# Table of Contents

Table of Contents ......................................................................................... i
Introduction .................................................................................................. iii
How to Take This Course ............................................................................ v
Glossary of Terms Used ............................................................................... vii

Part One: Building a Growth-Oriented Philosophy of Ministry ......................... 1
  Unit 1: To Grow or Not to Grow: That is the Question! ..................................... 3
    The Missionary Nature of the Church ........................................................... 5
    The Great Commission: Key to Church Growth .......................................... 10
    Putting Movement Back Into the “Great Advent Movement” ..................... 18
    Feedback ..................................................................................................... 23
  Unit 2: Discipleship is a Verb! ..................................................................... 25
    “That’s What We Pay You For!” ................................................................ 27
    The Care and Feeding of Evangelism ......................................................... 33
    Feedback ..................................................................................................... 38
  Unit 3: Infrastructure for Growth .................................................................. 39
    Why Do Churches Grow? ........................................................................... 41
    Biblical Outlines for Growing Churches .................................................... 47
    Incarnational Evangelism ........................................................................... 55
    Feedback ..................................................................................................... 58

Part Two: Strategies for Church Growth ......................................................... 59
  Unit 1: Organizing for Growth ...................................................................... 63
    Checking Your Statistics and Resources .................................................... 65
    Church Pathology: Do Churches Get Sick? ................................................. 69
    Writing a Statement of Mission .................................................................. 79
    The Church’s Teaching System .................................................................. 83
    The Care and Feeding of Small Groups ....................................................... 89
    Feedback ..................................................................................................... 92
  Unit 2: Basic Principles ............................................................................... 93
    The Pyramid Principle ................................................................................ 95
      Building Effective Ministries ................................................................... 101
    Checking Your Church’s Ratios .................................................................. 117
    Spiritual Gifts and Church Leadership ....................................................... 121
    The Iceberg Principle ................................................................................ 127
    Your Church’s Front Door ......................................................................... 131
    Friendship Evangelism .............................................................................. 143
    The Principle of Receptivity ...................................................................... 153
    The *Oikos* Principle ................................................................................. 169
    Feedback ..................................................................................................... 177
  Unit 3: Church Styles and Personalities ....................................................... 179
    Church Size ................................................................................................ 181
    Church Age ................................................................................................ 193
    Church Styles ............................................................................................ 197
    Local Church Renewal Strategies .............................................................. 201
    Worship Service Styles ............................................................................. 207

Bibliography ................................................................................................. 215

Continuing Education Registration Form ....................................................... 221
From Spectators to Disciples

Introduction

The common denominator in the Bible for the mission of the church is Jesus’ Great Commission in Matt. 28:16-20, the core Biblical passage around which this course is built.

The church, as envisioned by Jesus and the apostles, was designed to grow in personal spiritual development and in numbers of converts. In New Testament times, the Christian church was a new entity, devising organizational patterns and strategies as it developed. These patterns were based primarily on the discovery and use of the spiritual gifts of members. Church history informs us, however, that some of these patterns deviated from the original for two reasons: first, because the needs of the church changed due to circumstances, and second because a variety of ecclesiological ideas and theories took root and produced a panoply of leadership and worship styles.

In today’s world, the church is an “old” institution, often a victim of its own traditions. The fact is that most churches, left to themselves, will invariably spend much of their time taking care of themselves. Growth, by whatever definition, often takes a back seat to maintenance of the status quo. For instance, pastors typically spend about 90 percent of their time ministering to 10 percent of their congregation or congregations. Church board members spend inordinate amounts of time and energy on committees dealing with financial and other survival-type issues. Few churches do this by choice, it’s just a fact of church life.

The philosophy of ministry and the methodologies outlined in this course work if you make them work. Some work better than others in given venues or circumstances. Not all strategies work equally well in
every church. Newly planted churches grow faster and with less difficulty than established churches, mostly because they have no ingrained “tradition.” Established churches change slowly and with difficulty—sometimes not at all.

This course is built on a specific philosophy of ministry, based on a compilation of ideas from the New Testament when the Christian church was still young and vibrant. Its practical application is outlined under the rubrics of the “Pyramid Principle” and the “Iceberg Principle.” The section on “sect vs. church” outlines what the ravages of time do to a church’s ministry. Church size is examined. The section on church pathology outlines ways and means of examining the health of a church. Additional resources are indicated that go into more detail on some strategies or contain working papers to help facilitate their application.

Literally dozens of methodologies and strategies lead to growth. Methodologies, or strategies, are pragmatic. Some work in one place; others work better in different circumstances. Use what works. The strategies outlined in this course are “Adventized” to fit the vocabulary and understanding of Seventh-day Adventists. All can be supported by the Scriptures and/or the writings of Ellen White. None violates any doctrinal position of the church. Some, however, definitely infringe on traditional presuppositions carried in our minds about how “church” is supposed to be done. Theology is sacred, methodology is just a way of getting things done. The two get mixed together in church members’ minds, however. Some churches are incapable of solving this problem, and consequently will never grow.

Revival and reformation, favorite Adventist expressions, focus on the individual church member. Renewal focuses on the corporate church body and its mission. Corporate renewal leads to congregational growth. So enjoy and use From Spectators to Disciples.

Unless otherwise specified, scriptural references are from the New International Version.
How to Take This Course

Course Materials

This study guide is divided into two parts. Each part contains three units. Each unit is self-contained, with instructions showing how to utilize the textbooks and learning exercises. Even though the units are self-contained, they build on one another and should be studied in sequence.

Textbooks

There are two textbooks for the course:


Course requirements

Textbook assignments follow the order of the course, so some chapters are unassigned. We encourage you to also read the unassigned chapters in both textbooks.

Supplementary reading

Supplementary readings are referred to in various places throughout the study guide. These may be obtained in seminary/college libraries or religious bookstores. In addition, your reading should be augmented by obtaining some of the books listed in the bibliography.

Assignments

Simply reading the assigned textbooks and study guide is not an adequate learning method. Learning also takes place as a result of what you do. Therefore, assignments and feedback sections are included in the units. It is important that you complete these exercises.
This course, if taken in its entirety, earns two continuing education units (CEUs). CEUs are highly respected as a means of showing that participants are pursuing their professional education. Many professions require that a certain number of CEUs be earned each year. CEUs do not apply toward academic credit. Please fill out the form at the end of this training guide. Seventh-day Adventist ministers and their spouses should send it to their local ministerial secretary. Non-SDA clergy or their spouses should send it to the Center of Continuing Education for Ministry, Andrews University, Berrien Springs, MI 49104, along with a $5.00 recording fee after which you will receive a certificate. Upon request, the Center will be glad to send information about additional continuing education courses. It will also supply transcripts of any continuing education taken through its services to anyone you authorize to receive that information.
Glossary of Terms Used

The following terms are commonly used in studying the technology of church growth. The definitions will help you understand the meaning of the terms and their interrelationships as you study this course.

Christian personality

In this study guide the term “Christian personality” refers to the manifestation of the Christian virtues and attitudes in the life of an individual Christian or corporate body of Christians.

Church growth eyes

The term church growth eyes is an analogy for the ability to recognize guests and others who come to the church or become new members. It also refers to the ability to recognize how elements of church life relate to the gospel commission in Matt. 28:16-20.

Church pathology

Church pathology refers to the process of diagnosing church illnesses.

Church ratios

Church ratios are a measure of the effectiveness of methods and strategies. The suggested ratios used throughout this study guide are based on the work of Win Arn and Church Growth, Inc.

Curriculum

Any set of lessons, organized topics, or subject matter used in teaching activities in the church.

Discipleship

Discipleship refers to intentional dedication and service within the context of the corporate congregation.

Discipleship Quotient

A measure of the degree to which a member or a corporate congregation is practicing discipleship.

Doorkeepers or gatekeepers

People in the church who resist change, innovation, and creativity.

Evangelism

Evangelism refers to the entire process of winning converts and incorporating them into the life of the congregation. In this study guide it is not limited to public meetings.
Friendship evangelism
A system of evangelization based on the koinonia and oikos principles that involves human relationships and listening skills as well as the passing on of information about the gospel and the church.

Great Commission
The statement of Jesus’ last commission to his disciples. The Great Commission appraising each of the four gospels, but unless otherwise specified, in this study guide the term refers to Matt. 28:16-20.

Growth
The term growth in this study guide is defined as “the combination of increasing spiritual maturity, the number of converts won to the church, and the number of ministries a local church carries out.

Incarnational evangelism
Incarnational evangelism refers to outreach attitudes and systems that build relationships with people rather than simply pass on information. It is based on the methods used by Jesus and Paul's statement that Christians are “living letters.”

Infrastructure
Infrastructure refers to the foundational principles, attitudes, organizational systems, and methodologies upon which a church program is based.

Love/care quotient
A measure of the attitude a person exhibits toward other people. Measured by the attitudes outlined in 1 Cor. 13.

Koinonia
The use of this Greek word means the system of fellowship and caring exhibited by a church congregation, both through its organizational patterns and individual attitudes.

Ministries
Ministries are any collective activities a church carries out to accomplish one or more of the three elements of growth.

Ministry of all believers
This term refers to the fact that all Christians are called to active service in the church. There is no difference between “laity” and “clergy” in terms of active participation in the fulfillment of the Great Commission.
Multiple cell

The term “multiple cell” refers to a system of church organization in which many people participate and carry out many ministries. The pastor functions as an equipper, training people to do their ministries and empowering multiple ministry in the congregation.

Numerical growth

Numerical growth refers to baptisms, profession of faith, or any type of growth that adds converts to the congregation.

Oikos

This Greek word is used to refer to the outreach system based on social networks and sphere of influence, including extended families, friends, work associates and other contacts.

Participatory worship

Participatory worship refers to the entire complex of worship planning and administration. It also refers to a style of worship service in which the audience is more than spectators. They actively participate in the act of worship.

Philosophy of ministry

A philosophy of ministry is a way of understanding what ministry is all about and how it functions. It involves the elements of organization, priorities, and leadership style.

Pyramid principle

This term refers to an organizational principle stating that a church’s membership can only grow as its conceptual and organizational base expands. The pyramid stops growing if the pastor or congregation assume the attitude that nothing else can be done or they become satisfied with what has already been done.

Receptivity

The principle of receptivity recognizes that people become notably sensitive to the gospel at certain points in their life. Human and financial resources should be applied to receptive individuals and groups. Others should be lightly held until they show signs of being receptive.

Renewal

Renewal refers to a step beyond revival and reformation in which the church designs a corporate philosophy of ministry and intentionally adopts a new approach to ministry and its corporate congregational
life. The same term may refer to an individual, but in this study guide it refers primarily to the corporate body of the church.

**Single cell**

The term “single cell” refers to a system of church organization in which the pastor or church leader does most of the ministry in the church, while the members tend to be spectators or lightly involved.

**Small groups**

Small groups refer to any gathering of three to twelve people who do something in common by intention.

**Spectator**

A spectator is a person who mostly watches while someone else carries out an activity.

**Spiritual gift**

A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ, according to God’s grace, for use within the context of the Body.

**Statement of mission**

A statement of mission is a written declaration stating why a given church exists, what it believes, the kind and extent of Christian service it seeks to produce, and how it plans to accomplish its stated task.

**Teaching ministry**

Teaching ministry refers to any activity in the church whose objective is that the audience learn either information or application.

**Unchurched**

Any person or persons who do not regularly attend church services or are not involved in the life of the church.

**Witness/witnessing**

This term refers to the responsibility of every Christian to relate to others what the Lord has done in his or her life and appeal to people to accept the plan of salvation.
Part One

Building a Growth-Oriented Philosophy of Ministry

Unit 1
To Grow or Not To Grow: That Is The Question

Unit 2
Discipleship Is a Verb: Building Personal and Corporate Discipleship In Your Church

Unit 3
Building a Philosophy of Ministry

Moving your church to greater growth
Unit 1

Moving your church to greater growth

To Grow or Not To Grow: That Is The Question!

Purpose of the Unit

The purpose of this unit is to study and understand the missionary nature of the church as outlined in the Great Commission in Matt. 28: 16-20.

The church, by its very nature and design in the plan of the Lord, is a living missionary enterprise that takes in the entire population of the world.

Contents of the Unit

This unit will study four topics:

➢ The missionary nature of the Church.


➢ The place and role of numeric growth in the life of the church.

➢ The process of institutionalization and its effect on the life of the church.
Objectives of the Unit

- Articulate either verbally or in writing the meaning of the phrase "the missionary nature of the church."

- Articulate either verbally or in writing the role of the Great Commission in the life of the church.

- Articulate either verbally or in writing the role of institutionalization in the life of the church.

- Articulate either verbally or in writing the role of the teaching ministry of the church.

Definition of "Growth"

Growth refers to the combination of continually increasing spiritual maturity and growth in the number of people active in the church. These include:

- The number of new members added to the church.

- The number of ministries the church develops in order to fulfill its ministry.
The Missionary Nature of the Church

"Therefore go" (Matt. 28:19). The church, by its very nature and design in the plan of the Lord, is a living missionary enterprise that takes in the entire population of the world.

In the spring of 1910, A. G. Daniells, the General Conference President, received a message from Ellen White that, he said, "cut me severely." "When the General Conference president is converted," the message read, "he will know what to do with the messages God has sent to him." (Ellen White, Letter 68, Aug. 11, 1910 to A. G. Daniells).

Startled and confused, since he thought he had been converted many years before, Daniells made a trip to California to visit Ellen White and find out just what kind of "conversion" he needed. As it turned out, the conversion she was talking about was not the religious experience usually associated with the word. It was a conversion to a renewed commitment to the primary work of the church, evangelism, and soul winning. She connected Daniells' lack of conversion to the "lost time of the past nine years" and the need to "go ahead now with the work in our cities." Mrs. White actually refused to see Daniells personally until he led out in evangelism in a way that would inspire complete denominational commitment to soul winning. Daniells subsequently went to New York City and launched several successful public evangelistic campaigns.

Abraham, the first "official" missionary in the Old Testament, was called to be a blessing to all the peoples of the earth (Gen. 12:3). According to this covenant, everyone's birthright resides in the city of God. From the Lord's perspective, even nations like Egypt, Babylon, and Philistia are actually "born" in Zion (Ps. 87:4). Jerusalem, the Lord's dwelling place and the home of his people, becomes the birthplace, the native city as it were, of all humankind.

Paul sees civilization itself organized to focus humanity's attention on God:

From one man he made every nation of men, that they should
inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. Acts 17: 26, 27

Ellen White remarks that the Lord set the places people should live in a way that gave them maximum opportunity for close acquaintance with God.²

It was always the Lord's plan that Israel would act as a mission agency to spread the good news. “The Lord will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.” Isa. 14:1

A key Messianic passage indicates that the coming Messiah would be sent to all nations: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.” Isa. 42:1 (See Matt. 12:18).

When the time arrives to wind up the great controversy, establish the Kingdom, and initiate eternity with new heavens and a new earth (Rev. 21:1), the Lord sends once again the same message He gave to Abraham and so many others, based on the same covenant and the same target audience: “Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people” Rev. 14:6. The church, regardless of whatever else it may involve itself in, is by nature and configuration a missionary enterprise.

Two major events mark the agricultural year in Palestine, the “early” and the “latter” rain. The early rain germinates the seed and the latter rain ripens the harvest. The Bible writers use this terminology to symbolize the span of time between the day of Pentecost, recorded in Acts 1, and the events leading up to the second coming of Jesus. You will immediately recognize that this is also “Adventist vocabulary.” Students of prophecy, Adventists included, have written volumes about when the “latter rain” will fall and what will happen. Overly enthusiastic preachers often point to spectacular current events as marking the “beginning of the latter rain.” Critics of the church frequently claim they will be among the first to receive the latter rain, though no one else apparently will know about it.
Jesus, however, used the symbolism in a unique way. In John 4, He points out to the disciples that though they knew how to calculate correctly the time between the two rains ("Do you not say 'Four more months until the harvest?'"), they overlooked the fact that through Jesus' eyes the fields are already ripe for the harvest, even before the "latter rain" came! (John 4:35). The point is that there are people out there just waiting for the good news, just like the Samaritan woman Jesus found at Jacob's well. The problem is the lack of harvesters to get the people!

The disciples had no church growth eyes. They didn't "see" any Samaritans ready to harvest. Jesus "saw" whole villages of them. People just waiting to be "seen" also fill the city, town or village where you live!

To Jesus, this is an urgent concern. Matt. 11:12 is another frequently overlooked text illustrating the urgency of getting the message out:

"From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it." There is a discussion about exactly how the Greek grammar of this text reads, but it seems to be what is called a "middle" voice in Greek. You will notice that your King James Version reads "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." It interprets the Greek as a passive voice, making it sound like the kingdom itself is being persecuted. More up-to-date translations, however, choose the middle voice. In this case, it is the kingdom that is taking the world by storm and "forceful" people—bold, dedicated disciples—are getting the message out (See Luke 16:16). One translator puts it this way: "From the days of John the Baptist until now, the kingdom of God is applying violent pressure, and the courageous are seizing it for themselves." — Max Meinertz, Teologia del Nuevo Testamento (Madrid: Ediciones Fax, 1956), pp. 34, 121.

"With the great truth we have been privileged to receive, we should and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did John. Then our message would be the power of God unto salvation." — Ellen White Comments, SDA Bible Commentary, vol. 5, p. 1089.
Two Basic Methods

The Bible outlines two basic methods of getting the message out and winning converts. One works from the outside in and the other from the inside out. The first method was used extensively during Old Testament times; the second from the time of the New Testament until today. Both are valuable, but the latter is more effective today.

In Old Testament times, the plan was for the people groups around the nation of Israel to observe how well organized and progressive the nation was. Then they would make a trip to Jerusalem to see why all these good things were happening. Once they got there, someone would take them to church. (See Deut. 4:5-8).

That's what Solomon did with the Queen of Sheba (1 Kings 10). She made the trip, she said, because she, “heard about the fame of Solomon and his relation to the name of the Lord,” and wanted to “test him with hard questions.” Solomon showed her “the burnt offerings he made at the temple of the Lord” and “she was overwhelmed.” As a result, she went away with a bright picture of the Lord and what He can do for people. “Praise be to the Lord your God, who has delighted in you and placed you on the throne of Israel. Because of the Lord's eternal love for Israel, he has made you king, to maintain justice and righteousness.” 1 Kings 10:9. Centuries later, one of her countrymen would discover the connection between the Jewish religion and Christianity through a missionary the Lord sent to meet him on a desert road. (Acts 8:26-40).

This system of outreach is called “centripetal,” meaning that you stand in one place and people come to you. For instance, Isaiah wrote, “The mountain of the Lord’s temple will be established as chief among the mountains; ... and all nations will stream to it.” Isa. 2:2.

"So send I you"

In the New Testament, Jesus took a different approach. He advocated a “sending” message: “As the Father has sent me, I am sending you.” John 20:21.

Comment

Ellen White writes: “The gospel commission is the great missionary charter of the Christ’s kingdom. The disciples were to work earnestly for souls, giving all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message.” — Acts of the Apostles, p. 28.

The system was no longer primarily “centripetal.” It was now “centrifugal,” that is, it flew out from a center. It no longer sucked
people in, it shot them out to find other people to bring in. The centrifugal mission system outlined in the New Testament is the reason Jesus said the kingdom was moving "forcefully." New Testament disciples are more than spectators.

The following diagram shows how the two systems function:

The centripetal model in today's world is usually called "setting a good example," or "letting your light shine." That's valuable and necessary, but it's not enough. You can "shine" for a long time before anyone even notices. Besides, this shining saint idea all too often gives birth to the Great Saint Syndrome described by Isaiah as someone whose attitude is; "Keep away; don't come near me, for I am too sacred for you." Isa. 65:5.

Real disciples become soldiers in the Lord's army. The church becomes "militant." It is clothed in the gospel "armor." (See Eph. 6:11). It starts to "march" and "battle." Jesus no longer hangs on a cross, He rides on a white horse, swinging a sword, dressed in battle gear (Rev. 19). When the judgment starts, little horns and big horns who ran roughshod over the saints for centuries are suddenly brought up short because God's throne starts to "blaze," and "rivers of fire" flow out (Dan. 7:9, 10). Blazing chariot wheels take off after the enemies of God (Dan. 7:9), and they meet a well-deserved end. The people of God get the sovereignty, power and greatness handed over to them (Dan. 7:27).

