
  
- D. The responsibility for the church's mission is given to God's people *as a whole*. TR 2-25
  1. The final words of Christ were' "You shall be my witnesses to the ends of the earth" (Acts 1:8). The original Greek word *you* meant *you, the group*, not *you, the individual*. TR 2-26
  
  2. "*You* are the salt of the earth ... *You* are the light of the world (Matthew 5:13, 14). TR 2-27
  
  3. "But *you* are ... God's own people, *that you* may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:10). TR 2-28
  
  4. ". . . for *you* are all one in Christ" (Galatians 3:28). TR 2-29
  
  5. The implications of this scriptural concept of the laity are important: Laity who feel *inferior* to TR 2-30

the clergy will not feel responsible for the church's mission. As laity receive their proper biblical status in the church, they become ready to assume responsibility for its success as a church.

6. "Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life" (*Christian Service*, p. 9). TR 2-31

III. Believers have differing functions and gifts TR 2-32

A. Every Christian is gifted for some ministry; therefore, all believers are ministers. (See 1 Corinthians 12:7-8.)

1. "All Christians are called to ministry. If you are not a minister, this is another way of saying you are not a Christian."—Elton Trueblood. TR 2-33
2. "There are different kinds of gifts, but the same Spirit. There are different kinds of service [ministries], but the same Lord" (1 Cor. 12:4-5). TR 2-34
3. "For as the body is one and has many members, but all the members of that body, being many, are one body, so also is Christ" (1 Cor. 12:12). TR 2-35
4. "To each is given the manifestation of the Spirit for the common good . . . now you are the body of Christ and individually members of it . . . since you are eager for the manifestation of the Spirit, strive to excel in building up the church" (1 Corinthians 14:12). TR 2-36

B. The role of pastors and teachers is spelled out in the New Testament' "And His gifts were that some should be . . . pastors and teachers for the equipment of the saints for the work of ministry for building up the body of Christ" (Ephesians 4:11, 12).

1. The first task of ministers, in the sense of an TR 2-37

ordained pastor, is within the church to equip, teach, and strengthen the laity to carry on its ministry in the world.

2. The role of the laity. Their primary ministry is in the work for the proclamation of the gospel and service to mankind. TR 2-38

3. "The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church" (*Christian Service*, p. 69). TR 2-39

C. The local church has all the necessary gifts for effective ministry and growth. TR 2-40

"This fact, that every Christian has a gift and therefore a responsibility, and that no Christian is passed by and left without an endowment, is fundamental to the New Testament doctrine of the church. It should also transform the life of Christians and churches. Many church leaders complain that the congregation lacks gifted lay leadership, and this is the standard excuse for attempting little. But Scripture addresses each local church with the same word which Paul used to the Corinthians' 'You are the body of Christ.' Thus, Scripture and assumptions in the church are often at variance with each other; appearances indicating that the congregation is destitute of gifts, while Scripture says, 'It is not so! You are the body of Christ.' If we take God at His word, then while Scripture says, 'It is not so! You are the body of Christ.' If we take God at His word, then we are committed to believe that He has endowed, or at least is willing to endow, each local church with all the gifts it needs for life, health, growth, and ministry."—John Stott

The fact that every Christian has a gift and, therefore, a responsibility, that no Christian is passed by and left out without endowment, is fundamental to the New Testament doctrine of the church. It should also transform the life of Christians and churches.

D. Pastors and members need to work together TR 2-41

1. "Let ministers and lay members go forth into the ripening fields" (*Christian Service*, p. 67). TR 2-42