The Great Commission: Key to Church Growth

The Great Commission in Matt. 28: 16-20 is the key to church growth. It presents a total plan, including growth in numbers, spiritual maturity, and in the number of ministries carried out by a church.

Is it still valid?

There are those who believe that the Great Commission applies only to the time of the early church. Once their generation evangelized the known world, the commission was fulfilled. Martin Luther believed this way. — T. F. Torrance, *Les Reformateurs et la Fin des Temps* (Paris: Delachaux & Niestles, S. A. 1955). John Calvin used the Great Commission primarily to refute the Roman Catholic view of apostolic succession and the Anabaptist rejection of infant baptism, adding as an afterthought that “Christ wishes a mission of eternal salvation to be carried to all Gentiles.” — David B. Calhoun, “John Calvin: Missionary Hero or Missionary Failure?” *Presbyterian* V, No. 1, (Spring), pp. 16-33. When William Carey, the father of the modern missionary movement, mentioned his view of the continuing validity of the Great Commission at a minister’s conference in the late 1790s, he was called a “miserable enthusiast.” “When God pleases to convert the heathen,” he was told, “he will do it without your aid or mine!” — Harold R. Cook, *Highlights of Christian Missions* (Chicago: Moody Press, 1967), p. 55.

We still believe

The Adventist view is that the Great Commission is valid for all time. — (See Fundamental Belief No. 11, *Seventh-day Adventist Church Manual*). For instance, Ellen White writes that “The very life of the church depends on her faithfulness in fulfilling the Lord’s commission.” — *Desire of Ages*, p. 825. Though the Great Commission includes more than numbers of converts, it indicates that numbers of converts is an ultimate goal of the church. You can only disciple, baptize and teach warm-blooded human beings. The church has to grow in numbers in order to fulfill the Great Commission.
The Gospels repeat the Great Commission four times. Each repetition has a unique emphasis. Putting them together gives us an overall pattern of the mission of the church.

<table>
<thead>
<tr>
<th></th>
<th>Text</th>
<th>Key Words</th>
<th>Unique Emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mark 16:14-20</td>
<td>Go - preach - baptize.</td>
<td>Proclamation - a direct mandate-power and miracles follow.</td>
</tr>
<tr>
<td></td>
<td>John 20:21</td>
<td>&quot;As the Father has sent me, so send I you.&quot;</td>
<td>Incarnational ministry on the model of Jesus (See Luke 4:18,19). Authority and empowerment.</td>
</tr>
</tbody>
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Ellen White on the Great Commission

Ellen White's covering statement about the Great Commission is found in Desire of Ages, p. 822:

"The Savior's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellowmen. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."

She points out that the Great Commission involves all Christians in every age who do the work of the Kingdom based on their spiritual gifts, embodies all, races, and classes, abolishes all national lines and prejudices, gathers believers into one church, is

Source material

accompanied by signs and wonders as a confirmation of faith, possesses great power if requested by believers through faith, opens the doors to the inexhaustible supplies of heaven, and includes no laws ordained by ecclesiastical authority alone. If it is not carried out, the church becomes exclusive, the current of divine energy cannot flow, God is disappointed, the church invites spiritual feebleness and decay, love wanes and faith grows dim. (See Desire of Ages, pp. 818-828).

“Baptizing them in the name of the Father and of the Son and of the Holy Spirit”

Growth means different things to different people. To some it means baptismal tallies on a statistical report. Everything else becomes secondary. New members are pretty much left on their own to develop or not develop in spiritual maturity.

In some circles, “numbers” is a bad word. The minute it is mentioned, someone says, “Numbers without real conversion mean nothing,” or words to that effect. “First,” they will usually add, “We need a prepared church. Until the existing church is right with God, numbers don’t count.”

One book, for instance, uses the title “Growth Vs. Progress,” implying that you apparently can’t have both. “The primary purpose of the Advent movement,” he states, “has always been to develop the Christlike character of a remnant which vindicates (Christ’s) sacrifice. No other community of saints in all history have welcomed such a maturity of experience.” — Robert J. Wieland and Donald K. Short, 1888 Re-Examined: Revised and Updated (The 1888 Message Study Committee, 1987) p. 11. The authors say that soul winning and finishing the gospel program of world mission are only secondary, quoting a commonly held misconception: “The attainment of the secondary goal (soul winning) is represented in Scripture as virtually assured once the primary one (personal and corporate perfection) is realized.”

Three texts are used to justify this position, Mark 4:26-29, Rev. 14:15, and John 13:35. The authors cite a 1948 statistical report (admitting that it is an extreme and outdated example), as representing “the tip of an iceberg of pride and complacency” putting numbers over spirituality.—Ibid., pp. 11, 12.

Mark 4:26-29 refers to people coming into the church as a result of seeds being planted. Rev. 14:15 is about final judgment, not
numbers of converts, and John 13:35 refers to people getting along with each other in the church. None of the three texts give any evidence that soul-winning is a automatic natural result of character perfection.

Another writer says we really ought to reduce the church membership down to a faithful remnant and deliberately get rid of the dead wood. Then, he feels, the church will be stripped for action and will almost automatically increase in numbers.—Robert Hudnut, *Church Growth Is Not The Point* (New York: Harper and Row, Publishers, 1975), p. ix. Elliott points out, however, that there is no guarantee that what you have left over after you chop off the dead wood is always the faithful remnant!—Ralph H. Elliott *Church Growth That Counts*, Valley Forge, PA.: Judson Press, 1982, p. 14.

For all too many church members, "going to church" is a matter of attending on Sabbath morning and living a relatively consistent Christian life during the week, in the hope that heaven awaits at the end of the time tunnel of life.

Luke, a careful researcher (Luke 1:1-3) gives us a concisely worded statistical report of the progress of the early Christian church. Notice the sequence of precise numerical terms. To Luke at least, reporting the numerical gains of the church was an important issue.

<table>
<thead>
<tr>
<th>Text</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 1:15</td>
<td>120 disciples gathered in the upper room.</td>
</tr>
<tr>
<td>Acts 2:41,42</td>
<td>3000 new converts.</td>
</tr>
<tr>
<td>Acts 4:4</td>
<td>5000 men. Figure half were married and had children. Church membership could be as large as 10,000 by this time.</td>
</tr>
<tr>
<td>Acts 5:14</td>
<td>&quot;More and more&quot; were added, both men and women. The KJV uses the more precise translation &quot;multitudes.&quot;</td>
</tr>
<tr>
<td>Acts 6:1,7</td>
<td>&quot;Increasing.&quot; The actual Greek word means &quot;multiplied.&quot;</td>
</tr>
<tr>
<td>Acts 9:31</td>
<td>The church &quot;grew in numbers.&quot;</td>
</tr>
<tr>
<td>Acts 16:5</td>
<td>The churches grew in numbers. Church planting was taking place.</td>
</tr>
</tbody>
</table>
Numbers vs. numberitis

Numberitis is a different thing. It, too, focuses on numbers, but the numbers become ends in themselves. The evaluation process for measuring the progress of the church shifts the credit from the power of the Holy Spirit to statistical measurement. It is the same mental process that occurs when people shift their motivations for obeying the Lord through righteousness by faith to legalism. The words people use to express themselves don't change, but their attitudes do! Numberitis occurs when motives shift from fulfilling the Gospel Commission out of devotion to the Lord and begin to rotate around overbearing leadership styles that evaluate the effectiveness of ministry based on numbers alone.

Numberitis is never a legitimate motivational tool for soul winning. Threats, intimidation, hiring and firing people based solely on numbers, are actions never sanctioned by the Bible. Churches motivated by numberitis may appear to be growing numerically, but are probably unhealthy in other areas of Christian life.

Putting numbers in perspective

Gaining new converts is not an option for the church, it is commanded in the Bible. Ellen White sees it as the very life of the church. A local church can ignore numerical growth only at the peril of its future. However, if and when a person or group becomes so infatuated with numbers that they become an investigative judgment in and of themselves, numberitis takes over. Those involved are on their own without the authority or approbation of the Lord.

ASSIGNMENT

1. If you can find a copy, read Howard Weeks, Adventist Evangelism in the Twentieth Century (Wash. D.C. Review and Herald Publishing Association, 1969) for information on the A. G. Daniells incident at the turn of the century. What are the lessons for us in this historical account as we face another turn of the century?

2. Outline five methods you use in your church that are essentially centripetal, and five that are centrifugal.

3. Do a study of Matt. 11:12, write a sermon on the text, or lead a discussion group through this text and its implications.

4. Write out your own perspective on baptismal statistics, numberitis, numbers as a measure of church progress, and the Biblical perspectives on numerical growth. The point is to clarify this issue in your own mind as part of your personal philosophy of ministry.
“And teaching them to obey everything I have commanded you”

Church growth doesn't stop with acquisition of converts. The local church has a specific teaching function. It is responsible for passing on the knowledge of the Lord and the way of salvation to the next generation. It is also responsible for instructing new converts, and teaching them the way of life. On-going religious education for church members is also part of the Great Commission.

What does the Bible say about the teaching ministry of the church? Deut. 11:18-22; 1 Tim 4:9-11; 2 Tim. 2:2.

Fill in the following chart regarding the things the church should be responsible for teaching.

<table>
<thead>
<tr>
<th>Text</th>
<th>Teaching topic, method, or style</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ezra 7:25</td>
<td></td>
</tr>
<tr>
<td>Ps. 25</td>
<td>Look for the word “teach” in this Psalm.</td>
</tr>
<tr>
<td>Rom. 15:4</td>
<td></td>
</tr>
<tr>
<td>1 Tim. 1:3</td>
<td></td>
</tr>
<tr>
<td>1 Tim. 4:11</td>
<td></td>
</tr>
<tr>
<td>Titus 2:1</td>
<td></td>
</tr>
<tr>
<td>Heb. 5:12</td>
<td></td>
</tr>
</tbody>
</table>

Ellen White remarks; "There are those who want more definite light than they receive from hearing the sermons. Some need a longer time than do others to understand the points presented. If the truth presented could be made a little plainer, they would see it and take hold of it, and it would be like a nail fastened in a sure place." — Gospel Workers, p. 407.
"And surely I am with you always, to the very end of the age."

The three angels' messages are in reality a repetition of the Great Commission with an additional eschatological element. There are some angels in Revelation who drop down from heaven (Rev. 18:1), some who stand (Rev. 7:1), and some who blow trumpets (Rev. 8:6), but these three angels are at warp speed. They fly! The eschatological clock is ticking. The end of the age is upon us!

Churches grow when they have something to be excited about. Excitement builds morale, enthusiasm, unity and focus. The second coming is old hat in a lot of churches. According to the three angels' messages, however, it's something to get excited about.

A covering of sin encompasses planet earth, trapping the human race and dooming it to an inevitable fate. The gospel story tells us that Jesus blew a hole in the sin layer. The gospel equips His saints with space suits and jet packs, as it were, and launches them into a new heaven and a new earth where sin will not appear a second time (Nahum 1:9).

The gospel is power, and it saves, but it is not timeless. That is to say, its presentation is also linked to the final judgment, the point when the Lord decides that enough is enough and calls a halt to the ravages of sin. The writer to the Hebrews, for instance, says:

*Just as man is destined to die once, and after that the judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

Heb. 9:27,28.

The message of the first angel introduces a universal call to evangelization based on the urgency of a judgment message whose time has come.
Babylon hits the skids

The second angel slows to subsonic long enough to announce the fall of Babylon.

The word Babylon is a symbol for the entire complex of the gigantic host of evil powers holding humankind enslaved. She has enticed humankind with the "maddening wine of her adulteries," and has almost won.

But not quite! This angel bears the good news that Babylon has had it. This angel hands the saints infrared sensors that pierce the universal fog Babylon has wrapped around the world and lets them see yet three more angels in action (Rev. 14:14-20). These three do not fly, they fight! One announces the advent of Operation Harvest. The second passes out weapons, and the third punches the Red Button. Babylon never knows what hit her.

Suddenly the wine of Babylon ends up in the "great winepress of God's wrath" (Rev. 14:19). All the junk she has accumulated for centuries goes into God's trash compactor and gets squashed into an insignificant block, dumped on the trash heap of ruin and degradation, burned to a crisp. And it all happens fast — "one hour" the Bible says (Rev. 18:10).

The second angel in Rev. 14:8 has an urgent message all right. Get out of Babylon while you still can!

Watching Babylon burn

The third angel makes sure everyone understands just who Babylon is and how she functions, and what the results are if you stick with her.

John and the early Christians were familiar with the way the Roman government dealt with dissenters. The Roman games were popular spectator sports, especially when gladiators fought each other to the death or Christians were thrown to the lions. Sort of like Monday night football and Terminator 2 rolled into one.

But here it's different. In this scene, the Christians are in the stands, and Babylon's people are down in the arena. They are the marked ones this time around. They made everyone drink "maddening wine," but now the tables are turned and they drink "the wine of God's fury."

There's a difference between wrath and fury. You may get mad, but when you get furious, the fur really starts to fly. The wine of God's fury comes uncut, "full strength" the Bible says. Heaven cuts loose with a kind of napalm unknown in previous history and Babylon goes down, never to vex the universe again.
Putting Movement Back Into the “Great Advent Movement”

What happened to the fire?

A funny thing happens to people and organizations. Take the case of a person who has a lot of drive and energy. He (or she) has a goal in life and works hard, sets up a business and hires other dynamic people like himself. He inspires people around him to produce. Together, as a team, this person and his employees do well. The business prospers and makes a lot of money.

Before long, however, people begin to notice a difference. Employees complain that the founder is not as tolerant as he once was. New ideas are not as welcome as they once were. Rules and regulations are developed to solve a particular problem and then generalized and applied to everyone, whether they are part of the original problem or not. He gets worked up about the violation of relatively insignificant rules and regulations. Once, no one cared much how people came and went, as long as the overall objectives were met and the tasks done. Now, someone saw him actually watching the clock and making notes to dock people’s pay if they were even five minutes late for work. His creative people start looking for jobs elsewhere. His products don’t sell as well any more because they are outdated and he doesn’t want to hear ideas about anything “new.” The business starts to go downhill.

The dynamic, innovative, hard-driving, creative founder has turned in to a grumpy old man whose main concern is that “his word” be law and the status quo be maintained. What happened?

The rise and fall of creativity

Sociologist Max Weber saw this very thing happen in his country back in the middle 1800s—Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Allen and Unwin, 1930). He watched landowners start out as efficient administrators and degenerate into autocratic bureaucrats. They became, he wrote, “rural capitalists who resorted to political blackmail in order to retain their economic status.” Their employees began moving to the slums of the city because, he says, “they preferred the risks of urban independence to the security of personal subservience on rural estates, even at the cost of a loss of income.”
Weber discovered that any kind of group activity in human society tends to move toward systematization. The older an organization becomes, the more important rules and regulations become, and the less important its original reason for being becomes. He observed that organizations go through three stages, indicated by the attitudes of their leaders.

**Stage One:** Charismatic leadership based on the extraordinary qualities of the leader.

**Stage Two:** Traditional leadership based on long established custom.

**Stage Three:** Legal leadership based on a generalized system of rules.

The older a church gets, the more it tends to focus on its customs and rules rather than its original mission.

Take our own church, for example. There are three “big” dates in Adventist history that are continually talked about (plus “today” which is always “big” in our minds): 1844, 1888, and 1901.

1844 represents the dynamic beginning. A few energetic, hard driving people took over the remnants of a movement that had fallen on hard times. They retained its name, and in a few short years turned it into a vigorous evangelistic entity: “Great Second Advent Movement!”

As important as the theology of the 1888 era was (and is), the real battle at that particular conference was over administrative authority. The sociological issue was over “old” landmarks (which were all of 40 years old) and the authority of the church’s administration. Ellen White noted that some people held the authority of the leading brethren in higher esteem than God Himself. — *Manuscript Releases*, vol. 11, p. 228.

By 1901 the situation was such that even the so-called “old guard” realized something had to be done. So the church was reorganized. The purpose of the reorganization was to try and recapture the church’s original mission.

Your local church will inevitably find itself going through this cycle.
Being a sect is not so bad!

Ernst Troeltsch, another researcher, applied this same idea in a little different way—Ernst Troeltsch, *The Social Teachings of the Christian Church* (New York: Macmillan Company, 1931). He classified religious groups as churches, sects, and mystical groups.

With the European state church system in mind, he classified a “church” as “in the world, and of the world.” A person is born into a church. Membership is more a heritage than a conviction. Many people in the Roman Catholic church and mainline Protestant churches feel this way. That is why these churches are sometimes categorized as “social clubs.”

A sect, on the other hand, is a dynamic organization built around a mission. It has a message to give to the world. In its estimation, the salvation of the world depends on that message. A sect is “in the world, but not of the world.” It exists because of the message that brought it into existence in the first place. In these terms, it is obvious that the Seventh-day Adventist denomination is by nature a sect.

A mystical group decides to protect itself from the world, so it pulls out. It is no longer interested in propagating its message. It withdraws into convents and monasteries, or farms or “the country.”

As time goes by two things happen to sects. On the one hand, they tend to move toward becoming a “church.” Before long, the group’s “heritage” becomes more important than its message. It becomes what is termed an “established” sect. On the other hand, when some members perceive this happening, they issue a call to remain faithful to the “old” landmarks and withdraw into isolation. They issue calls to “leave the city” and settle in communities made up of like minded “saints” in geographically “safe” areas supposedly immune to “worldly” influences. Their major target for evangelism becomes other members of the sect itself whom they consider to now be “of the world” because they are still “in the world.”

Both reactions remove the emphasis from the message and place it on the system. All too many Adventist churches give verbal assent to a distinct message, when in reality they may be nothing more than a “church,” or a mystical group, determined to defend “the system” at all costs.
New converts and many young people focus on dynamic religion and a clear message of the "sect" kind. They are more interested in the "Great Advent Movement" than in "Adventism" as a system.

Revitalization

The way out of this problem is twofold: (1) Recognize that organization is fine, as long as it serves "the message," but when organization becomes more important than the message, the message will eventually die; (2) Do everything possible to recapture the original intent of the advent movement so that communicating the message is once again the central point of reference. That's what's meant by moving from maintenance to mission.

In the terms in which we are using the word, it is a good thing to be a sect. Let's put "movement" back into the "Great Advent Movement!"

Dr. Paul Hiebert, professor of anthropology at Trinity Evangelical Divinity School, sees a three-generation institutionalization cycle. Over the course of these three generations a local church (or any other institution) will move through the cycle illustrated below.

<table>
<thead>
<tr>
<th>First Generation</th>
<th>Third Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>High cost of discipleship accepted</td>
<td>Follow the crowd</td>
</tr>
<tr>
<td>Strong sense of fellowship</td>
<td>Part of the bureaucratic machine</td>
</tr>
<tr>
<td>Informal association</td>
<td>Formal, well-defined, roles</td>
</tr>
<tr>
<td>Ad Hoc procedures</td>
<td>Rational roles and constitutions</td>
</tr>
<tr>
<td>Charismatic leadership</td>
<td>Bureaucratic leadership</td>
</tr>
<tr>
<td>Personal relationships primary</td>
<td>Impersonal relationships</td>
</tr>
<tr>
<td>Unity based on trust of one another's faith</td>
<td>Formal creeds and written statements</td>
</tr>
</tbody>
</table>

**Assignment**

These changes produce certain dangers at the third generation stage:

<table>
<thead>
<tr>
<th>FIRST GENERATION</th>
<th>THIRD GENERATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vision and mission orientation</td>
<td>Routine</td>
</tr>
<tr>
<td>Goal orientation and active mission</td>
<td>Maintenance becomes more important than mission</td>
</tr>
<tr>
<td>Flexibility</td>
<td>Inflexibility</td>
</tr>
<tr>
<td>People oriented</td>
<td>Program oriented</td>
</tr>
</tbody>
</table>

The inevitability of this process is illustrated by Parkinson's Law of Institutions:

1. Expenditures rise to meet income.
2. Work expands to fill the time allotted to it.
3. The time spent in committee on a topic is in inverse proportion to its importance.
4. Institutions grow at the rate of 5% per year without added output.
5. Successful missionary work makes us into administrators.

**The key:** Revitalization and renewal

Hiebert's conclusion: Institutionalization is an inevitable consequence of growth. But an institution can be renewed and recapture, by conscious and deliberate effort, its sense of mission.

**Summary**

Churches grow in an atmosphere of enthusiasm that is the result of dedication to a message. The more a church dedicates its time and energy taking care of itself, the less it will focus on its missionary task. All institutions need periodic renewal and revitalization. The church is no exception.
Feedback

How Well Have You Mastered the Material in This Unit?

1. Explain in your own words your understanding of the phrase, “the missionary nature of the church.”

2. Explain in your own words the role of the Great Commission in the life of the church.

3. Explain in your own words the effect of institutionalization on the church and outline where your church fits into this picture.

4. Explain in your own words your understanding of the teaching function of the church.

5. Read and mark the short essay on “Putting Movement Back Into the Great Advent Movement.” Write out an explanation of how your church fits any or all of the categories listed in the essay and what steps you might devise to move it toward a mission orientation.

6. Do an exegesis of the Great Commission in Matt. 28:16-20. The question that needs to be answered is this: Is “going,” “making disciples,” “baptizing them,” and “teaching them,” a chronological sequence, or is it part of a procedure that happens more or less at the same time?

7. Does Parkinson’s Law of Institutions sound familiar? How has it affected your church and its organizational patterns?
Unit 2

Discipleship Is a Verb!

Purpose of the Unit

The purpose of this unit is to study and understand the meaning of discipleship as a biblical mandate, an integral part of the lifestyle of all Christians, and of the corporate lifestyle of a congregation.

Contents of the Unit

This unit will study three topics:

➢ An exposition of the meaning of discipleship.

➢ The interconnection of discipleship and the Great Commission.

➢ An exposition of the meaning and extent of evangelism and its interface with the concept of discipleship.

Objectives of the Unit

☐ Articulate either verbally or in writing the meaning of the phrase “discipleship is a verb.”

☐ Articulate either verbally or in writing the definition of discipleship as portrayed in scripture.

☐ Articulate either verbally or in writing the historical background of discipleship in the Christian church.

☐ Articulate either verbally or in writing the definition and role of evangelism.
"That's What We Pay You For!"

A disciple is a person who has been born again, joined the church, identified his or her spiritual gifts, accepted the responsibility of a role in the church compatible with those gifts, and is committed to fulfilling that role without continual external motivation.

**Assignment**

A pastor proposed reorganizing his congregation around a model based on the New Testament. One of his first steps was to preach a series of sermons on discipleship. He pointed out that, according to the New Testament, the main job of a congregation is to grow, and that everyone should be involved.

He didn't get far, however, before a significant number of church members rebelled. "That," they said, "is what we pay you for. Our job as church members is to come and hear you preach and keep the church looking nice." Who's right here, the people or the pastor?

To answer that question, we have to look at the meaning and use of the word "disciple" in the Bible, how it combines with the word "apostle," and how the two merge into an action word "discipleship."

We usually equate the word "disciple" first with Jesus' twelve disciples. Peter is the most famous, while we seldom hear of Philip and Nathaniel. James, the son of Alpheaeus, Thaddeus, and Simon the Zealot are unknown except as names to memorize. Judas Iscariot is famous as a traitor. We remember James and John for their bad tempers and political maneuvers (Mark 3:17; Matt. 20:20-24), and Thomas as the one who wanted proof for everything (John 20:24-28).

Is the word disciple restricted to these twelve men? Disciple is the English equivalent of the Greek word for learner or student, including the idea that a person "adheres" to a specific teacher.
Is anyone else a disciple?

Peter describes the people of God as, “Living stones, being built into a spiritual priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ . . . a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:5, 9). According to Peter, then, all church members are disciples. Discipleship is part of the new birth process. *The only way you cannot be a disciple is openly to refuse to be one.* Ellen White puts it this way: “Every true disciple is born into the kingdom of God as a missionary.”—*Desire of Ages*, p. 195.

Peter got his information from Ex. 19:6 where all Israelites are designated a kingdom of priests. They were supposed to be a missionary nation and take the knowledge of the Lord to all people groups. — See Johannes Blauw, *The Missionary Nature of the Church* (New York: McGraw-Hill Book Company, Inc. 1962).

The interface between "disciple" and "apostle"

When Jesus chose these twelve men to be his disciples, he also designated them “apostles” (Mark 3: 14).

The word disciple refers to a student, a learner. The word apostle refers to someone who is sent on a mission. Jesus called the twelve, Mark notes, “that they might be with him [disciples], and that he might send them out to preach [apostles]” (Mark 3: 14).

Knowing and doing

Two facets need to be considered. One is the learning aspect. To do an adequate job of anything for the kingdom of God requires knowledge and expertise. Too many church members function from tradition rather than Biblical teaching, on slogans rather than Biblical knowledge.

Nevertheless, learning about the kingdom is not an end in itself. It is half the job a person takes on when he or she commits to the Lord. The other half is the “sending” aspect. Too many church congregations are made up of a collection of individuals who congregate under one roof on Sabbath morning but are in no way a “body” (1 Cor. 12:12). They simply arrive and go away again, but nothing happens to advance the Kingdom. Appearing at church and going back home again is not a response to the sending message of the New Testament. “Coming in” for personal spiritual benefit must be balanced with "going out" to share those benefits with someone else.
Were these twelve the only “sent ones?” Many believe that the gift and office of apostle ceased at the end of the early church period. The Roman Catholic church, on the other hand, believes in apostolic succession, the idea that each succeeding Pope is a direct recipient of the authority of the original apostles, especially that of Peter (see Matt. 16:17-19). Other groups such as the Episcopal churches believe that all bishops ordained by the laying on of hands are given apostolic powers akin to those of the original apostles. (See for example Walter E. Elwell, ed.) *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984), p. 73).

The New Testament designates an array of people as apostles: Paul, Barnabas (Acts 14:14), little known people like Andronicus (Rom. 16:7) and Junia (Rom. 16:7), and a couple of Paul’s relatives are all labeled apostles.

Paul vigorously defended his right to be called an apostle, based on seeing the Lord in vision (1 Cor. 9:1), receiving a direct call from the Lord (Acts 9), and being appointed by the Lord (1 Tim. 2:7). The list of spiritual gifts in Eph. 4:11 shows that other people are called to be apostles.

In the Great Commission (Matt. 28:16-20) making disciples is a command and interfaces with a sending message. (This commission is repeated, with a different emphasis, in each gospel. See Mark 16:14-20; Luke 24:44-49; John 20: 19-23). The grammatical construction of the original Greek means “Go and make disciples of all nations.” This engenders the aspect of discipleship, combining sending with teaching the gospel.

Four elements appear in this passage: (1) Go, (2) Make disciples, (3) Baptize, (4) Teach. These four elements set up a two-step process by which the church is supposed to work. First, the church is called to go. Going is a fundamental aspect of church life. Ellen White writes: “The very life of the church depends upon her faithfulness in fulfilling the Lord’s commission.” — *Desire of Ages*, p. 825. The second step is the combination of making disciples, baptizing, and teaching. Do these three things happen sequentially or as an interconnected process? Research adequately proves that it is an interconnected process rather than a sequence of events and decisions. — Dennis Oliver, *Make Disciples* (Unpublished D. Miss. Dissertation, Fuller Theological Seminar, Pasadena, CA. 1973).
No arbitrary divisions

We Adventists traditionally divide church life into "nurture" and "outreach." The Bible makes no such distinction. This separation disrupts the process of making disciples and leaves it unfinished. It is the reason one often hears new converts complain that they were visited and studied with until baptism. Then they were summarily launched into the congregation and left to sink or swim on their own. Lots of church back doors' swing open on these artificially created hinges!

The same is true for arbitrarily dividing evangelism into "public" and "personal." The Bible makes no such distinction. Whether the group addressed is large or small, the dynamics of "making disciples" is the same.

Limiting evangelism to a method

In Adventist circles the word "evangelism" usually means "public meetings," an unfortunate limiting of a dynamic Biblical notion to only one strategy. If you are interested in how you can build a church organizational plan putting these elements together, get the booklet titled How to Set Up and Run an Evangelization/Discipleship Cycle in Your Church from AdventSource (the North American Division Distribution Center in Lincoln, Neb).

Constantine muddles up the church

Around 300 A.D. the Roman Emperor Constantine muddled up the notion of discipleship, just as he and his half-Christian allies altered the Sabbath and a cluster of other Biblical beliefs.

Here's how it happened. Few church buildings existed. People met in homes and ran meetings usually led by elders, also, called bishops. Some of these elders became unofficial "clergy," but they were still just members of local congregations, recognized for their spiritual gifts of leadership. Even in New Testament times a few of these leaders got out of hand and took too much authority on themselves. (See 3 John 9,10). Constantine allowed former pagan priests to become pastors of Christian groups. Ornate pagan temples became Christian churches. Gaudy pagan ceremonies became Christian liturgies, often with very little change except to modify some names and read from the Bible instead of a pagan book.

Shifting the leadership style

More artificial categories

What Constantine and his followers did was to set up a distinctive hierarchy between clergy and non-clergy. Clergy led out in church and non-clergy became pew potatoes. Discipleship, active participation in the advancement of the kingdom, came to a screeching halt.
Making church a spectator sport

Someone remarked that an average church service today is a lot like a football game. Thousands of people in the stands who desperately need exercise are watching a few people on the field who desperately need rest! For instance, the average church pastor will preach two thousand sermons over a lifetime. The average church member will preach none. Where is that found in the Bible?

The ministry of all believers

As time went by, Constantine’s organizational system produced a marked distinction between clergy and laity. The word “laity,” as we understand it today, appeared in church vocabulary during the Middle Ages. It comes from the Latin word laicus, derived from laos, the Greek word meaning “people.” It came to be used in contrast to clericus, referring to the official priesthood. For instance, Gratian, known as the father of canon law in the Roman Catholic church, said that there were actually two kinds of Christians, lay or secular, and clergy. Gratian was an Italian monk who died in 1160 AD. — J. D. Douglas (ed.), The New International Dictionary of the Christian Church (Grand Rapids, MI: Zondervan Publishing House), 1974, p. 427.

Reactivating tools for discipleship

Disciples are not left without tools to do the work. The primary ones are the spiritual gifts listed in Rom. 12: 6-8; 1 Cor. 12: 7-11; and Eph. 4: 11. Through the use of these gifts discipleship turns from a noun into a verb, from an idea into reality.

Definition of discipleship

All Christians receive the call to discipleship. It accompanies the new birth experience, designed to be an integral part of every Christian’s lifestyle. That’s why discipleship is a verb. It is action, it is giving the gospel some feet.

A disciple is a person who has been born again, joined the church, identified his or her spiritual gifts, accepted the responsibility of a role in the church compatible with those gifts, and is committed to fulfilling that role without continual external motivation.

Source material

For a classic statement on discipleship, see Elton Trueblood, Your Other Vocation (New York: Harper & Brothers, 1952). James Rutz, The Open Church (The Seedsmen, 1992) is an analysis of the impact of Constantine on the discipleship of the church.
What's Your Church's D.Q.? (Discipleship Quotient)

Please mark on the continuum where you believe your church is at the present time. Indicate with an arrow the direction you perceive your church is moving.

1. Members understanding of the purpose and mission of the church:
   Low | High

2. Members genuine desire for the church to grow:
   Low | High

3. Members commitment to outreach and evangelism:
   No priority | High priority

4. Church's strategy for member assimilation and discipleship:
   No system | Effective system

5. Involvement of members in ministry:
   Less than 30% with role/task | More than 60% with role/task

6. Effectiveness of small group in the ministry of the church:
   Low | High

7. Role of educational ministry (including Sabbath School) in the church's overall growth/outreach:
   Low | High

8. Level of biblical knowledge of the membership (including time commitment to study):
   Low | High

9. Level of love and caring experienced by members (especially new members):
   Low | High
The Care and Feeding of Evangelism

"To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve him as their Lord in the fellowship of His church." (Classical definition of evangelism)

"Evangelism"—a misunderstood word

Down through the centuries, the word evangelism and its derivatives have been used in dozens of different ways to mean just as many different things. The word “evangelize” is actually included in the New York Times Everyday Readers Dictionary of Misunderstood, Misused, and Mispronounced Words. As far back as 1755, Samuel Johnson, the compiler of the Dictionary of the English Language, included it as “a word not generally understood.”

Between AD 33 and AD 1885 Christians and their churches proposed 200 different schemes for world evangelization. All failed within 10 years of their creation. — David B. Barrett, Evangelize! A Historical Survey of the Concept (Birmingham, AL.: New Hope, 1987). Since 1886, another 100 or more programs have been proposed. These also folded within 10 to 20 years of their creation. Why is this the case?

We Adventists have had innumerable programs and projects using the term “evangelism.” Most have a short shelf life, often the five years between General Conference sessions. Part of the problem is that we have limited the word “evangelism” to a methodology, yet have no precise definition of what we mean by evangelism. General usage has fixed the idea in Adventist thinking that evangelism and public meetings are synonymous.

Source material

The most comprehensive review of the various definitions of evangelism is David B. Barrett, Evangelize! A Historical Survey of the Concept (New Hope, P.O. Box 11657, Birmingham, AL. 35202, 1987), a publication of the Foreign Mission Board of the Southern Baptist Convention. This book is a gold mine of information mostly unknown or overlooked.
The word evangelism comes from the Greek word *euangelizein*, which is a combination of two words, *eu*, meaning “good,” and *angellein*, meaning to carry news, or to proclaim something. The word gospel, a direct derivative of these Greek words, means “the good news.” “Good news” is used 132 times in the New Testament, but the word for an evangelist, *euangelistes*, a preacher of good news, occurs only three times, possibly because it was also a title of pagan priests and the Bible writers were reluctant to use it.—Barrett, *op cit.* p. 11. In these three instances Philip (Acts 21:8) and Timothy (2 Tim 4:5), are called *euangelistes*, and it is mentioned as a specific spiritual gift in Eph. 4:11.

The word *euangelizo*, which means to evangelize, is used 27 times in the New Testament, mostly by Luke and Paul. Luke uses it as a synonym for the proclamation of the good news, and Paul uses it to explain the mission and position of Jesus who came to bring “good news.”

Is evangelization an integral part of the mission of the church, or is it an add-on to be used occasionally?

According to the Bible, it is not a separate activity among many. Acts 14:7, for instance, gives us a clue by recording that when Paul and his party arrived at a certain place “they continued to preach the good news,” literally, “they evangelized.” It seems that in the early church evangelizing is simply what the church does. No wonder Ellen White remarks that “The very life of the church depends on her faithfulness in fulfilling the Lord’s commission.”—*Desire of Ages*, p. 825.

**Evangelization, spreading the good news, is, in fact, the framework of the life of the church.**

The KJV translates every usage of the word “to evangelize” as “to preach,” one of the reasons we Adventists connect evangelism almost exclusively to public campaigns.

The New Testament, however, uses more than 40 synonyms for the word “evangelize”. They all have the idea of sharing the message, but are not limited to any one method of doing so. One writer comments:

“‘The New Testament is more dynamic and varied in its modes of expression than we are today .... Our almost exclusive use of ‘preach’ for all these synonyms is a sign, not merely of poverty of vocabulary, but of a loss of something which was a living reality in primitive Christianity.”—Gerhard Friedrich, in Kittel, *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), vol. 3, p. 703.
The concept of evangelism in the early church period was a broad term taking in the entire procedure of presenting the good news to non-Christians and integrating them into the church. It was an application of the Great Commission. It was a system, not an exclusive methodology.

Notice how the seven Biblical cognates of “to evangelize” are connected to the Great Commission and involve a broad system of evangelization:

1. “Receive” (the Holy Spirit)
2. “Go” (into all the world)
3. “Witness” (about Jesus)
4. “Proclaim” (the good news)
5. “Disciple” (make disciples of all nations)
6. “Baptize” (people into church fellowship)
7. “Train” (teach them all things Jesus commanded)

The word evangelism became almost exclusively a term referring to a methodology at the end of the 19th century, mostly due to the writings of a Scottish evangelist named Henry Drummond. He defined evangelism as a three-part methodology, including: (1) the content of the messages preached, (2) the methods of approach to the Western mind, and (3) the types of preaching done in public meetings.—Henry Drummond, *The New Evangelism*. (London: Hodder & Stoughton, 1899), 2nd edition.

In 1918 group of Anglican bishops held a conference entitled *The Evangelistic Work of the Church*. As part of the final report they clearly defined the word “evangelism:”

*To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Savior, and serve him as their Lord in the fellowship of His church.*—Barrett, *op. cit.*, p. 37.

This is known today as the classical definition of evangelism.
The classical definition and the Adventist church

Is this a usable definition for Adventists? Looking at it as a diagram may help.

To Evangelize is To

Present Jesus
Through the power of the Holy Spirit

So That

People will
- Trust God
- Accept Jesus as
  - Saviour
  - Lord

and
- Become part of the fellowship of the church

1974 Adventist definition

The closest thing to a definition of evangelism in Adventist literature reads, “Evangelism is the communicating of the essential elements of the Gospel of Jesus Christ in the setting of the three angels’ messages in such a way as to make possible a response in the hearts of the hearers to accept God’s provision of salvation from sin and His provision for victory over sin.” *Evangelism and the Finishing of the Work.* (Annual Council Report, 1974).

This definition focuses on personal holiness and spiritual maturity, but leaves out any reference to either individual discipleship or the role of the corporate local church in the spreading of the gospel.

What happened to discipleship?

Conclusion: Evangelism is a framework—not an add-on

Evangelism, then, is a framework for the total program of the church, not an isolated occasional event. All other church activities should be organized to fit inside the framework of telling people the good news and incorporating them into the church family.

The church, according to the Great Commission, is designed to win converts, teach them the way of the Lord, offer them a church home for spiritual and social fellowship, and, through the entire system, prepare people for heaven.

Nowhere in the Bible is the word evangelism limited to a methodology. We have done a disservice by allowing it to become a synonym for “public meetings” in the Adventist mind, therefore narrowing its application to an occasional event rather than an attribute of the discipleship of both individual Christians and congregations.
Evangelists and Witnesses

This brings us to an important distinction, and a basic principle. "Evangelists," the people we associate with public campaigns, have a special spiritual gift (Eph. 4:11). Not every Christian is called to be an evangelist. Evangelists are given abilities by the Lord to be out on the front line attacking the doctrinal system of the enemy, presenting the truth in a convincing way, and getting decisions from people that those without the gift can never get.

The point is, you do not have to feel guilty if you are not called to be an evangelist. The Lord who gets called to do that job.

While not every Christian is called to be an evangelist, every Christian is called to be a witness (Acts 1:8). All Christians fall under the mandate of the Great Commission. Every Christian can and must learn to give a simple gospel presentation and learn to use the principles of friendship evangelism and other methods. That is the "teaching" part of the Great Commission. That is where you and I fit into the evangelistic framework of the church, even though we may not have the gift of evangelism.

Not every Christian is called to be an evangelist, but every Christian is called to be a witness (Acts 1:8).
Feedback

How Well Have You Mastered the Material in This Unit?

1. Articulate either verbally or in writing the meaning of the phrase "discipleship is a verb."

2. Consider the following points regarding discipleship. How does your church qualify? What steps can you take to help your church members move closer to real discipleship in their personal lives and in the corporate life of the church?

<table>
<thead>
<tr>
<th>The Characteristics of Discipleship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Discipleship is direct involvement in your local congregation.</td>
</tr>
<tr>
<td>2. Discipleship means developing &quot;eyes&quot; that can see the unchurched and others who need the advent message.</td>
</tr>
<tr>
<td>3. Discipleship means consistent, conscious advancement in the knowledge of God’s word.</td>
</tr>
<tr>
<td>4. Discipleship means consciously making time in one’s schedule and life-style for systematic service to the local church.</td>
</tr>
<tr>
<td>5. Discipleship means seeing people not as they are, but as they may become, transformed by the grace of God.</td>
</tr>
<tr>
<td>6. A disciple is a person who makes a conscious commitment to a life-style that corresponds to a biblical model.</td>
</tr>
</tbody>
</table>

3. If you had opportunity to read the book by Rutz mentioned in the assignment on page 28, what is your opinion? Does Rutz have a point? How would his viewpoint apply to your church program?