- |    |  |         |
|----|--|---------|
| 2. | "Every soul whom Christ has rescued is called to work in His name for the saving of the lost" ( <i>Christian Service</i> , p. 10).   | TR 2-43 |
| 3. | "To every one work has been allotted, and no one can be a substitute for another" ( <i>Christian Service</i> , p. 10).   | TR 2-44 |
| 4. | The greatest help--not preaching, but teaching how.<br><br>"Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received" ( <i>Testimonies</i> , Volume 7, p. 20).   | TR 2-45 |
| 5. | "The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers" ( <i>Testimonies</i> , Volume 7, p. 19).   |         |
| 6. | "The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died?" ( <i>Testimonies</i> , Volume 6, p. 431).   | TR 2-46 |
| 7. | Supervision and help<br><br>Lay workers need supervision and help once they begin their work. This help will be given by the pastors and by experienced lay persons.   | TR 2-47 |
| E. | Dangers of inactivity  | TR 2-48 |
| 1. | Inactivity breeds church problems, criticism, etc.<br><br>"Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren" ( <i>Christian Service</i> , p. 115). | TR 2-49 |
| 2. | If leaders don't enjoy keeping members busy, Satan does.   |         |

"When the churches are left to inactivity Satan sees to it that they are employed. He occupies the field, and engages the members in lines of work that absorb their energies, destroy spirituality, and cause them to fall as dead weights upon the church" (*Testimonies, Volume 6*, p. 425).

TR 2-50

## Chapter 3

### Why Witness?

#### (Lay Involvement and Motivation)

TR 3-1

While witnessing is important for everyone, there is an urgent need for motivating factors for our members to do witnessing. Some of them are as follows:

TR 3-2

I. Witnessing is a biblical command

TR 3-3

A. Matthew 28:19, 20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

B. Isaiah 60:1—"Arise, shine, for your light has come, and the glory of the Lord rises upon you."

TR 3-4

C. Acts 13:47—"For this is what the Lord has commanded us: 'I have made you a light for the Gentiles that you may bring salvation to the ends of the earth.'"

TR 3-5

D. Acts 1:8—"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

TR 3-6

E. Mark 5:19—"Return to your house and describe what great things the Lord has done for you."

TR 3-7

The Lord calls each of His followers to be:

- Witnesses (Acts 1:8)
- Ambassadors (2 Corinthians 5:20)
- Participants in the ministry of reconciliation (2 Corinthians 5:17-19)
- Co-laborers with God (1 Corinthians 3:9)
- The light and the salt of the earth (Matt. 5:13, 14)

II. Witnessing is the heart's response to love

TR 3-8

- A. 2 Corinthians 5:15: "The love of Christ constrains us."
- B. I John 3:16-18; "It is by this that we know what love is: that Christ laid down His life for us. And we in our turn are bound to lay down our lives for our brothers. But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him? My children, love must not be a matter of words or talk; it must be genuine, and show itself in action." TR 3-9
- C. "No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart." (*Desire of Ages*, p. 141). TR 3-10
- D. "Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart." (*The Ministry of Healing*, p. 37). TR 3-11
- III. Witnessing gives joy to God's heart TR 3-12
- Parables in Luke 15: The lost sheep and the lost coin. Any time the lost is found, there is joy in heaven.
- Luke 15:7: "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent." TR 3-13
- Luke 15:10: "In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."
- In the parable of the lost son, Luke 15:32 says: "But we had to celebrate and be glad because this brother of yours was dead and is alive again. He was lost and is found." TR 3-14
- If there is joy in heaven when the lost is found, we will experience this same joy from what we do in our work for souls. For what we do also gives joy to God's heart. It shows that the sacrifice of Jesus was not in vain. TR 3-15
- IV. Witnessing contributes to spiritual life TR 3-16
- There is a relationship between witnessing and character

development.

- A. "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy, the joy of seeing souls redeemed by His sacrifice, we must participate in His labors for their redemption." (*Desire of Ages*, p. 142). TR 3-17

If it became necessary, the Lord could plan a special program or a special dream that everyone would know about the second coming of Christ within one night. But He doesn't do that because of two important things'

1. The Lord wants us to develop a character like Christ's.
2. He wants us to experience the joy of seeing souls redeemed by His sacrifice.

A Christlike character is the only thing that we will bring to heaven. And it is possible to be developed if we are working together with Him.

- B. "Strength to resist evil is best gained by aggressive service." (*Acts of the Apostles*, p. 105). TR 3-18

Those who are involved will have stronger power to resist evil. It is important to involve as many people as possible in witnessing activities.