4. Articulate either verbally or in writing the definition and role of evangelism.

5. Recheck your exegesis of the Great Commission (see Unit 1 Feedback, question 6) in the light of any new insights gained in Unit 2.
Unit 3

Infrastructure for Growth

Purpose of the Unit

The purpose of this unit is to study and understand the type of infrastructure your church must have to facilitate the type of growth envisioned in the definition on page 3. This infrastructure must be built on a biblical base, and applied to church life through an incarnational life-style practiced by individual members and the corporate congregation.

Contents of the Unit

This unit will cover four topics:

- Outline some research on why churches grow or don't grow.
- Outline some biblical teachings regarding the organizational patterns of the local church.
- Review some Adventist perceptions of why churches grow or don't grow.
- Propose a design for a growth oriented local church program.

Objectives of the Unit

- Be able to articulate, either verbally or in writing, the fundamental reasons churches grow and the signs of a healthy church.
- Be able to articulate, either verbally or in writing, the biblical principles of congregational organization.
- Be able to articulate, either verbally or in writing, the meaning and application of incarnational evangelism.
Why Do Churches Grow?

_Growth refers to the combination of continually increasing spiritual maturity and growth in the number of people active in the church._ These include:

- The number of new members added to the church.
- The number of ministries the church develops in order to fulfill its ministry.

---

**Seven foundational principles**

There are seven foundational principles that inevitable appear in growing churches. Research has confirmed that these principles are fundamental. Some of them are taken for granted by most churches, but not necessarily put into practice. The more intentional churches are in employing these principles, the more likely they are to grow.

---

**Principle one**

_Only God can make something grow._ Only the Lord can really make churches grow. Paul tells us “We are only servants, through whom you came to believe - as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow.” 1 Cor. 3:5,6.

---

**Principle two**

_Growth is organic and complex in nature._ There are no shortcuts to consistent church growth. It is a different way of life for your church. It has an infrastructure underneath its strategies called “body life” or “life-style evangelism,” based on information from Acts 2:41-47 and the Book of Ephesians, where Paul uses the human body to illustrate how the church functions. All the parts and activities are equally important, coordinated, and working together. Without the “body life” in place, individual strategies often don’t produce the desired results.

On the hand, there is no perfect plan of action, so at some point, you just have to start. Donald McGavran writes “It is better to put an imperfect plan into operation than to carry on a splendid church work while waiting for the perfect plan to appear. Plans in operation are the only things that really count.” _Understanding Church Growth_ (Grand Rapids, MI.: Wm. B. Eerdmans Publishing Company, Third edition, 1990), page 287.
Growth requires spiritually gifted leadership. Growth does not happen by accident; it happens by design. It happens because the pastor and the congregation learn how to cooperate with the Lord by using the divinely revealed principles of how to do the work of the Kingdom.

Real church growth is based on the theological premise that Jesus functions as High Priest in heaven, and the Holy Spirit functions as the effective agent to instruct the church on how to accomplish the work of the Kingdom and to empower it to get the job done. The spiritual gifts given to born again Christians are the tools the Holy Spirit uses to accomplish the work of the Kingdom.

Church growth demands, therefore, knowledgeable, spiritually gifted, leadership. Local church leadership tends to be chosen on the basis of availability and/or seniority. Leadership that is only “available” will probably be halfhearted and inconsistent in practice. Leadership chosen because of seniority will tend to be self-centered, and more figurehead than effective in actual practice. A growth oriented church will find ways to move the leadership selection process away from availability and seniority toward spiritual giftedness.

Growth is enhanced when a church knows where it is going. All too many churches have only a vague idea where they are going, or why they even exist. Many tend to share only the vision of the current pastor; they have no philosophy of ministry of their own. When that happens, the local congregation becomes merely a collection of individuals who happen to meet in a building at the same time once a week. Once there, they expect the pastor to “perform” in conventional ways - and that's about it!

Both outreach and nurture must be included. Most churches have a bias toward caring for what they have, whether they realize they have that bias or not. It is called “maintenance” as opposed to “mission.” For a church to grow and be healthy, there must be an intentional program of outreach evangelism coupled with high requirement discipleship.

On the other hand, evangelistically oriented churches need to be places where people are also well cared for once they become members. Thus spiritual quality and evangelistic quantity enhance each other.
Principle six

For a church to grow, the membership must be mobilized. Mobilization of the membership involves four elements:

- **Time.** The members of a typical church are not mobilized for growth. Research reveals that members known as consumers spend one to three hours a week on the church premises. Dedicated volunteers donate from one to seven additional hours. Only one volunteer in twenty spends more than ten hours a week in church related activities. R. Daniel Reeves, *Church Growth: American Style*, page 164.

- **Training.** Most available church volunteers lack the interest and necessary qualifications for effective ministry. They need systematic, continuous, training.

- **Inactive members.** Inactive and missing members make up about one-third of the typical congregation. The church needs to develop a profile of lapsed members and train themselves on how to reach them.

- **An adequate organizational structure.** A growing church will have three levels of group activities functioning:
  - Dynamic Sabbath activities
  - Multiple ministries
  - Small group ministries

Principle seven

A growing church finds and ministers to community needs. Growing churches match their resources and collective spiritual gift-mix to the spiritual and sociological realities of the community to which they minister. This often involves overcoming a church disease known as "people blindness." How to do that varies with the context and the situation.

**Assignment**

Evaluate your church regarding the seven principles listed above. Where would you locate it on this scale?

| None | All seven |

Establish a list of priorities that will move your church further toward the right on the scale.
Research done on religious movements around the world, Christian and non-Christian, indicate that there are certain fundamentals that characterize all growing religious movements. The results are listed on the chart below. As you read through these, ask yourself the question: “Does the Seventh-day Adventist church system contain these elements” (whether they are all working effectively or not)? See David J. Hesselgrave (ed.) Dynamic Religious Movements (Grand Rapids, MI: Baker Book House, 1978), pp. 297-326.

### Basic Research Results: Why Churches Grow

<table>
<thead>
<tr>
<th>Area of Religious Life</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beliefs</strong></td>
<td></td>
</tr>
<tr>
<td>➢ <em>A unique message.</em> Without exception these movements preach a message that requires a new beginning.</td>
<td></td>
</tr>
<tr>
<td>➢ <em>Practical beliefs related to life.</em> Even though a group’s message may have complicated parts to it, ultimately it is down to earth. It speaks to the people where they are.</td>
<td></td>
</tr>
<tr>
<td>➢ <em>The group’s teachings produce a specific life-style.</em> Its teachings are all-encompassing and take in all areas of life.</td>
<td></td>
</tr>
<tr>
<td>➢ <em>The group’s members feel and apocalyptic sense of destiny.</em> They believe there’s a better life ahead.</td>
<td></td>
</tr>
<tr>
<td><strong>Group Organization</strong></td>
<td></td>
</tr>
<tr>
<td>➢ <em>Definite, clearly defined organizational patterns.</em> These plans are formulated and carried out by leaders and people who feel a deep sense of call and mission.</td>
<td></td>
</tr>
<tr>
<td>➢ <em>The laity are actively involved in organized, disciplined, activities.</em> They feel they are the “chosen people” with a job to do. Members and leaders belief that they speak with absolute authority on the fundamental concerns of humankind.</td>
<td></td>
</tr>
<tr>
<td><strong>Worship, Rituals and Rites</strong></td>
<td></td>
</tr>
<tr>
<td>➢ <em>Participatory worship styles and incorporation rites.</em></td>
<td></td>
</tr>
<tr>
<td>➢ <em>There is a strong sense of identity and belonging.</em> They are “marching to Zion” and attaining the &quot;seal of God.&quot;</td>
<td></td>
</tr>
<tr>
<td><strong>Propagation</strong></td>
<td></td>
</tr>
<tr>
<td>➢ <em>Aggressive programs of propaganda</em> based on face-to-face communication. There is a high degree of person-to-person witnessing involved.</td>
<td></td>
</tr>
</tbody>
</table>
The Seven vital signs

C. Peter Wagner of Fuller Theological Seminary identifies seven vital signs seen in growing churches (See C. Peter Wagner, Your Church Can Grow, Revised Edition (Ventura, CA.: Regal Books, 1984)

1. **Dynamic pastoral leadership.** Churches do not grow unless they are led by a pastor who has the faith to see what the possibilities are and the determination and ability to catalyze the entire church into action.

2. **A significant number of mobilized members** who have identified their spiritual gifts and are involved in ministries compatible with those gifts.

3. **A church big enough** to sustain and support significant ministries.

4. **The right kind of internal organization.** Left to themselves, churches will automatically develop organizational patterns designed to take care of themselves. In order to grow, a church must reorganize so that it is focused on mission rather than maintenance.

5. **The ministries developed** by the church should reflect the makeup of the community the church wishes to serve.

6. **Evangelistic outreach methods that work.** Times change, communities change, and the outreach methods that work change. They may not even be the same for churches in different areas of the same city. For insights into how this functions in Adventism, read Monte Sahlin, Sharing Our Faith With Friends Without Losing Either, (Hagerstown, MD. Review and Herald, 1990).

7. **Priorities arranged in biblical order.** The following texts give indications of the biblical order mandated for the church.


   - **Philemon 6** - "I pray that you may be active in sharing your faith."

   - **Eph. 3:10,11** - The "wisdom of God" is to be made known to the world through his church.

   - **2 Cor. 5:16-20** - We have the ministry of reconciliation, as ambassadors of God.

   - **Gal. 6:1-10** - The family of God must be a support group for ministering to each other.
Certain platitudes are often used to describe causes for the growth of the church. "The Advent Message To All The World In This Generation" is an example. "To tell everyone about the Sabbath" is another. These platitudes express noble aspirations, but they are generalizations. They don't describe how a local church can do anything about accomplishing those tasks within its sphere of influence. They lead to a number of assumptions and half-truths that become cliches, but produce little or no actual growth.

The fox hole philosophy. "When the persecution comes, the church will grow." Maybe so, but why wait?

The shining saint philosophy. "If the church members were what they are supposed to be, the work would be finished." Maybe so, but Jesus said the wheat and the tares grow side by side until the angels separate them (Matt. 13:39). In the meantime, the fields are ready for the harvest even though we may think that it is still "four months" away (John 4:35). A church does need to have a Christian personality, but this platitude is often only a way of expressing an excuse for non-growth.

The biology bulge philosophy. "If we could keep our children in the church, it would grow." True. But if growth comes only from biological growth, the church is not fulfilling the mandate of Lord. It will also run into the very real problem that the cost of keeping the children in, usually in the form of Christian Education, will outrun the ability of the church to pay the bill. That is because children have little or no income and the next generation does not increase fast enough to keep up with the bills of the current generation.

The transfer philosophy. "If we make our church active enough, people from other Adventist churches will come here." That's fine - if you have other Adventist churches around and they are willing to support such an idea. While it is true that sheep go where they are fed, it is also true that just revolving Adventists between churches is not real church growth.

The helping hand philosophy. "We are here to help people, not convert them." Two things are wrong with this philosophy: (1) it doesn't fulfill the mandate given by the Lord, and (2) it doesn't work. A helping hand should be a part of every church program, but not the sum total of the church's ministry.
The first step in building a philosophy of ministry is to outline the biblical guidelines. These guidelines grow out of seven key biblical words and the concepts they encompass. Each verse illustrates a church growth principle implied by the meaning of the key Greek words. Collectively, they form a philosophical and operational pattern for a church.

<table>
<thead>
<tr>
<th>Kerygma</th>
<th>Message and mission. Consequently faith comes from hearing the message, and the message is heard through the word of Christ. Rom. 10:17.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The New Testament Church had no doubts about the content of its message (Rom. 10:17). Your church cannot grow unless it knows what its message is. If it spends its energies constantly debating the content of its own message, it will not prosper.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Karpos</th>
<th>Christian personality. (God) has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. 2 Cor. 5:19.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Karpos is translated “fruit of the Spirit” (Gal. 5). Without a Christian personality, exemplified by individual Christians, growth will be stunted. The church must have an understood and accepted sanctification model that can be both explained and exemplified to members, visitors, and new converts.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Allelon</th>
<th>Christian body life. By this all men will know that you are my disciples, if you love one another. John 13:35.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>This word is usually translated “one another” in the New Testament. There are 26 specific “one another” commands. Taken together, they form a working model of “body life” for a congregation; a corporate Christian personality.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Koinonia</th>
<th>Fellowship. They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Acts 2:42</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fellowship takes different forms for different people groups, but it is a basic human need. A growing church must provide koinonia.</td>
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</tbody>
</table>
Christian leadership. I (Paul) have become its (the church’s) servant by the commission God gave me to present to you the word of God in its fullness. (Col. 1:25); Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms. (1 Peter 4:10).

These two words mean “servant” and “gifts” respectively. Christian leadership is servant leadership (Mark 10: 35-45). Leadership should be chosen based on the spiritual gifts the Holy Spirit places in the church (Eph. 4: 1-13). This is the only kind of leadership that will effectively produce growth in a church.

The ways and means. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized. The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole family. Acts 16:33,34.

Oikos literally means “house” but it is usually used in the sense of “household” or extended family. It refers to all the people in a social network. In the New Testament, most soul winning was done through these networks. Small groups networks are a key strategy for church growth.

ASSIGNMENT

1. Analyze your church in terms of the biblical criteria above. As yourself questions such as:
   ➢ Do we have any problems with our message? Do we understand it? Do we use it effectively in our teaching and church life in general?
   ➢ What kind of a body life system do we have? Is it really functioning intentionally?
   ➢ Is our koinonia system limited to a number of close-knit cliques in the church, or is it inclusive?
   ➢ Is the church leadership based on spiritual giftedness?

2. Develop a series of sermons based on the “one another” categories outlined on page 51.
The New Testament
Church
Acts 2:41-47

V. 41
They gladly received the word

V. 47
They grew in numbers daily

The Holy Spirit
Intercessory Prayer

V. 42
They were instructed by the church

V. 47
Positive Witness

V. 47
They reached out into the community

VV. 42-46
They continued in fellowship with the church
The New Testament Church
Acts 2:41-47

The Holy Spirit
Intercessory Prayer

Wholistic Evangelism: Final Outcome

Keregma Message
V. 41 They gladly received the word

V. 47 They grew in numbers daily

Karpos Fruit of the Spirit
V. 47 Positive Witness

Doulos & Charismata Leadership
V. 42 They were instructed by the church

Oikos Networking
V. 47 They reached out into the community

Allelon “One another”
VV. 42-46 They continued in fellowship with the church

Koinonia Fellowship
The Mission of Adventism
Rev. 14:6-12 (NIV)

Eternal gospel
To proclaim to those who live on the earth

Prophetic ———— “Babylon is fallen”

Theological ———— “Commandments of God”
“Faithful to Jesus”

Sociological ———— To every
Nation
Tribe
Language
People
Karpos: A Christian Personality

Gal. 5:22
The Fruit of the Spirit

Self-Control
Joy
Peace
Patience
Kindness
Goodness
Faithfulness
Gentleness

Love

Faith

Love
Goodness
Knowledge
Self-Control
Perseverance
Brotherly Kindness
Godliness

2 Peter 1:5-7
Allelon: The "One Another" Commands

Inter-Relationships

- Love one another
- Receive one another
- Greet one another
- Have the same care for one another
- Submit to one another
- Forebear one another
- Confess your sins to one another
- Forgive one another

Allelon {al-lay'-lone}: one another, reciprocally, mutually

Mutual Edification

- Build up one another
- Teach one another
- Exhort one another
- Admonish one another
- Speak to one another in Psalms, hymns, and spiritual songs

Mutual Service

- Be servants to one another
- Bear one another’s burdens
- Use hospitality to one another
- Be kind to one another
- Pray for one another

Negative "One Another’s"

- Do not judge one another
- Do not speak evil of one another
- Do not murmur against one another
- Do not devour one another
- Do not provoke one another
- Do not envy one another
- Do not lie to one another
Leaders have identified a New Testament definition of the purpose and role of the worshiping congregation in the world and are seeking to be faithful to that definition and the call of the Lord in this place, the local congregation.

A supportive, affirmative, and redemptive fellowship.

Orientation toward today and tomorrow—not yesterday.

Willingness and capacity to assimilate new members.
Incarnational Evangelism

Incarnational evangelism, also called "body life," "life-style or "relational" evangelism, means that the individual church members, and the corporate congregation, are called to continue the work of Jesus as "living letters." 2 Cor. 3:2,3. This means witnessing in the most natural way possible, so that it becomes a natural part of life.

What is it?

Incarnational evangelism involves a number of theological and practical concerns. It involves an understanding of the role of the church in continuing the incarnational ministry of Jesus; it involves an understanding of human needs and how provision is made by the Lord to meet them; it involves understanding the processes that lead to conversion and discipleship. The charts on the following pages demonstrate the basic theological outlines of life-style evangelism. The primary methodologies for achieving this kind of life-style in the church are:

- Diagnosis of church health
- The application of spiritual gifts
- An organizational concept called the "pyramid principle."
- The church growth developmental scale
- Various kinds of churches and church personalities
- Church growth ratios: an evaluation system
- Friendship evangelism skills
- The application of the principle of receptivity
- The development of participatory worship services

These methodologies will be outlined further into the course.
Five basic questions serve as a beginning point:

1. What kind of people does the church want to deploy into the world?

2. What kind of church makes possible that kind of people?

3. What kind of leadership team makes possible that kind of church?

4. What kind of pastor makes possible that kind of leadership team?

5. What kind of support system makes possible that kind of pastor?

Acts 1: 6-8. “So when they met together, they asked him, ‘Lord, are you at this time going to restore the kingdom to Israel?’ He said to them: ‘It is not for you to know the times or dates the Father has set by his own authority. 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.’”

“Christ’s sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things. He was on His way to the throne of God, to be honored by the heavenly host. Clothed with boundless authority, He gave His disciples their commission, “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 alway, even unto the end.” Matthew 28:19, 20.

“During His ministry, Jesus had kept constantly before the disciples the fact that they were to be one with Him in His work for the recovery of the world from the slavery of sin....The last lesson He gave His followers was that they held in trust for the world the glad tidings of salvation.” Acts of the Apostles, p. 29, 32.

Joseph C. Aldrich, Life-Style Evangelism (Portland, OR: Multnomah Press, 1981) is an excellent source of information on many of the points mentioned in this unit. See also Monte Sahlin, Sharing Our Faith With Friends Without Losing Either (Hagerstown, MD. Review and Herald Publishing Association, 1990).
“People don’t care how much you know until they know how much you care” Floyd McClung

Adapted from Joseph C. Aldrich, Life-Style Evangelism, p. 34.
Feedback

How Well Have You Mastered the Material in This Unit?

1. Consider the definition of growth on page 40. What do you think? Is this adequate? How might it apply to your church? Is it different from your normal concept of "growth?"

2. Review the chart on page 43. Compare the elements listed with point 7 on page 44. How does your church rate? How many of these elements are effectively put into practice in your church? Which are lacking? How would you go about mobilizing those that are lacking?

3. Which of the half truths and assumptions listed on page 45 are you familiar with? How many are alive and well in your church? How can you answer them and undo any damage they may have done to a growth-oriented system in your church?

4. Do an in-depth study of the Greek words used as an outline for a philosophy of ministry. Use a source such as Kittle's *Theological Dictionary of the New Testament* or the numbering system in *Strong's Concordance*. What additional insights did you gain?

5. Use Monte Sahlin's *Sharing Our Faith With Friends Without Losing Either* as a study guide for a small group seminar with church leaders. What new insights did your group gain? What new ideas for strategies did you develop in the group?

6. Develop your own outline of incarnational evangelism. Develop a series of sermons on the concept. How would you rate the incarnational evangelism in your church's program and life-style?
Part Two

Strategies for Church Growth

Unit 1
Organizing For Growth

Unit 2
Four Basic Strategic Principles

Unit 3
Church Styles and Personalities

Moving your church to greater growth
Special Note on Source Material

The units that follow outline specific strategies for implementing growth. A series of detailed training manuals called the Church Growth Resource Series is available through AdventSource, 5040 Prescott Ave., Lincoln, NE. 68506. Tel: (800) 328-0525. These training manuals expand on the information given in the following units and contain working papers, small group activities, survey sheets, and other materials that are helpful in applying the strategies described.

Sequence 1: Developing a Philosophy of Ministry

- *The Great Commission Model: A New Way of Life for Your Church.* This booklet outlines a philosophy of ministry and a system for putting it into practice.
- *Does Your Church Need a Doctor?* A diagnostic system that checks out basic aspects of your church’s infrastructure. Use all the modules or only those appropriate to your situation. Module 1 is a teaching unit that examines the reasons churches get sick and the signs of a healthy church.
- *How to Write a Statement of Mission For Your Church.*

Sequence 2: Organizational Plans and Operational Elements

- *How to Set Up and Run an Evangelization/Discipleship Cycle in Your Church.*
- *How To Set Up and Run an Intercessory Prayer Ministry in Your Church.*
- *Spiritual Gifts: Keys to Ministry.*

Sequence 3: Action Plans and Systems

- *How To Say “Hello” Without Saying “Good-bye”.* An examination of ways and means of organizing the receptionist/greeter/hospitality system in a church.
- *How To Find and Reach Receptive People.* How to set up a receptivity/resistance scale for your ministry area and develop soul-winning networks.
- *Ministry in an Age of Shifting Social Context.* If you have a multiethnic or multicultural ministry, this booklet will help you organize it.

Sequence 4: Teaching Ministry

- *Adult Sabbath School Idea Book No. 1.* Renewing your Sabbath School and making it an integral part of a growth oriented philosophy of ministry is vital. Sabbath School is the training arm of the system.
# Unit 1

## Organizing For Growth

<table>
<thead>
<tr>
<th>Purpose of the Unit</th>
<th>The purpose of this unit is to study and understand the type of organizational structure a church needs to facilitate growth.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contents of the Unit</td>
<td>This unit will cover four topics:</td>
</tr>
<tr>
<td></td>
<td>- How to check a church's statistical growth or non-growth.</td>
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<td></td>
<td>- Examines the elements of church pathology.</td>
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<tr>
<td></td>
<td>- How to write a statement of mission.</td>
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<td></td>
<td>- How to set up a teaching ministry.</td>
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<td></td>
<td>- How to use small groups.</td>
</tr>
<tr>
<td>Objectives of the Unit</td>
<td>□ Be able to analyze the statistical history of your church and.</td>
</tr>
<tr>
<td></td>
<td>□ Study and understand the basic principles of church pathology: why churches get sick and the significant indications of various church illnesses.</td>
</tr>
<tr>
<td></td>
<td>□ Be able to evaluate how your church relates to the various church illnesses.</td>
</tr>
<tr>
<td></td>
<td>□ Learn how to develop and write a statement of mission for a church.</td>
</tr>
<tr>
<td></td>
<td>□ Establish a teaching ministry in your church.</td>
</tr>
</tbody>
</table>
# Checking Your Statistics and Resources

An analysis of where your church is at the present time and the resources it has at hand will enhance your planning and organizational system. Plans and strategies based on real facts are always more successful than those based on fictitious or unrealistic measurements.

<table>
<thead>
<tr>
<th>Source material</th>
<th>Does Your Church Need a Doctor?, one of the Church Growth Resource Series booklets, is a diagnostic and statistical tool for checking and analyzing your church’s:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Statistics</td>
</tr>
<tr>
<td></td>
<td>• Discipleship quotient</td>
</tr>
<tr>
<td></td>
<td>• Love/care quotient</td>
</tr>
<tr>
<td></td>
<td>• Worship service</td>
</tr>
<tr>
<td></td>
<td>• Organizational system</td>
</tr>
</tbody>
</table>

The following information outlines the basic elements included in a statistical check of your church.

## Starting point

The first step in analyzing a church is to do a statistical study of its history, looking for trends and outstanding fluctuations in its patterns of growth or decline. Then plot the statistics on a graph.

There are three kinds of numerical growth. The closer you can come to identifying the percentages of growth that fall into each category, the more accurate the analysis will be:

- **Biological growth.** This is growth that comes as a result of retaining the church’s own children. SDA churches usually do not keep accurate records on this, so you may have to estimate or make an educated guess.

- **Transfer growth.** This comes about when people transfer from one church to another. There is a great deal of transfer growth in Adventist churches. The “transfers in and out” category will show this.
• **Conversion growth.** This is the kind of growth that really moves a church forward. Without it, numerical growth is often only cosmetic, a matter of simply circulating Adventists around through the system. This factor is arrived at by subtracting the biological growth figure from the “baptisms and profession of faith” statistic.

Most conference or mission offices have statistical information available on the churches in their jurisdiction. If this is not available, go back through church clerk’s records and compile the statistics.

What statistics are needed? First you need the total membership figures for each year. The best measure to use is what is called “composite” membership, the average of three numbers:

• **Book membership.** You may want to subtract from this statistic people who live in a different geographical location but still retain membership in the church. Try to arrive at a fairly accurate “active” book membership.

• **Worship attendance.** Many Adventist churches do not keep accurate figures of worship attendance. You may have to estimate. In many places, worship attendance tends to be about 50% of book membership. The sooner you begin to keep accurate worship attendance figures, the better you will be able to accurately track the numerical growth of your church.

• **Adult Sabbath School attendance.** (Don’t forget to count the adults working in the children’s divisions).

• You will also need to track:
  - Transfers in
  - Transfers out
  - Baptisms and professions of faith (add the two together)
  - Apostasies, and “missing” (add the two together)
  - Deaths

The most convenient time span is ten years. This will usually give a fairly accurate picture of the contemporary situation. The farther back you go, of course, the more accurate and informative your statistics will be. Please note that in order to analyze 10 years of data you need to compile statistics for 11 years.
Units of measure

Two useful units of measure are Decade Growth Rate (DGR) and Annual Growth Rate (AGR). The growth rate is the percentage of increase or decrease from one year to the next. This is an accurate indication of real growth.

Demographics

A second step is to analyze the community the church intends to serve. Demographic studies help the church recognize the type of community around it, and become the launching pad for ministries that serve that community.

The “story”

Every church has a “story” to tell. “I remember when...” are very important words to some church members. There’s a lot to be learned by listening to a church’s story. I once attended a weekend retreat with a church. One of the activities was a huge chart laid out on the floor that covered the entire history of the church. Members wrote in events that they remembered and that affected their families at various chronological points on the diagram. That activity sparked a renewal process in the church, just through the process of reliving “the story.”

Source material

Raymond Baake and Samuel Roberts *The Expanded Mission of ‘Old First’ Church* (Valley Forge, PA: Judson Press, 1986) is an outstanding source book for ideas on renewing urban churches that find themselves in changing communities.

Assignment

Read chapter 6 in Anderson, *A Church For the 21st Century* on the issue of a church’s story. Do some research on your current church’s “story” and write up a report.
How Would You Classify Your Church?

Research based on studying the growth of churches shows that the following measures of growth over a ten year period are fairly standard. If a church retains the current generation of its children, it will grow about 10% a decade.

Percentage of growth in your church over a ten-year period

☐ 25% Poor growth
☐ 50% Fair growth
☐ 100% Good growth
☐ 200% Excellent growth

Rate your church:

☐ Good growth
☐ Declining
☐ Plateaued
☐ Looks sick to me
☐ Dying

What factors caught your attention in the statistical study for your church?

If there were periods of notable transfers in or out, what were the reasons?

If there were periods of notable acquisitions or conversion growth, what were the reasons?
Church Pathology: Do Churches Get Sick?

Research has identified a number of common “diseases” suffered by churches. These diseases are barriers to growth. For a church to grow effectively, they must be cured. Some diseases originate with the church itself, others are due to changing communities, changing circumstances, or other factors often beyond the control of a local church. The purpose of a diagnostic process is to find the right cure. The first step is to identify any illness your church may have. Once you evaluate your church’s health, it will be easier to develop ways and means of curing the illnesses.

Do churches get sick?

A short Bible study

1 Cor. 1:10,11: Churches have internal quarrels.
1 Cor. 3:1-3: Churches split into factions.
3 John 9, 10: Individuals fight for power and position.
Gal. 1:6: False doctrines cause divisions.
Rev. 2, 3: Many different conditions cause church illnesses.

Ellen White on the causes of church illnesses

- Testimonies to Ministers 30
- Testimonies to Ministers 48
- Testimonies to Ministers 204
- 2T 102
- 4T 193

<table>
<thead>
<tr>
<th>SOURCE</th>
<th>CAUSES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disorder.</td>
</tr>
<tr>
<td></td>
<td>Independent attitudes, judgements, and self-determination of right and wrong.</td>
</tr>
<tr>
<td></td>
<td>False doctrines.</td>
</tr>
<tr>
<td></td>
<td>Dead, lifeless monotony.</td>
</tr>
<tr>
<td></td>
<td>A state of insensitivity—can’t see, can’t feel.</td>
</tr>
<tr>
<td></td>
<td>Unconsecrated members. “Dead weights, persons whose hearts and lives are unconsecrated, and whose course is all wrong, ... A terrible and crushing weight.”</td>
</tr>
</tbody>
</table>
Ellen White on the causes of church illnesses, con’t

- **4T 338**
  
  Course ways and low standards, “pompous, dictatorial, uncourteous course of action.”

- **5T 241**
  
  Six specific evils that “disturb the church and sacrifice her peace.”

  (1) Spiritual pride.

  (2) A desire to dictate.

  (3) An ambitious longing for honor and position.

  (4) A lack of self-control.

  (5) The indulgence of passion or prejudice.

  (6) Instability and lack of judgement.

- **5T 114**
  
  Members who do not bear responsibilities except when “there is a plan or device of their own to carry out.”

- **5T 477**
  
  Most dangerous snares of Satan come through the church’s own members who “do not love God supremely and their neighbors as themselves.”

- **8T 22**
  
  Lack of prayer for the Holy Spirit.

- **8T 83**
  
  Evil surmising and gossip.

- **1 SM 122**
  
  “We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world.”

- **Evangelism 326**
  
  Haphazard work.

**The most common church diseases and their causes**

Church diseases come in many forms. Sometimes they are organic, i.e. they are similar to the physical diseases people get. They effect the corporate body of the church because the system is disfunctional. Sometimes they are personality disorders. Churches have personalities like people do, and if its personality is disfunctional, a church gets diseases analogous to the mental illnesses and personality disorders of people. Various authors have invented names for church diseases. Pick your own name or use those from your favorite author. The important thing is to understand the nature of the disease associated with a name.
<table>
<thead>
<tr>
<th>Names of Diseases</th>
<th>Sources of Information</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Old Age, Medicare Milestone, The Ex-Rural Church</em></td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>Either the people in the church are mostly senior citizens, or the community around the church disappears. For instance, if the only industry in a town closes, the town and the church will die. This disease is usually terminal.</td>
</tr>
<tr>
<td><strong>Ethnikiitis, The Ex-Neighborhood Church, Old First Church, Commuter Church, &quot;White (Black, et al.) flight&quot;</strong></td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>When the ethnicity of the community around the church changes, and the church refuses to shift its ministry to serve the new community, the church gets ethnikiitis. This disease is usually terminal.</td>
</tr>
<tr>
<td><strong>People-Blindness</strong></td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>People-blindness is the malady that prevents us from seeing the cultural (not only ethnic) differences that exist between groups of people living in geographical proximity to each other—differences that tend to create barriers to the acceptance of our message. In the SDA church this is the source of most debates over the definition and outward appearance of “holiness,” etc.</td>
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<tr>
<td></td>
<td>Gottfried Oosterwal, <em>Patterns of SDA Church Growth in North America</em>, pp. 51,52</td>
<td></td>
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<tr>
<td>Limited perception of the meaning of evangelism</td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979  Chapter 5.</td>
<td>In the case of SDA's, the tendency is to equate &quot;evangelism&quot; only with public meetings. This produces a &quot;follow-up gap&quot; and little or no discipleship training.</td>
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<tr>
<td></td>
<td>Gottfried Oosterwal, <em>Patterns of SDA Church Growth in North America</em>, pp. 51,52.</td>
<td></td>
</tr>
<tr>
<td>Koinonitis - Too much &quot;insideress&quot;</td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979  Chapter 5.</td>
<td>Too much of a good thing. When &quot;sanctification&quot; of the church becomes the whole of the gospel, you get &quot;spiritual navel gazing&quot; and no action. The inevitable result is the &quot;Great Saint Syndrome&quot; (See Isa. 65:5.)</td>
</tr>
<tr>
<td></td>
<td>Gottfried Oosterwal, <em>Patterns of SDA Church Growth in North America</em>, pp. 51,52.</td>
<td></td>
</tr>
<tr>
<td>Sociological Strangulation</td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>When you church is 85% full on Sabbath morning, you are in trouble. The same goes for the capacity of the parking facilities.</td>
</tr>
<tr>
<td>Arrested Spiritual Development</td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>This is the well-known &quot;Laodicean condition.&quot; This often happens when people confuse socioeconomic status with religious values and &quot;cool off&quot; in their relationships with the Lord.</td>
</tr>
<tr>
<td>St. John's Syndrome. The Ephesus Factor</td>
<td>C. Peter Wagner, <em>Your Church Can Be Healthy</em>, Abingdon, 1979.</td>
<td>When evangelism in any form takes a back seat in the church and preserving what we have becomes primary, the church must be renewed or it will die.</td>
</tr>
<tr>
<td></td>
<td>Study the church in Ephesus in the New Testament, Acts 19, Rev. 3</td>
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</tbody>
</table>
Churches plateau for some combination of five reasons:

1. The desire to preserve social intimacy. “I like a small church”

2. The desire to maintain control. The “Old Guard Syndrome.”

3. The desire to conserve memories. “I remember when...” Lots of “homecoming” days

4. The desire to protect “turf.” “My grandfather gave those benches...”

5. The desire to remain comfortable in familiar surroundings.

Often appeal to young adults with little discretionary money. High energy, but often limited resources. So-called “Celebration” churches tend to fall into this category.

Irrelevant to contemporary society. Key phrases, “We never did it that way before,” “I remember when...”

Churches tend to think of themselves as stable and unchanging because they believe in and teach unchanging truth. But stable is not the same as static. The job of a church is teach eternal truth and minister to the community of people within its sphere of influence. If the community changes, the church must change with it to be of service and reach those within its sphere of influence.
"The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church." Acts of the Apostles, p. 200.

"Some who had strayed were out of the church, and there was no spirit of labor to help them. In fact, the stiff, stern, unfeeling position of some in the church was calculated to prevent their return, should they be disposed thus to do." 2 T 22, 23.

"The findings, however, also point to another factor that hinders the growth of many an Adventist congregation: New members, without an Adventist background, often do not feel at home in church. They feel as outsiders. They don't share in the 'Adventist group experience'; they don't speak the 'Adventist language,' nor do they understand Adventist behavior. One of the strengths of the Seventh-day Adventist Church is that it is a whole way of life, a subculture, which influences all aspects of life, from the way one dresses to the food one eats to the way one spends his leisure.

Many a new member's experiences something not unlike 'culture shock,' caused by the person's unfamiliarity with Adventism as a way of life. All this would not be so bad—for it points to the strength of the church as a group-religion and a whole way of life—were it not for the fact that the other members of the church, reared in an Adventist community and unusually unaware of the struggle of the new members, offer no help in this matter. They often fail to include new members in their social life, their groups, their community. And the result is that pretty soon the newly baptized member leaves the church. In this sample of 28 churches each of the rapidly growing churches was characterized by a social life and a group fellowship that included especially the new members. The credit for this success in church growth goes to a number of Adventist men and women who understood this issue very well—having gone through such an experience themselves—and who went out of their way to 'socialize' the new believers in the Adventist community. Fellowship, indeed has proven to be one of the strongest factors in church growth. If rightly understood, stimulated and practiced, it could become an ever greater influence in winning people to Christ and in keeping them within the household of faith." Gottfried Oosterwal, Patterns of SDA Church Growth in America (Berrien Springs, MI.: Andrews University Press, 1979), pp. 51, 52.
"But the basic obstacle to growth lies in the satisfactions of the present church membership. When the church is seen as one caring cell, the problem is neither complex nor judgmental. The small church is already the right size for everyone to know, or know about, everyone else. This intimacy is not an accident. The essential character of the small church is this capacity to care about people personally. The small church cannot grow in membership without giving up its most precious appeal, its intimacy."

"That's the logic of church growth, and it works. But the small church must be 'converted' to believe that change is worth the cost. One pastor at a conference on methods of evangelism observed that 'any of these methods, if used conscientiously, would turn the small church into a large church, and that's the one thing most small congregations don't want to see happen.' Members of the small church know the alternatives." Carl S. Dudley, Making the Small Church Effective (Nashville: Abingdon, 1978), p. 49, 53.

"First, the strong commitment of the members to one another, to kinship ties, to the meeting place, to the concept that the congregation should function as one big family, and the modest emphasis on program tend to reinforce the single-cell character of the small church. When combined with the intergenerational nature of the typical long-established small church, these forces tend to enhance the caring nature of the fellowship, but at the cost of potential numerical growth. These unifying principles tend to make the small church an exclusionary institution. While there usually is not a conscious effort to exclude strangers, these expressions of institutional commitment tend to make it difficult for the small-membership church to reach, attract, and assimilate potential new members, unless people have kinfolks in that congregation." Lyle Schaller, The Small Church Is Different (Nashville: Abingdon, 1982), pp 53, 54.
GROWTH ATTITUDE INDEX

Read each of the following statements carefully and choose from among the five possible responses. Place an X in the box under the response you choose for each statement. (The numbers in the boxes will be used later for scoring. Ignore them for now).

<table>
<thead>
<tr>
<th></th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I expect to see persons join our church regularly.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. I think we should be careful about too readily accepting new people into the life of our fellowship.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3. I would be satisfied if our church retained its current size and maintained its present state of fellowship and mission commitment.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>4. I would be disturbed to see our church send some of its faithful members out to start a new church.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>5. I would be willing to lead my church to make significant changes in its programs, schedules, and procedures if it meant reaching new people.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. I feel that we worry too much about relationships among church members.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>7. I would lead our church to provide additional facilities, staff, and programs, if it made the difference in our church's effectiveness.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8. I would be willing to make personal sacrifices in time, money, and effort if it makes a difference in our church's effectiveness.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9. I feel more people should be involved in making decisions in my church even if I do not always agree with the decisions made.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Somewhat Agree</td>
<td>Agree</td>
<td>Strongly Agree</td>
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<tr>
<td>10. I feel the differences in our church should be ignored or covered over so as not to distress our fellowship.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>11. I would lead my church to reassess its financial priorities and to allocate significant monies from our budget for the support of outreach activities.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12. I would devote significant time and energy in programs to help individuals and families develop spiritually.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13. I feel that people should give of their time and resources because it is their duty.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>14. I believe we have enough churches to reach all types of people in our nation.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>15. I feel that the deepening of individual Christian commitment has little effect in the strength of the local church.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

**Totals**

The numbers represent the number of points for that line. Add up the number of points you marked in each column. Next, add horizontally the points in the “totals” columns and place that number here: _______. The chart below suggests the attitude your church has about growth.

<table>
<thead>
<tr>
<th>Score</th>
<th>Suggests that your church is:</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-15</td>
<td>Resistant to growth</td>
</tr>
<tr>
<td>15-30</td>
<td>Uncertain about growth</td>
</tr>
<tr>
<td>30-45</td>
<td>Desires to grow</td>
</tr>
<tr>
<td>45-60</td>
<td>Expects to grow</td>
</tr>
</tbody>
</table>
Writing a Statement of Mission

A statement of mission is a declaration, written down on one side of one sheet of paper, stating why your church exists, what it believes, what kind of Christians it wants to produce, and how it plans to accomplish its stated task.

Why a statement of mission?

All religious communions tend to use slogans that members hear repeatedly; for instance, "The Advent Message To All The World In This Generation." There is nothing wrong with that aspiration, except that a local church cannot take the Advent message "to all the world." It will take it to its immediate surrounding area and sphere of influence, usually extending to the outer limits of the town or village where the church is located, or in an urban area, about 15 minutes driving time in any direction.

This local mandate is focused by writing a statement about what your local church sees as its mission.

One of the most valuable aspects of writing a statement of mission is the process of developing it. Going through the process compels the church to ask itself some valuable, and sometimes tough, questions. How those questions are answered will to a great extent determine the future of the church.

The church should ask itself key questions such as:

- Why does our church exist? If we closed the doors of our church tomorrow, would anyone know we were gone?
- What dreams and aspirations do we have for our church?
- Who is responsible for turning our dreams and aspirations into reality?

AdventSource has a booklet, part of the Church Growth Resource Series, entitled How to Write a Statement of Mission for Your Church that contains examples of mission statements as well as more information on the process of writing the statement.
The process of writing a statement of mission

Use a three step procedure in developing a statement of mission.