- V. The church is the body of Christ TR 3-19

- A. The body consists of systems such as' the respiratory system, the digestive system, the cardiovascular system, the muscular-skeletal system. TR 3-20

Ask the audience: What parts of the body are included in the respiratory system? The answers may be' the nose, the throat, the lungs, etc. Ask what is a very tiny thing, and yet very important. The answer may be a very simple thing: cilia. It is very tiny, and yet very important.

Without the cilia, it is very easy for one to have a problem with emphysema or lung cancer. Therefore, although a certain part of the body is tiny, it is still important. The same thing is true with church members. Everyone has a

special work to do. There is no one in the church who is not important.

- B. I Peter 4:10: "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God." TR 3-21

So each individual has received a special gift from God and through this gift we will be able to do some function of the body. We learn from the experience of Moses when he was afraid at the time God called him. His answer was, "What if people do not believe in me." But the Lord said, "What is that in your hand?" It was a rod, and the Lord was able to perform miracles through that simple rod because:

- C. "Little in the hands of Jesus is much." TR 3-22

- D. For that reason we have to "use whatever we have in our hand." Something simple, but the Lord can use it. Knowing that one can achieve something for God's glory will motivate people to work for the Lord. TR 3-23

VI. Witnessing is related to the coming of Jesus TR 3-24

- A. Matthew 24:14: "And this gospel of the kingdom shall be preached in the whole world as a testimony to all nations, and then the end will come."

All true believers would like to go to heaven as soon as possible in order to be relieved of this sinful world, and it is very clear that the preaching of the gospel is related to the time of Christ's second coming.

- 1. The shortness of time, the judgment, Christ's soon return and motivation

"Time is short, and our forces must be organized to do a larger work." (*Testimonies, Volume 9, p. 27*). TR 3-25

"We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they TR 3-26

have and are to their God." (*Review and Herald*, July 23, 1895).

2. The relationship between witnessing and the latter rain

The essential latter rain cannot come until the "largest portion of the church are . . . laborers together with God." (Ellen G. White: *Review and Herald*, July 21, 1896).

TR 3-27

Ask the question: What is the largest portion of the church? The conclusion is that at least 51 percent of the members need to be laborers together with God. We need to involve as many as possible in witnessing activities.

## VII. Other motivating factors

- A. God is robbed

TR 3-28

"We are to encourage souls, to attract them, and thus win them to the Saviour. If this is not our interest, if we withhold from God the service of heart and life, we are robbing Him of influence, of time, of money and effort. In failing to benefit our fellow men, we rob God of the glory that should flow to Him through the conversion of souls." (*Testimonies, Volume 6*, p. 427).

TR 3-29

Knowing that when we are not involved in witnessing activities, we are robbing God, this will help us avoid robbing God by doing witnessing activities.

- B. Recognition and credit to lay members

TR 3-30

Since lay members offer such great help, they deserve to be given credit and thanks in publications and special meetings.

It is also pertinent to offer certain incentives such as certificates, books, etc. Recognition that is given to our lay members can motivate them to do more witnessing activities because they feel that they have achieved something for the Lord.



## Chapter 4

### Process of Witnessing

TR 4-1

#### I. The method of Jesus

TR 4-2

It is important to learn from the method of Jesus how He was successful in His witnessing activities.

A. "Christ's method alone will give true success in reaching the people." ( *Ministry of Healing*, p. 143).

TR 4-3

B. There are five steps Jesus took in His witnessing activities

TR 4-4

1. He mingled with men as One who desired their good.
2. He showed sympathy.
3. He ministered to their needs.
4. He won their confidence.
5. He bade them, "Follow Me."

Mingling means doing things together. This may be visiting, working, playing, or just talking and sitting together. By mingling we will discover others' needs.

TR 4-5

Sympathy is an attitude of personal concern. Sympathy does not wait until the person asks for help, but it is always expressed by some kind of action that communicates an honest, unselfish concern for someone who has a need.

TR 4-6

Ministered to their needs means meeting the needs of people whether they be physical, mental, or spiritual. This is done by serving, waiting on, or attending another. Real needs are not easily recognized.

TR 4-7

"Won their confidence. This will be the result of meeting people's needs.

TR 4-8

"Follow Me" was the appeal to follow Christ in His future.