- Organize a representative group of people into a Statement of Mission Task Force. This task force should represent all segments of the congregation, including young people, and be gender inclusive. The church board may form the core of the task force, but augment its membership with others from the congregation.

- Develop a strategy for getting feedback from the church leadership and the congregation.

- Use a simple formula to decide on the elements to include in the statement of mission.

A formula for writing a statement of mission

A statement of mission should contain the following elements. How they are articulated is up to the church. Each element needs to be written in such a way that it is measurable. That means that you will actually be able to see how these elements function in the church as time goes by.

<table>
<thead>
<tr>
<th>Identity</th>
<th>How does your church relate to the worldwide Seventh-day Adventist denomination? Some churches also include their legacy; how old they are, their history, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief system</td>
<td>What is the basic theology of your church? You may want to specify the Sabbath, or some other distinctive?</td>
</tr>
<tr>
<td>Context</td>
<td>If you focus on a special target group, include that in your statement of mission. Target groups may be age groups, ethnic, socioeconomic, geographical, language-based, etc.</td>
</tr>
<tr>
<td>Commitment</td>
<td>What is your church’s declaration of commitment to such things as discipleship, mission, attitudes, and ministry?</td>
</tr>
<tr>
<td>Demonstration</td>
<td>How will this commitment be demonstrated? This is not always easy to measure, but the statement of mission should specify what you expect to happen.</td>
</tr>
<tr>
<td>Participation</td>
<td>Who will share in your church’s commitment? How will spiritual gifts be utilized in the church?</td>
</tr>
<tr>
<td>Action</td>
<td>What does your church plan to do? This will be a general statement of action. Don’t try to include specific strategies in a statement of mission. Strategies change, but a commitment to action is on-going.</td>
</tr>
<tr>
<td>Results</td>
<td>What are the expected results from putting this statement of mission into effect?</td>
</tr>
</tbody>
</table>
One of the questions that inevitably arise is how much theology should be delineated in the statement of mission. Remember that this is a statement of mission, not a doctrinal declaration. Declaring that your church is a member of the Seventh-day Adventist denomination commits it to the doctrinal base of the denomination. It's not necessary to detail doctrines in a statement of mission. It is helpful to include a general statement of belief in the gospel, but remember that a statement of mission is not designed to showcase someone's particular viewpoint. It is designed to focus the energies of the church on how it intends to demonstrate and share its views and convictions.

Sample Statement of Mission

The _______ Seventh-day Adventist church is a member congregation of the worldwide Seventh-day Adventist denomination. It is committed to the proclamation of the gospel of salvation by faith in Jesus Christ. As our name implies, we believe in the soon return of Jesus and the seventh day of the week as the Sabbath of our Lord. We also believe in the unity of a person's spiritual, mental, and physical faculties.

In harmony with our beliefs, the _______ Seventh-day Adventist Church is committed to Christian discipleship through:

- Sharing our worldview with others
- Demonstrating attitudes of love, humility, kindness, patience, openness, thanksgiving, and forgiveness.
- Reflecting the Biblical concept of the unity of the human person by ministering to spiritual, physical, mental, and social needs through programs and services.

This commitment will also reflect itself in a disciplined lifestyle. This lifestyle will include persona and corporate worship and study, stewardship of time and material resources, healthful living, and mutual accountability.

We believe that each member is a brother or sister in Christ entrusted with spiritual gifts to use for the benefit of the advancement of the kingdom of God. The church will provide opportunities for training for the utilization of these gifts.

The application of these principles will result in fellowship, unity, personal spiritual growth, and numerical growth.
The Church’s Teaching System

Recent research reveals that people today tend to attend churches that are heavy on teaching rather than exhortation. The generation following the so-called “baby boomers” is returning to traditional church ways of doing things, but based on a teaching model. The Scriptures and Ellen White both advocate a teaching model for the church.

The importance of teaching

 ASSIGNMENT

Read chapter 7 in Power To Witness

Jesus and teaching

The growing church today must become a learning center where people are trained in the basic of church belief and in the basic skills of sharing the message in the least complicated, most natural way possible. The church is designed to be a training school. It was never perceived in the New Testament as spectator stadium where a few people perform for many. That concept appeared when the shift from Christian “movement” to “church” took place in the third century. It has been with us ever since, to the detriment of the evangelistic enterprise.

Jesus acknowledged the title of teacher (John 13:13), taught in the synagogues (Matt. 9:35), from village to village (Mark 6:6), and “as his custom was” spent his time teaching (Mark 10:1).

Of the ninety times he is addressed directly in the Gospels, Jesus is called “rabbī” sixty times. That’s the Greek equivalent of the Aramaic (Jesus’ mother tongue) word for “sir,” but is commonly used in the sense of “my teacher.” See W. E. Vine, The Expanded Vine’s Expository Dictionary of New Testament Words (Minneapolis: Bethany House Publishers, 1984). Of the remaining thirty times, he is commonly addressed as a didaskolos, the Greek word for teacher.

Paul and teaching

Paul spent a great deal of time teaching. “Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.” Acts 19:8-10 (NIV).
Ellen White on teaching

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 be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. *Ministry of Healing*, page 149

Ellen White makes two unique statements about the importance of a teaching ministry:

- “There should be less preaching, and more teaching. There are those who want more definite light than they receive from hearing the sermons. Some need a longer time than do others to understand the points presented. If the truth presented could be made a little plainer, they would see it and take hold of it, and it would be like a nail fastened in a sure place.” *Gospel Workers*, page 407.

- “It is not preaching alone that must be done. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little.” *Evangelism*, page 338.

Ellen & William White on a teaching ministry

Elder William White asked his mother regarding these statements: “I have heard you say, Mother, that we should have more teaching and less preaching, less preaching and more teaching, -- speaking of the matter of getting the people together and having Bible readings.”

Her answer: “That was the way in Christ’s day; he would speak to the people, and they would call out a question as to what it meant. He was a teacher of the people.”

His further question was: “Then at one time I remember very distinctly about your saying, that ‘as we approach nearer the end, I have seen our camp-meetings with less preaching and more Bible study; little groups all over the ground with their Bibles in their hands, and different ones leading out in a free conversational study of the Scriptures.’”
Her answer: "There are those that want more definite light. There are some that take longer time to get hold of things, and get what you really mean. If they could have the privilege of having it made a little plainer, they would see that, and catch hold of that, and it would be like a nail fastened in a sure place, and it would be written on the tablets of their hearts. (Spiritual Advancement the Object of Camp-Meetings, 1897, pages 41,42). This pamphlet is included on the Ellen White Writings CD-Rom produced by the White Estates).

## The Teaching Techniques of Jesus

<table>
<thead>
<tr>
<th>Technique</th>
<th>Example</th>
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<tbody>
<tr>
<td><strong>He got people's attention</strong></td>
<td></td>
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<tr>
<td></td>
<td>1. He asked people to listen to him. He announced to villages that He was about to enter and teach.</td>
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<td>2. His body language attracted attention. “When he was set...” He assumed the typical posture of an oriental teacher (Matt. 5:1).</td>
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<td></td>
<td>3. He spoke in concrete, pictorial, imaginative language that people understood. For example, to fishermen “I will make you fishers of men.”</td>
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<td>4. He taught inductively, using the familiar to explain the unfamiliar.</td>
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<td></td>
<td>5. He got to the point without making His teaching too complicated.</td>
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<td>6. He taught in a unique manner compared to what usually happened in His society. “He taught as one who had authority, and not as their teachers of the law.” (Matt. 7:29).</td>
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<td></td>
<td>7. His demeanor and body language told people they were important to Him and he was paying attention to them.</td>
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<tr>
<td><strong>He used points of contact</strong></td>
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<tr>
<td></td>
<td>1. He observed what was happening around him.</td>
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<td></td>
<td>2. He opened up conversations.</td>
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<td></td>
<td>3. He asked questions.</td>
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<td></td>
<td>4. He invited companionship. “Come and see...”</td>
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<td></td>
<td>5. He called people by name.</td>
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<tr>
<td>He had aims and objectives</td>
<td></td>
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<tr>
<td>-----------------------------</td>
<td></td>
</tr>
<tr>
<td>1. To do his Father's will and work. (John 4:34)</td>
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<tr>
<td>2. To be accepted as the Messiah.</td>
<td></td>
</tr>
<tr>
<td>3. To win disciples and train them as witnesses.</td>
<td></td>
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<tr>
<td>4. To establish vital religion rather than formal religion, &quot;I desire mercy and not sacrifice.&quot;</td>
<td></td>
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<tr>
<td>5. To fulfill the law of God.</td>
<td></td>
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<tr>
<td>6. To show, by example and precept, the way of life, &quot;I am come that they might have life...&quot;</td>
<td></td>
</tr>
<tr>
<td>7. To destroy the works of darkness.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>He used case studies and real-life situations and needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Questions of fasting.</td>
</tr>
<tr>
<td>2. Why the disciples did not follow &quot;tradition.&quot;</td>
</tr>
<tr>
<td>3. How to inherit eternal life, etc.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>He used questions</th>
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</thead>
<tbody>
<tr>
<td>&quot;How is it that you sought me?&quot;</td>
</tr>
<tr>
<td>&quot;Have you never read what David said?&quot;</td>
</tr>
<tr>
<td>&quot;How can Satan cast out Satan?&quot;</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>He lectured when it was appropriate</th>
</tr>
</thead>
<tbody>
<tr>
<td>His lectures were often expositions on Old Testament principles or passages.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He used parables</th>
</tr>
</thead>
<tbody>
<tr>
<td>A parable is a comparison between familiar things and Biblical truth. Notice the emphasis of his parables:</td>
</tr>
<tr>
<td>Humans 34 55%</td>
</tr>
<tr>
<td>Things 16 26%</td>
</tr>
<tr>
<td>Plants 7 11%</td>
</tr>
<tr>
<td>Animals 4 7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He quoted and explained the Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus' teachings are filled with quotes and explanations of Old Testament passages.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He used the occasion and circumstances to teach lessons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finding the traders in the temple - Cleansed the temple.</td>
</tr>
<tr>
<td>Nicodemus - Teaching about the new birth.</td>
</tr>
</tbody>
</table>
How to organize a church teaching system

The key elements in organizing a church's teaching system are:

➤ Reorganize the adult Sabbath School as an effective educational tool. A revitalized adult Sabbath School is the key to a church's educational system.

➤ Set up a training system in your church.

➤ Organize a small group system in your church.

➤ Plan a curriculum. What are the vital concepts and skills church members need to accomplish the mission of the church? The answer forms the framework for the church's curriculum.

➤ Organize a sermonic year that emphasizes aspects of church life, message, and mission that are true felt needs and biblical imperatives.

➤ Devise time frames and schedules that fit the life-style of the church membership, providing multiple opportunities for learning activities.

How to organize learning-style Sabbath Schools

One of the most effective training opportunities is to use the already existing Sabbath School structure, but upgrade it. Recent research demonstrates that there are five primary groups in society for whom the adult Sabbath School needs to make provision:

➤ Those who primarily wish to study the Word.

➤ Those who primarily seek fellowship.

➤ Those who are primarily interested in social action and outreach.

➤ Those who wish to maintain the traditional ways of doing things.

➤ Those who are multipurpose-oriented and fit into various categories.

In some non-English-speaking groups, a sixth category needs to be added: “multi-cultural/bilingual.” This category applies specifically to the second generation, the children of immigrant parents.
How the five audience idea works

Each of these learning style groups spends some time doing what they do best, according to their style. All study the lesson and get involved in the regular Sabbath School activities, but in their own way. Each group reaches out to people who have the same needs, and draws them into the fellowship. This way, the group grows through the natural means of social pathways familiar to the people in the group.

If you want your Sabbath School to be really effective, find out which of these “audiences” attend, or might attend, your Sabbath School and rebuild it to meet the needs of each audience you may have.

What this means is that you might have, for instance, five different adult Sabbath Schools, all functioning at the same time, but each with innovative programming, study methods, and materials that meet particular needs.

Each learning style Sabbath School should have:

- Its own name, chosen by the group.
- Its own statement of mission, so it knows why it exists and where it is going.
- A particular focus on a target group for soul-winning purposes. The group will find ways to network to this target group and bring them into the class.
- Its own officers. These should be:
  - A class leader. This is the person who organizes the class. He or she should have the spiritual gifts of administration, and/or leadership.
  - A teacher. He or she should have the gift of teaching.
  - Prayer leader. This person should have the gift of intercessory prayer.
  - Hospitality leader. This person should have the gift of hospitality. He or she is in charge of the social activities of the class, greeting people, etc.

The Care and Feeding of Small Groups

Small groups are the core around which today's churches grow. They are the strategy of the times. Every church needs a small group ministry as the underpinning of its church life.

Basic principles

All small groups have some characteristics in common. There are some fundamental principles of organizing any small group for any purpose:

- Leadership team.
- Time and duration.
- Commitment system.
- Curriculum or study topics.
- Leadership training.

Two main types

Small groups come in different types. There are two overarching categories: Nurture groups and outreach groups. Each has its own set of characteristics, duration, and organizational patterns.

Leadership team

Leadership team. Small groups need an adequate and committed leadership team. The team is composed of an administrator, a teacher, a hospitality director, and a prayer leader.

Each of these persons represents a specific spiritual gift. Team members must be willing to commit to a stated period of time of group leadership.

Time and duration

Time and duration. The average life span of a small group is about ten weeks. At the beginning of the time span, members commit, either verbally or in writing, to attend the activities of the group for the stated period of time. At the end of the period, the members may make a commitment for another time span, but they need to make that recommitment. A small group with no committed time span will fall apart and dissolve itself almost automatically.
Curriculum or study topics. A small group must do more than sit around and share ignorance. It meets to learn, study, or comprehend something. It must have a specific topic of study or a curriculum plan. This material may for nuture—for instance, a class for single parents; or it may be conceptual—such as a series of doctrinal studies.

Leadership training. The leadership team must commit to a training program as a part of their time commitment. The initial training period is about six months. The training consists of: (1) going through a small cycle led by a trained small group leader; (2) attending a leadership training seminar; (3) launching a small cycle; (4) attending a weekend retreat for evaluation and further training.

This process uses a four-stage training system: (2) I do it and you watch; (2) you and I do it together; (3) you do it: an I watch; (4) you do it, and someone else watches.

Source material


Time Line for Development of a Small Group System

6 to 8 Weeks

Demonstration
Organize and run a small group led by the pastor or a consultant from the conference office as an illustration of how to do it.

10 to 12 Weeks

Leadership Training
- Ten-to-twelve-week training course.
- Each participant learns by doing.
- Plans laid for new groups.
- Resources reviewed.

6 to 12 Weeks

Launch Groups
- These groups run for an initial 6-12 weeks "covenant" time.
- Led by those trained.
- Pastor acts as consultant.

Weekend

Hold Retreat
- Review progress.
- Lay out plans for the future.
- Recharge spiritual batteries.
Feedback
How Well Have You Mastered the Material in This Unit?

1. What did you learn from the statistical analysis of your church? When were the high points in its history? What were the factors that produced the high points? When were the low points in its history? What were the factors that produced the low points?

2. What conclusions did you draw from the material on church pathology as it applies to your church?

3. List two or three of the most critical areas your church needs to work on.

4. Design a plan for implementing measures to remedy any pathological situations you discovered.

5. Design a process for developing a statement of mission in your church.

6. Visit a growing church in your area and study their teaching system. Compare it with your church. Design a system for your church if you don't have one.
Unit 2

Basic Principles

Purpose of the Unit

There are some fundamental principles or frameworks that govern the strategies of a growth-oriented church organizational system such as the pyramid principle, the iceberg principle, the receptivity principle, and the intercessory prayer principle. All must be in place and functioning for a church to experience significant growth, spiritually, in numbers of converts, and in the number of ministries it sponsors.

Contents of the Unit

This unit will cover the following topics:

➢ The pyramid principle.
➢ How to build effective ministries.
➢ The church ratio system of organization.
➢ Spiritual gifts and church leadership.
➢ The iceberg principle.
➢ The church receptionist system.
➢ Friendship evangelism.
➢ The principle of receptivity.
➢ The oikos principle.
<table>
<thead>
<tr>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>☐   Study and understand the basic principles of church growth outlined in this chapter.</td>
</tr>
<tr>
<td>☐   Study and understand the pyramid principle and be able to design a plan for incorporating</td>
</tr>
<tr>
<td>it into your church program.</td>
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<tr>
<td>☐   Study and understand the principle of receptivity and do a receptivity study of the area</td>
</tr>
<tr>
<td>served by your church.</td>
</tr>
<tr>
<td>☐   Design a system for using the oikos principle in your church.</td>
</tr>
</tbody>
</table>
The Pyramid Principle

The church only grows until it reaches the conceptual limitations of its pastor and congregation.

When a church gets to the place where it says "we have done enough," or "we can't do any more," or "that's not our job," growth will stop and the church will begin to decline. If a church pastor says (or thinks), "there is no hope for this church," or "I can't do any more," or "I don't know how to do any more," the church will lose its opportunity to grow more. Someone once wrote a book entitled: Seven Words That Kill Churches." The seven words are "We never did it that way before."

Active Church Membership

Ministries

Holy Spirit

Outreach strategies

Intercessory Prayer

Organizational system

Training system

Church growth "eyes"

Assimilation mechanisms

Source material

The General Conference, along with many world divisions, sponsors The International Institute of Christian Ministries, a training umbrella including many types of training courses and ministries.

The booklet How To Set Up and Run an Evangelization & Discipleship Cycle in Your Church is available from AdventSource as part of the Church Growth Resource Series. It has examples of what churches have actually done and how they have succeeded, as well as how-to training materials.
Active church membership: The ultimate measure of a church’s numeric growth is the average adult attendance on Sabbath morning.

The Holy Spirit and intercessory prayer: These two elements from the core of the pyramid. An understanding of the work of the Holy Spirit is fundamental to the success of any church program. This is the source of power. Without theunction of the Holy Spirit, any church plan or project is spiritually powerless. Sociologically astute plans and programs may even succeed in increasing church attendance, but they will not bring real growth unless spiritually empowered by the gospel (Rom. 1:16).

Intercessory prayer is a special kind of prayer. It is petitioning God for specific things. Led by a core of people in the church who have the gift of intercession, this ministry will open doors in heaven and invite the Holy Spirit into the church.

Ministries: A ministry is anything a church does in an active way that requires organization and personnel. The rule of thumb is “more ministries—more growth.” Ministries are cells within the church. They set up networks and recruit people who are interested in whatever the ministry does.

Pages 93-105 - Building Effective Ministries. This booklet shows how to design any ministry.

Outreach strategies: There are many strategies for making contact with the public. The more strategies a church can put into practice, the greater the number of people who will be contacted and brought into the church.

The base: A unique feature of a pyramid is that its height can be no more than the base will support. The base of the church pyramid is made up of four elements:

- The organizational system, including the use of finances and personnel resources.

Page 109 - The Church Growth Development Scale. This scale shows the sequence of events leading to a shift from maintenance to mission in a church’s philosophy of ministry.

Page 110 - Who’s Interested In Growth? A scale illustrating the rate of acceptance of new ideas by church members.
Page 111 - *What's Your Ministry Potential*, and *Class 2 Leaders*. These charts help measure the leadership potential in a church.

Pages 112-114 - *Church Ratios*. These ratios, based on extensive research and experimentation, are indicators of standards to work toward.

- *A training system*. All too many churches have no systematic training. Training is sporadic, not consistent. Many church members have few, if any, skills that apply to the advancement of the Kingdom.

Pages 80-85 - *The Church's Teaching System*. Indications of the importance of teaching in the life of the church.

- *Church growth eyes*. These are "eyes" that see growth potential in people and possibilities.

Page 96 - "*Your Great Commission Conscience*." A short quiz on how conscious of growth a person is.

- *Assimilation mechanisms*. All too many churches baptize people and "dump" them into the congregation on the assumption that they will "sink or swim." All too often they sink. Carefully organized assimilation mechanisms will assure that people remain in the church.
The Pyramid Principle

The church only grows until it reaches the conceptual limitations of its pastor and congregation.