TR 4-9

The appeal came after He met their needs and won their confidence.

- C. Jesus used different methods. TR 4-10
- "From Christ's method of labor we may learn valuable lessons. He did not follow only one method; in various ways He sought to gain the attention of the multitude, that He might proclaim to them the truths of the gospel." (*Welfare Ministry*, p. 59).
- D. Jesus discovered a felt need and met it. Show the transparencies from TR 4-10 for events leading to a felt need. Give the opportunity for the audience to fill in the need together with you. TR 4-11
1. Wedding feast: Felt need is avoid social embarrassment.
  2. Nicodemus: Felt need is genuine spirituality.
  3. Woman at the well: Felt need is emotional security.
  4. Man at the pool: Felt need is divine healing.
  5. Hungry multitude: Felt need is physical food
- II. The law of the human mind TR 4-12
- A. "In order to lead souls to Jesus, there must be a knowledge of human nature." (*Testimonies, Volume 4*, p. 67). TR 4-13
- B. The law of the human mind includes three important things: TR 4-14
1. The law of human compassion
  2. The law of receptivity
  3. The law of divine providence
- C. The law of human compassion TR 4-15
1. Lessons from the life of Jesus: TR 4-15
    - To the scribe he said: "You are not far from

the kingdom of God."

- To the Canaanite woman' "Great is thy faith."
- To the Roman centurion' "Forgive them."

2. Effectiveness in communication

TR 4-16

It is generally not known that in our communication with one another, the words we speak, or the content of our message makes up only 7% of communication; while the tone of voice equals 38%, and the action, or body language, makes up 55%.

For example, although we know and can say that we, as the Seventh-day Adventist Church, are the true remnant church, it will depend a lot on how we communicate this information, and our *actions*, whether they are in harmony with the message. Therefore, it is important to understand human compassion which is reflected in our actions.

3. Why Adventist ministries of compassion?

TR 4-17

Adventists' work is to "first meet the temporal needs," and "then find an open avenue to the heart" where they can "plant good seeds of virtue and religion" (*Testimonies for the Church, Volume 4, p. 227*).

4. Community Service work

In view of the fact that many people are touched through the ministry of compassion, it is important to be involved in various activities.

- a. Community Service work is a great umbrella under which all our acts of helping our fellowmen are included.

TR 4-18

- Feed the hungry - Matthew 14:16
- Clothe the naked - Luke 3:11
- Welcome the stranger - Matthew 25:35
- Visit the sick - Matthew 25:36

- Visit the prisoner- Matthew 25:35
  - Visit the widows - James 1:27
  - Visit the orphan (fatherless) - James 1:27
  - Refresh the thirsty- Matthew 25:35
  - Comfort those in trouble, the bereaved and dying - 2 Corinthians 1:4
  - Health education
  - Disaster relief
  - Nutrition classes
  - Friendship camps
- b. Community Service is much broader than food, bedding, and clothing. TR 4-19  
Mrs. White writes of the medical missionary work.
- "The term medical missionary work as often employed by Mrs. White stretched far beyond the bounds of professional medical service to embody all acts of mercy and disinterested kindness."  
(*Welfare Ministry*, p. 36).
- c. "Any human being who needs our sympathy and our kind offers is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge, it is our duty to relieve them as far as possible." (*Testimonies, Volume 4*, p. 266). TR 4-20
- d. Look upon every client as a child of God for whom Christ died. TR 4-21
- We have not fully done our duty when we fill the stomach and cover the naked.
  - Our work is not done until they also have heard about Jesus and won them for Christ if possible.
- e. "Christ's followers have been redeemed for TR 4-22

service. Our Lord teaches that the true objective of life is ministry." (*Christ's Object Lessons*, p. 326).

- D. The law of receptivity
1. People have different levels of receptivity. Some are very receptive and some are not interested at all. TR 4-23
  2. The keys to discovering receptivity are two things: TR 4-24
    - a. Personal crisis
    - b. World trauma

A personal crisis occurs when someone has a family dilemma, emotional crisis, financial crisis, or health problems. People are more receptive at these particular times.
  3. The receptivity rating scale TR 4-25

The highest time of receptivity is at the

    - a. Death of a spouse- 100%.
    - b. Divorce - 73%
    - c. Marital separation - 65%
    - d. Jail term - 63%
    - e. Death of close family member- 63%
    - f. Personal injury or illness- 53%
    - g. Marriage- 50%
    - h. Fired from work- 47%
  4. The bridge (Spiritual Interest Line) TR 4-26

Because the spiritual interest line is different from no spiritual interest to becoming Adventist church attenders, the need for a bridge to bring people to feel a spiritual concern is evident. The bridge is people who care through physical, mental and social concerns.
  5. The urgency of meeting various needs, whether TR 4-27

they be emotional, physical, social, or spiritual needs.

    - a. Emotional---If the individual is experiencing

grief or divorce, there is grief  
recovery and divorce recovery.

- b. Physical--Some people are heavy smokers. They need to have Breathe-Free classes.
- c. Some of these programs could be introduced by the church according to the needs of people, even by members who have various talents or spiritual gifts.

E. The law of divine providence

The Lord will help us to meet people who need the Saviour.

Jesus said to them, "My Father is always at his work to this very day, and I, too, am working." (John 5:17).

TR 4-28

Consider the divine providence in the biblical examples of the conversion of Paul, Cornelius, and an Ethiopian eunuch.

TR 4-29

God the Father, Jesus, and the Holy Spirit are working with us, and because everyone is working, the Lord will bring us to meet people who need the Saviour so that we can share the goodness of salvation with them.

## Chapter 5

### Finding Interests

TR 5-1

#### I. The *Oikos* Principle

TR 5-2

A. The Greek word *oikos* means house, but in the Bible it is often used in the broader sense of the household, or extended family. It is the principle recommended by Jesus and used throughout the New Testament. This networking principle is the most effective soul-winning methodology.

#### B. Biblical Examples of the *Oikos* Principle

From the life of Abraham, Joseph in Egypt, until the time of the New Testament. How people come to the Lord from every family.

II. *OIKOS*---"This was the way the Christian church was established. Christ first selected a few persons and bade them follow Him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth will, like the first disciples, be laborers for others." (*Welfare Ministry*, p. 60).

#### III. How Do People Join the Christian Church?

TR 5-4

According to some studies, the results show that the majority of people who have joined the church because of friends or relatives is between 75-90%. This indicates that the *oikos* system is still valid at the present time.

#### IV. How an *Oikos* Works

TR 5-5

Ron Johnson's *Oikos* in action. Explain how Ron was converted in May 1974. He brought his cousin, Ken and Mary Morris, to the Lord in July 1974. They brought his father and stepmother, Elmer and Ann Morris, in March 1975. Elmer then brought his brother, Gordon Morris, in September 1979, and so forth.

So from the Johnson/Morris family, a total of 20 people joined the church during a period of five years.

V. *Oikos* Identification Worksheet

TR 5-6

Invite the audience to put their names in the center circle, and then put the *Oikos* members (from 1-5) friends and relatives with whom they have some influence.

VI. Circle of Influence

Another way we can find our *Oikos* system is by using a circle of influence:

- A. Family
- B. Close friends
- C. Working associates
- D. Casual acquaintances

Ask the audience to jot down how many people with whom they have some influence are not in the church. They can write them down one by one, then it is important to begin praying for them one by one, and also start to do something to win their souls.

VII. Interested Individuals who now and then visit the church

TR 5-7

- A. Visitors who attend Sabbath School and any other programs
- B. Individuals who have completed any of our Bible correspondence programs
- C. Parents of children who attend Vacation Bible School
- D. Friends from the Ingathering Program
- E. Non-SDA students studying in our Adventist schools and their parents
- F. Regular customers of our literature evangelists
- G. Those who have attended our evangelistic meetings who have not made their decisions for Jesus

## Chapter 6

### Simple Witnessing Activities

TR 6-1

#### I. Tell to All Christ Died for All

TR 6-2

We are not righteous (Romans 3:23)

A. None of us deserve salvation

B. God gives the gift to all who come to Him

- The rich
- The church member
- The poor
- The degraded
- The dejected
- The sick
- The dirty
- The drunken
- The welfare client
- The abused child

ALL

#### II. The FORT Principle

TR 6-3

A simple way of witnessing is to use the FORT principle.