- Active Church Membership
- Ministries
- Holy Spirit
- Intercessory Prayer
- Outreach strategies
- Organizational system
- Training system
- Church growth "eyes"
- Assimilation mechanisms
YOUR GREAT COMMISSION CONSCIENCE

To be effective, your leadership group needs to have a “Great Commission Conscience,” meaning they have “eyes” that “see” and “ears” that “hear” the right things. The rule of thumb is: At least 3 of every 5 elected officers should have a Great Commission Conscience. Those who answer “Yes” to at least seven of the following ten questions have a fairly strong Great Commission Consciousness.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
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<tr>
<td>☐</td>
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</tr>
</tbody>
</table>

1. I see the primary purpose of the church as responding to the Great Commission.
2. I have participated in an outreach training event in the last year.
3. I have invited an unchurched friend/relative to a church event in the last six months.
4. I would support a motion to designate at least 10% of our church budget to outreach events/training activities.
5. I would prefer that the pastor call on nonmembers more often than on members.
6. I would be willing to take a new member/visitor home to dinner once every six weeks.
7. I have intentionally introduced myself to a new member or visitor in the past month.
8. I have talked with an unchurched person about my faith in the past three months.
9. I have prayed for a specific unchurched person in the past month.
10. I would be willing to be a pioneer in a new group or new church fellowship to help reach people.

How many people answered “Yes” to at least seven questions? ______
How many elected officers do you have in your church? ______
What is your ratio? (Should be 3:5) ______
BUILDING EFFECTIVE MINISTRIES

A Planning Guide

Based on Chapter 9 of the book

Sharing Your Faith With Friends Without Losing Either

by

Monte Sahlin, Special Assistant to the President,
North American Division of Seventh-day Adventists

Compiled and Distributed by
The Sabbath School/Personal Ministries Department of the
General Conference of Seventh-day Adventists
This planning guide is a workbook for developing ministries. Use it in small groups, committees, personally, or any time and place guide to developing a ministry of any type is needed.

## Five Building Blocks

<table>
<thead>
<tr>
<th>Building Block 1—Define the Need</th>
<th>Building Block 2—Target a Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Construct a needs profile</strong></td>
<td><strong>Don’t generalize.</strong> Work through the statistical data until it is possible to clearly define target groups with specific needs.</td>
</tr>
<tr>
<td><strong>Internal.</strong> Review the church membership records and list the various groups of needs. Use the work sheet on the next page. Change the categories according to the type of needs sought. Need groups might be single parents, overachievers, nonmember spouses, etc.</td>
<td></td>
</tr>
<tr>
<td><strong>External.</strong> Use a survey sheet, or available demographic data, to gather information about the community to which the ministry will be targeted.</td>
<td></td>
</tr>
<tr>
<td><strong>Use a formula</strong> to calculate how large a group you can realistically expect to join this ministry. (See the example on page 100).</td>
<td></td>
</tr>
</tbody>
</table>

There are five basic building blocks for any effective ministry.

1. Define the needs.
2. Target the ministry.
3. Build a ministry team.
4. Design a specific plan of action.
5. Develop a keen sense of how the ministry relates to the total church strategy of relational evangelism.
TARGETING A MINISTRY

Data Collection

(Change the categories on this form according to the needs you wish to discover)

<table>
<thead>
<tr>
<th>Family Category</th>
<th>Active Members</th>
<th>Inactive Members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>With Children</td>
<td>No Children Under 18</td>
</tr>
<tr>
<td></td>
<td>Under 18</td>
<td></td>
</tr>
<tr>
<td>Married. Spouse is a Member</td>
<td>Ages 18-35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 36-64</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 65+</td>
<td></td>
</tr>
<tr>
<td>Married. Spouse is a Nonmember</td>
<td>Ages 18-35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 36-64</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 65+</td>
<td></td>
</tr>
<tr>
<td>Single: Never Married</td>
<td>Ages 18-35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 36-64</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 65+</td>
<td></td>
</tr>
<tr>
<td>Single: Divorced or Widowed</td>
<td>Ages 18-35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 36-64</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ages 65+</td>
<td></td>
</tr>
</tbody>
</table>

Adapted from Family Life Plan book, Published by the Pacific Union Conference of Seventh-day Adventists
### Formula for Calculating Attendance at a Ministry Function

#### Collect the Data

- According to the census data, how many people in your community are in your target group?  
- Find the total membership of the churches (non-SDA) in your area.  
- What percentage of this total do Adventists represent?  
- How many people in our own congregation belong to this target group?

#### Calculation

1. Number of people in the target group.  
2. Multiply by the percentage of Adventists in the target group.  
3. Add the number of target groups in our own congregation.  
4. Total number of people you might expect to join this ministry.  
5. Set goal for attendance.

Write out a brief description of this ministry, how it functions, and what you hope to accomplish.
Building Block 3—
Put together a ministry team

Ministry Coordinator
Spiritual gifts: leadership and administration.

Role: The ministry coordinator is the group administrator. He or she is the key ministry leader.
- Organize the team.
- Keep it together.
- Keep it moving.
- Be able to communicate with the target audience.

Clerical Assistant
Spiritual gifts: administration and helping.

Role: The clerical assistant takes care of the physical arrangements for the ministry meetings, and handles the multitude of details that arise.
- Make phone calls.
- Do scheduling.
- Make purchases.
- Take care of paper work.
- Set up equipment.
- Distribute advertising.

Hospitality Coordinator
Spiritual gift: hospitality

Role: The hospitality coordinator is the social director of the team. This person knows how to make people feel comfortable and welcome.
- Gift of hospitality.
- Chat with people.
- Get to know attendees.
- Answer questions.
- Organize visitation.

Support Liaison

Role: This person functions as the liaison between the ministry and the church board, etc. Could be the pastor or an elder. He or she is the advocate for the ministry to the internal church organizational system.

Prayer Leader
Spiritual gifts: intercession and pastoring

Role: Lead out in intercessory prayer. This is the ministry "pastor" who looks out for the spiritual welfare of the ministry attendees.
Work sheet

List the names of the team members

Ministry Coordinator

Clerical Assistant

Hospitality Coordinator

Church liaison

Prayer Leader

Recruiting Volunteers

Besides the leadership core, the ministry will need additional volunteers. Volunteers usually look for five specific things before they decide to become involved.

What Volunteers Look For in Today’s World

➢ Specific tasks with clearly defined limits.
➢ Short terms in office.
➢ Plenty of people power to use in attaining the goal.
➢ Simple, direct feedback about how they are doing.
➢ Lots of affirmation.

The quality of personal relationships within the ministry team will determine to a large degree the success of the ministry.
Building Block 4—
*Put together a plan of action*

Steps to follow

- See the chart on the next page

The "Dad's Class" outline on page 105 is an illustration of a well organized Plan of Action.

---

The Plan of Action consists of the actual details of a ministry. It is the packaging of the ministry in concrete terms.

1. Write out a specific description of the needs this ministry will meet.

2. Write out the objectives of this ministry, including the expected outcomes.

3. List the ministry coordinator and team members.

4. Write out the program design.

5. Where will this ministry meet?

6. What time of year will it meet?

7. List the resources available.

8. Develop a budget.

9. List a starting date.

---

**How To Organize Just About Anything**

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Description</th>
<th>Responsible Person</th>
<th>Schedule</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Him</td>
<td>Her</td>
</tr>
<tr>
<td>1</td>
<td>Possible speakers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Program outline</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Budget</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etc.</td>
<td>Etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Name of group or ministry

<table>
<thead>
<tr>
<th>Position</th>
<th>Responsibility</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry Coordinator</td>
<td>Overall leader of the group</td>
<td></td>
</tr>
<tr>
<td>Clerical Assistant</td>
<td>Keeps track of names, details, money</td>
<td></td>
</tr>
<tr>
<td>Hospitality Coordinator</td>
<td>Makes sure everyone feels welcome</td>
<td></td>
</tr>
<tr>
<td>Liaison Support</td>
<td>Acts as go-between with Church Board</td>
<td></td>
</tr>
<tr>
<td>Prayer Leader</td>
<td>Prays for the ministry and group</td>
<td></td>
</tr>
</tbody>
</table>

### Purpose:

### Number who will attend:

### Startup date & time:

- Date
- Time

### Frequency:

### Tools:

### Format:

### Budget:

### Content:

### Expected Results:
### DAD’S GROUP
A Special Sabbath School Class for Christian Fathers

<table>
<thead>
<tr>
<th>Purpose</th>
<th>To strengthen parenting skills as a Christian father.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>Five to seven members (allows time for all to share).</td>
</tr>
<tr>
<td>Frequency</td>
<td>Weekly - minimum one hour.</td>
</tr>
<tr>
<td>Format</td>
<td>Discussion leader, small group rules, i.e., no one dominates the conversation; all have rights to “pass” on any issue; contract for 6-8 weeks, then renegotiate.</td>
</tr>
</tbody>
</table>
| Augmentation  | • “Mission” projects for fathers to work on with children, i.e., poor single-parent family, yard work for shut-ins, etc.  
• Monthly opportunities for entire families of the group to get together, i.e., Sabbath potluck, Saturday night games, etc. |
| Expected Results | Better parenting skills, awareness of similar relational problems in other families which alleviates anxiety, and development of special friendships. |
This final step deals with integrating new members into the life of the congregation.

If you are fortunate enough to belong to a church that practices true Christian koinonia (body life, fellowship), this step will be much easier. All too many congregations, however, are hard to “get into.” New members are often locked out by psychological attitudes and body language that clearly indicates to them they are not wanted.

The people working in your ministry must take the initiative in introducing the people with whom you are working into the congregation. If you turn them loose on their own, they will probably be lost rather quickly. *Studies show that when people initially attend church, you have thirty seconds to make a good impression, the first two minutes are crucial, and within five minutes they will have made a fairly firm decision about the church.*

- Take the people to church activities, don’t send them on their own. Be careful who you introduce them to! Keep them away from the emotionally unstable and paranoid elements of the congregation. Don’t let them fall into the clutches of people who immediately want to indoctrinate them in their particular life-style, point of view, or theological hobby horse. Make sure they get some “space” before being exposed to this kind of thing.

- Show them through the building and orient them on the activities that take place.

- Orient them to the vocabulary they will hear. For instance, a manager may be disturbed hearing people talking about the “union,” assuming they mean “labor union.” Don’t introduce doctors to the chronically ill member who will immediately ask for “free” medical advice.
**Integration Activities**

Use the following activities as a guide to integrating new members and attendees.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Friendship</strong></td>
<td>A new member should have at least seven new friends in the church within the first six months.</td>
</tr>
<tr>
<td><strong>Small groups</strong></td>
<td>The new members should immediately be involved in a small group.</td>
</tr>
<tr>
<td><strong>Prayer</strong></td>
<td>The new members should have the confidence that someone in the church is praying for them on a regular basis. They should also be assigned to pray for someone else on a regular basis.</td>
</tr>
<tr>
<td><strong>Contacts</strong></td>
<td>The new members should be contacted at least every thirty days by another member with the purpose of intentionally showing Christian love and concern.</td>
</tr>
<tr>
<td><strong>Sabbath School</strong></td>
<td>Don’t put new members with a teacher who will spend most of the time telling them how “Laodicean” they are.</td>
</tr>
</tbody>
</table>

---

**A Healthy Group**

1. All the members feel free to speak up about what they think.
2. Well-informed members contribute ideas in the area of their competence.
3. A member’s value is judged by the merits of his or her ideas.
4. Decisions reached through participation are final and satisfactory.
5. Initiative and responsibility are encouraged.
6. Search for help from all sources is continuous.
7. Information is fed back into the group.
8. The worth of persons is respected.
9. Experience is considered the occasion for growth in responsibility and love.

**A Sick Group**

1. A few members do all the talking.
2. Competent people sit silently by.
3. New people with good ideas are not listened to.
4. The same subjects, supposedly settled, keep coming up again.
5. Initiative and responsibility are stifled by dependence.
6. No resources outside the group are drawn upon.
7. Little information is given to the group.
8. The person is squelched in his or her expression and stunted in growth.
9. Action lacks altitude and depth, remaining on the horizontal plane without vertical relationship to God.
Ideas For Ministries

Ministries may be one-person discipleship types, small group oriented, needs oriented, or large group oriented. There may be service ministries, administrative ministries, or counseling ministries. Some fall into the category of pastoral care. Regular church offices such as elder and deacon fall into larger categories, such as service ministries.

The following categories have been compiled from a variety of sources. They illustrate the multitude of tasks and ministries available.

Service Ministries

Fellowship coordination
Attendance counter
Communion preparer (besides the deaconesses)
Information center
Greeter
Usher
Traffic team member

Pastoral Care

Cancer Conqueror Ministry
Interviewer (new members)
Phone caller
Hospitality
Visitation
Greeter
Card & letter writer
Prayer team partner

Counseling Ministries

Telephone crisis counselor
Support counselor

Rebuilders Ministries

Marriage support ministry
Married couple group leader
Resource coordinator

Network Ministries

Seminar assistant
Consultant
Registration center
Data entry
Phone caller
Writer
Tape library manager

Small Group Ministries

Administrator
Teacher
Prayer leader
Hospitality

Women’s Ministries

Bible study teacher
Discipler
Evangelist
Journal coordinator
Hostess
Writer
Special events coordinator
Child care coordinator
Support group coordinator

Family Life Ministries

Single parents
Father’s ministry
Divorce recovery
Young marrieds
Child abuse
Battered people
Grief recovery

Health Ministries

Cooking schools
Stop smoking clinics
Chemical abuse recovery
Health oriented seminars

Ministries to Target Groups

Young adult ministries
Women’s ministries
Prison ministries
Handicapped ministries
Campus ministries
Ministries to business people
Ministries to opinion leaders

Direct Evangelism Ministries

Door-to-door
Bible studies
Street preaching
Evangelistic campaigns

Make sure any ministry is well organized and has an adequate and dedicated team running it. Ministries don’t function in a vacuum and they don’t always produce immediate results. Ministries are long-term investments that eventually pay off in consistent growth in spiritual maturity, converts to the church, and the development of even more ministries that contribute to a consistent growth cycle.
THE CHURCH GROWTH DEVELOPMENT SCALE

This scale measures the degree to which a congregation has adopted a growth-oriented philosophy of ministry, and the degree to which a church is reorganizing in order to accomplish its growth objectives.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Characteristics</th>
<th>What To Do About It</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ignorance</strong></td>
<td>The congregation and leadership are uniformed of the mandate to make disciples. Departments and ministries have no unified direction or sense of mission. The congregation tends to be self-centered and self-serving.</td>
<td>Show church growth films and videos. Precede board/committee meetings with study from church growth books. Emphasize church growth principles in sermons. Study growth principles in Sabbath School classes.</td>
</tr>
<tr>
<td><strong>Information</strong></td>
<td>General interest in learning more. Questions arise of what results “church growth” might have for our church. If no further action is taken, increased indifference and apathy toward the Great Commission emphasis develops.</td>
<td>Same as for Ignorance stage</td>
</tr>
<tr>
<td><strong>Infusion</strong></td>
<td>Penetration of new ideas into the status-quo may cause confrontation with apathy, prejudice and tradition. Tendency is to focus on problems. The need is for a dream to carry the church to the next step.</td>
<td>Establish a church growth task force. Study the church’s growth patterns. Formulate a “dream” and statement of mission for the church. Seek support of lay leadership. Expand reading and study</td>
</tr>
<tr>
<td><strong>Individual change</strong></td>
<td>“Church Growth Eyes” begin to develop in some leadership. Growing numbers of questions arise about whether present church activities are bringing satisfactory results. Little institutional reinforcement exists for members advocating change.</td>
<td>Share information for diagnosis. Ask for responses to diagnosis. Use church growth consultants. Make the “dream” highly visible. Seek public commitment for growth from lay leaders. Identify community needs.</td>
</tr>
<tr>
<td><strong>Organizational change</strong></td>
<td>The church’s goals are reviewed and clarified in the light of growing mission priority. New activities and ministries are introduced in response to the new focus. New committees and structures may be formed.</td>
<td>Review statement of mission. Involve laity in setting goals. Identify new groups, roles, tasks needed. Keep the education going and a high profile for the “dream.” Emphasize changes as additions, not replacements</td>
</tr>
<tr>
<td><strong>Awkward application</strong></td>
<td>Some failure and some successes experienced. Initially there are limited applications of church growth thinking. Some mistakes made but learning process is rapid. The need for additional knowledge, training, and resources becomes apparent.</td>
<td>Publicly recognize and appreciate growth leaders. Monitor projects for effectiveness. Recycle potential failures quickly. Communicate successes. Keep the education going.</td>
</tr>
<tr>
<td><strong>Integration</strong></td>
<td>Growing comfort in understanding and application of church growth principles. Fewer dramatic changes, more refinement of previous changes. There is a growing sense of confidence and positive results occur.</td>
<td>Encourage and inform “middle adopters.” Provide growth events for the larger congregation to become involved. Expand roles and ministries. Focus on Class 2 leaders.</td>
</tr>
<tr>
<td><strong>Self-perpetuating</strong></td>
<td>The base of support and involvement by membership, and the application of principles expands to other areas. Definite results are seen and growth begins to perpetuate itself.</td>
<td>New church organizational patterns in place and functioning. Growth is now the “tradition” of the church.</td>
</tr>
</tbody>
</table>
Who's Interested in Growth in Your Church?

List the people in your church who fit into each of the following categories. If your church is collectively positioned in one of the stages, keep the list up to date as people begin to move into various categories.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Innovators</td>
<td>The dreamers. Persons who are often responsible for new ideas but seldom receive credit. Generally not acknowledged as leaders or policy makers. Many have the spiritual gift of faith.</td>
</tr>
<tr>
<td>Early Adopters</td>
<td>Those who know a good idea when they see it. Opinions generally respected by the church. Often receive credit for a new idea that may not be theirs. Many have the gift of wisdom.</td>
</tr>
<tr>
<td>Middle Adopters</td>
<td>The majority who respond to proposals of others. Generally responsible in their analysis of a new idea, but inclined to maintain the status quo. More easily influenced by those opposing change than those supporting it.</td>
</tr>
<tr>
<td>Late Adopters</td>
<td>The last in a church to endorse an idea. Often speak against and vote against proposed changes/ideas/innovations. May never verbally acknowledge acceptance, but generally adopt if the majority has demonstrated support.</td>
</tr>
<tr>
<td>Laggards</td>
<td>New ideas seldom, if ever, adopted by this group. Their commitment is to the status quo and the past. Often sow discord after change. Often the leaders of division within the church.</td>
</tr>
</tbody>
</table>
What’s Your Membership Ministry Potential?

There are a number of different kinds of leaders in any church. The essential but usually smallest group is the Class 2 leaders. The larger this group becomes in a church, the faster it will grow.

<table>
<thead>
<tr>
<th>Class 1 Leaders</th>
<th>Class 2 Leaders</th>
<th>Class 3 Leaders</th>
<th>Class 4 Leaders</th>
<th>Class 5 Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volunteer workers who serve and maintain the existing church. Most of what the nominating committee does fits this category</td>
<td>Volunteer workers who are mostly involved in outreach.</td>
<td>Leaders of small churches. May be volunteer or paid clergy.</td>
<td>Paid, professional leaders of well-established congregations</td>
<td>Denominational leadership - Conference/Union/Division/GC.</td>
</tr>
</tbody>
</table>

Class 2 leaders

Class 2 leaders don’t appear automatically, except for those who have the gift of evangelism. They have to be developed through care, consistent training.

The rule of thumb is: More Class 2 workers = More Ministries = More Growth.

ASSIGNMENT

Use this chart to do a partial assessment of the leadership involvement in your church.

<table>
<thead>
<tr>
<th>Problem Area</th>
<th>Total number of roles available</th>
<th>Members with a specific task or role</th>
<th>Roles attached to specific training systems before initiating activities</th>
<th>Class 2 roles available</th>
<th>Class 2 workers available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Problem Area</td>
<td>0-20%</td>
<td>0-20%</td>
<td>0-10%</td>
<td>0-8%</td>
<td>0-4%</td>
</tr>
<tr>
<td>Needs Attention</td>
<td>21-29%</td>
<td>21-29%</td>
<td>11-29%</td>
<td>9-15%</td>
<td>5-14%</td>
</tr>
<tr>
<td>Average</td>
<td>30-49%</td>
<td>30-49%</td>
<td>30-50%</td>
<td>16-20%</td>
<td>15-24%</td>
</tr>
<tr>
<td>Good</td>
<td>50-69%</td>
<td>50-69%</td>
<td>51-74%</td>
<td>21-34%</td>
<td>25-39%</td>
</tr>
<tr>
<td>Ideal</td>
<td>70+%</td>
<td>70+%</td>
<td>75+%</td>
<td>35+%</td>
<td>40+%</td>
</tr>
</tbody>
</table>
Checking Your Church’s Ratios

Check your church’s organizational system against the church ratio system adapted from Win Arn of Church Growth, Inc. These ratios are the result of many years study of churches in various parts of the world. The closer your church can come to these ratios, the more it will grow, in the full sense of the term as defined on page 40.