F- Family

O - Occupation

R- Religion

T- Testimony

We speak about family first because people are usually interested in talking about their family. And then one can ask about their occupation or work, followed by what church they may attend presently and finally share a personal testimony.

#### III. Three Essential Elements of a Testimony

TR 6-4

A. My life before accepting Christ

B. How I became a Christian

- C. My life since I became a Christian
- IV. The Need of a Forceful Testimony TR 6-5
- A. The Christian can be an effective witness for Christ if he has a forceful testimony. A consistent life as a Christian is a tremendous witness.
- Since some Christians have difficult experiences when they try to testify, perhaps the example of the apostle Paul will be helpful to consider. In Acts 26, we have the account of Paul appearing before King Agrippa. In verses 4-11 Paul gives us the picture of his early training as a Pharisee and what he did to the early Christian church. And then in verses 12-15 he tells of his personal encounter with Jesus. Verses 16-23 reveals the directions that God gave to Paul. In verse 28 the response from King Agrippa was "Almost thou persuadest me to be a Christian." But in answer to Agrippa's response, Paul replied, "I would to God, that not only thou, but also all that hear me this day were both almost, and altogether such as I am, except these bonds." Paul extended an invitation to every single person in the king's party to accept Jesus as their personal Lord and Saviour.
- B. Emphasize the Positive TR 6-6
- In our testimony we should emphasize only the positive. Be sure to know by faith that Jesus Christ is our Saviour. By the experience of Paul's life, we can use the biblical examples and outline them as testimonies using the pattern of *What I was before I became a Christian, How I became a Christian, and What Jesus Christ has meant in my life.*
- C. Make Your Testimony Brief TR 6-7
- If you should be invited to witness by your testimony, and you feel frightened and inadequate, write out your testimony. Use the three points suggested above as your main points to discuss. Make your testimony brief and to the point. (From three to five minutes.)
- V. Simplicity of Salvation TR 6-8  
Introduce the simplicity of salvation. It consists of:
- A. God TR 6-9

1. God. What is the most important word in the first place? God. God is the beginning of everything --The beginning of creation (Genesis 1:1) and the beginning of salvation (Psalm 3:8; 68:20).
2. God loves you. This is a positive, effective way to begin your presentation.

God has a special plan for your life. This is a message the people need to hear.

B. Man

TR 6-10

Man. This brings us to deal with the sin problem. Sin brings separation and death. (Isaiah 59:2; Romans 6:23). And since all have sinned (Romans 3:23), all are separated from God. All men need Christ and His salvation, and all are totally incapable of reaching God and the abundant life through their own efforts.

C. Jesus

TR 6-11

Jesus is God's answer to man's problem of sin and separation. Christ came to be the solution to the problem.

1. Christ came for us, lived for us, died for us, ascended for us, pleads for us. (Hebrews 7:25).
2. Jesus says "I am the way."

D. Us

TR 6-12

To know about God's and man's problem of separation because of sin, and that Christ is God's answer to man's problem will not be enough unless we receive Christ as our salvation. There has been an act of the will on our part. We have to choose to receive Christ. We have to choose to exercise faith in Christ. We have to choose to let Him come into our lives. A person may understand very well about God, man, and Christ and be lost. So there must be a choice for Christ to come and take control of the throne of his life. Then when we choose Jesus, there will be a change in our lives, we begin a new life in Jesus Christ.

VI. The Simplicity of Salvation according to the Spirit of Prophecy

- A. "Present the gospel in its simplicity. Follow Christ's example, and you will have the reward of seeing your students won to Him." (*Counsels to Teachers*, p. 255). TR 6-13
- B. "Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls." (*Evangelism*, p. 443). TR 6-14
- C. "Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power." (*Evangelism*, p. 557). TR 6-15
- D. "What you need is a living experience in the things of God and simplicity in presenting the love of Christ to the lost." (*Sons and Daughters of God*, p. 266). TR 6-16