What’s a ratio? A ratio means a relationship between to quantities. The following ratios refer to the sociological relationships, board and committee memberships, and outreach systems that work best in a growing church.

### Ratios for Administration and Organization

<table>
<thead>
<tr>
<th>Function</th>
<th>Ratio</th>
<th>Explanation</th>
<th>Rate Your Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roles and Tasks</td>
<td>60:100</td>
<td>There should be a minimum of 60 specific tasks for every 100 members.</td>
<td></td>
</tr>
<tr>
<td>Classes of Leaders</td>
<td>3:1</td>
<td>For every three Class 1 workers there should be one Class 2 worker.</td>
<td></td>
</tr>
<tr>
<td>Time Invested</td>
<td>3:1</td>
<td>For every three hours devoted to &quot;maintenance&quot; work, there should be a minimum of one hour devoted to outreach.</td>
<td></td>
</tr>
<tr>
<td>Church Board Membership</td>
<td>1:5</td>
<td>One of every five board members should have joined the church within the last two years.</td>
<td></td>
</tr>
<tr>
<td>Staff</td>
<td>1:150</td>
<td>A church should have one full-time staff member for every 150 persons 18 years or older in worship.</td>
<td></td>
</tr>
<tr>
<td>Financial</td>
<td>10:1</td>
<td>For every $10 received by the church, $1 should be invested in evangelism/outreach/church growth.</td>
<td></td>
</tr>
<tr>
<td>Worship attendance</td>
<td>87:100</td>
<td>When 87 of every 100 seats are filled on an average Sabbath morning, worship attendance will begin to plateau.</td>
<td></td>
</tr>
</tbody>
</table>
## Ratios for Revitalization

<table>
<thead>
<tr>
<th>Function</th>
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</tr>
<tr>
<td>Great Commission Conscience</td>
<td>3:5</td>
<td>At least three of every five elected officials should have a &quot;Great Commission conscience.&quot;</td>
</tr>
<tr>
<td>Prayer</td>
<td>1:30</td>
<td>Each member should have the confidence that someone in the church is praying specifically for his or her needs at least once a month. They should also be praying for someone else.</td>
</tr>
</tbody>
</table>

## Ratios for Outreach and Evangelism

<table>
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<tr>
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<td>One of every two active members should have identified their extended family (Oikos) of unchurched friends, relatives, acquaintances, etc.</td>
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<tr>
<td>Conversion/baptism</td>
<td>1:2</td>
<td>One of every two persons who join the church should join through baptism or profession of faith, rather than transfers from another church.</td>
</tr>
</tbody>
</table>
## Ratios for Sabbath School

<table>
<thead>
<tr>
<th>Function</th>
<th>Ratio</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>New class</td>
<td>1:5</td>
<td>One of every five Sabbath School classes should have started in the last two years.</td>
</tr>
<tr>
<td>Enrollment to attendance</td>
<td>7:10</td>
<td>At least seven of ten persons on the Sabbath School role should be in class on Sabbath morning.</td>
</tr>
<tr>
<td>Evangelism training</td>
<td>1:3</td>
<td>One of every three adults in the Sabbath School should receive teaching in evangelism once a year.</td>
</tr>
<tr>
<td>Social activity</td>
<td>1:12</td>
<td>Each class/department should share a social event at least once a quarter.</td>
</tr>
<tr>
<td>Worship to Sabbath School</td>
<td>7:10</td>
<td>Seven of every ten persons present in worship should be active in an adult Sabbath School class.</td>
</tr>
<tr>
<td>Sabbath School to worship</td>
<td>9:10</td>
<td>Of those attending Sabbath School, nine of ten should be in the worship service.</td>
</tr>
</tbody>
</table>

## Ratios for Effective Incorporation of New Members

<table>
<thead>
<tr>
<th>Function</th>
<th>Ratio</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friendship</td>
<td>1:7</td>
<td>Each new member should have a minimum of seven new friends in the church within the first six months.</td>
</tr>
<tr>
<td>Small groups</td>
<td>7:100</td>
<td>A church should have at least seven new groups for every 100 members.</td>
</tr>
<tr>
<td>New Groups</td>
<td>1:5</td>
<td>One of every five groups in the church should have been started in the past two years.</td>
</tr>
<tr>
<td>Member/group involvement</td>
<td>75:100</td>
<td>75 of every 100 regular members should be involved in a group.</td>
</tr>
<tr>
<td>New member group involvement</td>
<td>9:10</td>
<td>Nine of every ten new members should be involved in a church sponsored small group.</td>
</tr>
</tbody>
</table>
Spiritual Gifts and Church Leadership

The identification and utilization of spiritual gifts is the key concept in the development of Christian leadership.

What is a spiritual gift?  

A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body. (See 1 Peter 4:10).

What does the Bible say?  

Now about spiritual gifts, brothers, I do not want you to be ignorant. 1 Cor. 12:1.

What does Ellen White say?  

In the fourth chapter of Ephesians the plan of God is so plainly and simply revealed that all His children may lay hold upon the truth. Here the means which He has appointed to keep unity in His church, that its members may reveal to the world a healthy religious experience, is plainly declared. Manuscript 67, 1907 (BC 1117).

What does the Seventh-day Adventist church believe?  

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely appointed functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some people are called of God and endowed with the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. Fundamental Belief, No. 16, Church Manual, page 28.
How Much Do You Know About Spiritual Gifts?

Take the true or false test below to test your current knowledge of spiritual gifts. The answers are at the bottom of the page.

1. T F Every Christian has at least one spiritual gift.
2. T F Unbelievers also have spiritual gifts.
3. T F Most Christians have all the gifts mentioned in the New Testament.
4. T F We are free to choose the gift we want.
5. T F There is one particular spiritual gift that all Christians have.
6. T F Believers will give an account to the Lord for the way in which they use their gift(s).
7. T F Spiritual gifts indicate God's call and purpose for a believer's life.
8. T F All the gifts are specifically listed in Scripture.
9. T F Gifts used without love can also accomplish God's intended purposes.
10. T F A non-Christian personality can nullify the effectiveness of spiritual gifts.

Answers: T F T F T F T F T F
Test Your Understanding of How Spiritual Gifts Function

Match the words in the right hand column with the blank spaces in the left hand column.

1. We are to be __________ of our spiritual gifts, and _______ them. (1 Cor. 12:1; 1 Tim. 4:14)

2. We will be held ________________ to God for the use of our spiritual gifts. We are ____________ of God.

3. By putting our spiritual gifts into practice, we will learn about God's ______________ for our lives and we will discover our spiritual ______________.
   As a result, we will:
   a. Know how to ____________. (Rom. 12: 2, 6)
   b. Be more ________________ to know how to serve.
   c. Know ministry satisfaction by being ________ and ____________. (John 15:8)

4. The whole church will ________________ because:
   a. There will be greater _________ and _________.(Eph. 4:13)
   b. There will be less ____________ and less false ________ with the body. (Rom. 12:3; 1 Cor. 2:15-16, 27)
   c. The church body will ____________ and ____________. (Eph. 4:11-15)

5. God will be _________________. (1 Peter 4:11)

Choose your answers from this list of words

- job description
- focused
- harmony
- glorified
- aware
- use
- unity
- pride
- fulfilled
- mature
- benefit
- accountable
- humility
- will
- stewards
- serve
- fruitful
- grow

Answers

- selected (1)
  - aware
  - use
- accountable, stewards
Lists of Spiritual Gifts

All do not receive the same gifts, but to every servant of the master, some gift of the spirit is promised. Christ's Object Lessons, p. 327.

<table>
<thead>
<tr>
<th>Gifts Mentioned Directly</th>
<th>According To The Nature Of The Gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rom. 12</strong></td>
<td><strong>1 Cor. 12</strong></td>
</tr>
<tr>
<td>Prophecy</td>
<td>Prophecy</td>
</tr>
<tr>
<td>Teaching</td>
<td>Teaching</td>
</tr>
<tr>
<td>Service</td>
<td>Service</td>
</tr>
<tr>
<td>Giving</td>
<td>Wisdom</td>
</tr>
<tr>
<td>Leadership</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Mercy</td>
<td>Faith</td>
</tr>
<tr>
<td></td>
<td>Healing</td>
</tr>
<tr>
<td></td>
<td>Miracles</td>
</tr>
<tr>
<td></td>
<td>Discerning of spirits</td>
</tr>
<tr>
<td></td>
<td>Tongues</td>
</tr>
<tr>
<td></td>
<td>Interpretation of tongues</td>
</tr>
<tr>
<td></td>
<td>Helps</td>
</tr>
<tr>
<td></td>
<td>Administration</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type of Gift</th>
<th>Gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power gifts</td>
<td>Prophecy, tongues, interpretation</td>
</tr>
<tr>
<td></td>
<td>cf tongues, healing.</td>
</tr>
<tr>
<td>Serving gifts</td>
<td>Giving, administration, mercy, faith, helps.</td>
</tr>
<tr>
<td>Outreach gifts (Numerical church growth)</td>
<td>Apostleship, evangelism, miracles, healing, mercy.</td>
</tr>
<tr>
<td>Spiritual maturity (Internal church growth)</td>
<td>Prophecy, teaching, knowledge, wisdom, exhortation, faith, tongues, interpretation of tongues, discernment, giving, pastor.</td>
</tr>
</tbody>
</table>

**Gifts Alluded To**

<table>
<thead>
<tr>
<th>Text</th>
<th>Gift</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Cor. 7:7</td>
<td>Celibacy</td>
</tr>
<tr>
<td>1 Cor. 13:3</td>
<td>Voluntary poverty</td>
</tr>
<tr>
<td>1 Cor. 13:3</td>
<td>Martyrdom</td>
</tr>
<tr>
<td>1 Peter 4:9</td>
<td>Hospitality</td>
</tr>
<tr>
<td>Acts 8:5-6</td>
<td>Exorcism</td>
</tr>
<tr>
<td>Acts 12:12</td>
<td>Intercessory prayer</td>
</tr>
<tr>
<td>Rom. 11:13</td>
<td>Missionary</td>
</tr>
</tbody>
</table>

**According To Their Sphere of Influence**

| Gifts for the universal church. | Apostles, prophets, evangelists, pastor-teachers |
| Gifts more suited to a "family" setting like the local church. | Helps, giving, mercy, administration |
According To Their Function

<table>
<thead>
<tr>
<th>Equipping Ministries</th>
<th>Apostles, prophets, evangelists, pastor-teachers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Repairing&quot; Ministries (Church revival and renewal)</td>
<td>Mercy, faith, service, knowledge.</td>
</tr>
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Clusters of Gifts

<table>
<thead>
<tr>
<th>Support Cluster</th>
<th>Hospitality, helps, service, giving, mercy, intercessory prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Counselor Cluster</td>
<td>Discernment, exhortation, wisdom.</td>
</tr>
<tr>
<td>Teacher Cluster</td>
<td>Knowledge, teaching.</td>
</tr>
<tr>
<td>Shepherd/Evangelist Cluster</td>
<td>Evangelism, pastor, prophecy, missionary, apostleship.</td>
</tr>
<tr>
<td>Leader Cluster</td>
<td>Leadership administration, faith.</td>
</tr>
<tr>
<td>Sign Cluster</td>
<td>Voluntary poverty, martyrdom, miracles, healing, exorcism, celibacy, tongues, interpretation of tongues.</td>
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Leadership Gifts And Supportive Gifts

<table>
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<tr>
<th>Leadership Gifts</th>
<th>Apostleship, prophecy, evangelism, pastor, teaching, leadership</th>
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<tr>
<td>Supportive Gifts</td>
<td>Healing, miracles, helps, faith, tongues, interpretation of tongues, mercy, knowledge, exhortation, giving, wisdom.</td>
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Spiritual Gifts vs. Roles of Service In the Church

Are there situations in which you might do something in the church that does not fit your spiritual gift-mix? The answer is "yes," but we need to understand what that "yes" means. There may be a circumstance when, for the good of the church, you must serve in a capacity that is not included in your spiritual gift-mix. It might be in a capacity that fits your natural talents, or just something that someone has to do at the moment. As a faithful follower of the Lord, you fulfill that role and help meet the need, but that temporary situation does not replace your primary ministry that falls within the boundaries of your spiritual gift-mix.

There are "roles" that are assigned to every Christian. For instance, while it is true that not every Christian is an evangelist, it is also true that every Christian has a role to play as a witness (Acts 1:8). Every Christian, for example, can learn to give a personal testimony to someone else about what the Lord has done for them.

The point to remember is that spiritual gifts are given for primary, life-long ministries. Roles are temporary or provisional tasks.
The Spiritual Gifts Developmental Cycle

Identification of gifts

- Gift inventory
- Affirmation by the church
- Affirmation by the Lord
- Application of gifts

Conversion of gifts into ministries

- Indicate gifts
- Categorize gifts
- Define roles
- List ministries
- Identify barriers
- Theory and study
- Resources
- Ministry timeline
- Personnel resources
- Support groups
- Base of operations
- Plan of action

Church organized around giftedness

- Corporate giftedness identification
- Matching gifts to ministries
- Questionaires
  - Church needs
  - Community needs
- Officer selection
The Iceberg Principle

The unique feature of an iceberg is that most of it is under water. The tip of the iceberg is the result of the underlying mass.

The iceberg principle

In a church program, the tip of the iceberg is composed of the programs the church carries out. The underlying mass corresponds to the relationships upon which the programs are built. These relationships include friendship evangelism skills, the reception system at the church door, and the church oikos (soul winning network) system.

Ellen White on love

The strongest argument in favor of the gospel is a loving and lovable Christian. Ministry of Healing, 470.

Paul seeks to impress upon the minds the fact that the foundation of all acceptable service to God, as well as the very crown of the Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. The Sanctified Life, 63.

<table>
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The Iceberg Principle

Programs

Relationships
Your Personal Love/Care Quotient

The questions below are based on the descriptions of love in 1 Cor. 13. Mark one of the lines on each scale.

1. Most of the time I am ...
   Impatient
   ____________________________________________________________________________
   Patient

2. Most of the time I am ...
   Unkind
   ____________________________________________________________________________
   Kind

3. Most of the time I am ...
   Jealous
   ____________________________________________________________________________
   Trusting

4. Most of the time I am ...
   Arrogant
   ____________________________________________________________________________
   Humble

5. Most of the time I am ...
   Selfish
   ____________________________________________________________________________
   Unselfish

6. Most of the time I am ...
   Irritable & touchy
   ____________________________________________________________________________
   Slow to anger

7. Most of the time I am ...
   Resentful
   ____________________________________________________________________________
   Forgiving

8. Most of the time I ...
   Love evil
   ____________________________________________________________________________
   Hate evil

9. Most of the time I am ...
   Inconsistent
   ____________________________________________________________________________
   Consistent
Your Church's Front Door

The soulwinning potential of your church's front door is incredible. Visitors who come to the church are already receptive, or they wouldn't be there. If anyone is important in your church, it's the receptionist or hospitality group at the front door on Sabbath morning.

"I finally got what’s-his-name to come back to church, but somebody ran him off again!"

Sound familiar?

Lasting impressions are made at your church door in the first thirty seconds, and within five minutes people decide whether they will come back or not!

Non-attending Adventists who show up on Sabbath morning are particularly sensitive to what is said and the body language exhibited by the people they meet, especially the greeters or receptionists at the church door. Unfortunately, greeters and receptionists are all too often not trained at all, or, at best, have only superficial training.

Some members seem to have the innate ability to say exactly the wrong thing at the wrong time. It seems inevitable that these are the very people non-attendees meet when they return to church.

Training booklet

The following pages are a training booklet titled: "How To Say Hello Without Saying Good-bye!" Feel free to copy the booklet and use it for training your greeters and receptionists. Copies can also be obtained from AdventSource.

Video

A video entitled "Extending a Warm and Caring Welcome" is also available from AdventSource.
How To Say 
"Hello"

Without Saying

"Good-bye"

Guests in Your Church: What They See and How You Can Get Them To Return

by

James W. Zackrison
and
Rodger Ratcliffe
"I finally got what’s-his-name to come back to church, but somebody ran him off again!"

Sound familiar? Remember, lasting impressions are made at your church door in the first thirty seconds, and within about five minutes people decide whether they will come back or not.

Non-attending Adventists who show up on Sabbath morning are particularly sensitive to what is said and the body language exhibited by the people they meet, and especially the greeters at the church door. Unfortunately, greeters and receptions in Adventist churches are traditionally not trained at all, or at best, very superficially.

Also, some members seem to have an innate ability to say exactly the wrong thing at the wrong time. It seems inevitable that these are the very persons non-attendees meet when they return to church.

It doesn't have to be that way. This booklet is a short course in basic principles of meeting and greeting. Its purpose is to sensitize your members, greeters, receptionists, and deacons/ushers about ways and means of greeting and treating guests in your church.

Rodger Ratcliffe has developed successful foyer ministries in a number of churches. The sidebar tells you how he did it. Try it in your church.

Periodically, you will come across a Do It Yourself Workshop section. These sections apply the principles outlined and will help you put together an effective guest system for your local church.
Behave wisely towards those outside your own number; use the present opportunity to the full. Col. 4:5 NEB.

When non-attender Herman Ciniscoucai walks into church one Sabbath morning for the first time in three years, and a greeter says, “Hey, Herman, it’s about time you came back to church,” can you really blame him if he walks right back out and doesn’t come back for another three years, or until that greeter dies, whichever comes first?

There are times when relationship building, and saying the right words, is so critical that bungling the job can short-circuit a person’s entry into the church.

Case Study 1: A church member had been working for ten years with a friend of hers, and the Sabbath arrived when the lady finally decided to attend church. They drove into the parking lot, and as they got out of the car, a greeter met them. Recognizing the member, but not the guest, the greeter said, “You must be visiting our church today.”

“Yes,” the lady answered.

The greeter replied, “I thought you were a visitor, because you don’t look like us!”

I leave it to you to figure out what happened next! Ten years of work gone in seconds! Five misspoken words was all it took!

Case Study 2: I was standing at a church door talking to someone when a church member arrived with her non-attender husband in tow. As he approached the registration stand, the greeter said, “Hey . . . , glad to see you. We haven’t seen you around here for a long time!” I watched the body language. The man’s whole posture showed that he was about to split and run.

I watched his wife take a death-grip on his arm and steer him toward the sanctuary. The barely controlled look on her face as she eyeballed the greeter told the story. The greeter, on the other hand, was totally oblivious to what was going on. His/her attention was already focused on the next victim.

This experience points out a vital principle: Lasting impressions are made in the first thirty seconds, and within about five minutes people decide whether they will come back to your church or not.

What Guests Look For

What do people look for when they step inside your church door? This is not an easy question to answer because people’s personalities vary so much. There are, however, some common denominators.

High levels of socialization:
This means that people look for a warm, fuzzy place to land. They are looking for the right kind of human contact.
1. They expect courteous treatment.
2. They expect recognition of their existence.

A sense of belonging:
1. They expect verbal and body language that says, “You are welcome and accepted.”
2. They expect an attitude that says, “We want you here.”

Do-It-Yourself Workshop

Assume you had been standing near enough to overhear the conversation in Case Study 1. Can you think of any way you might have saved the situation?
Who Walks in Your Church Door?

There are four general categories of guests who walk in your church door:
1. Unchurched people who for one reason or another visit your church.
2. Adventists who attend occasionally or very seldom.
3. People brought to church by friends, relatives, and acquaintances.
4. Adventists from out of town or from other Adventist churches.

Each of these groups has its own set of expectations, fears, hang-ups, and preconceived ideas.

The chart in the next column lists some common perceptions and expectations. None of these are universal, because people have individual personalities, and no church can be expected to read minds and hearts, but they point to some common denominators.

Your congregation, and especially your greeters/receptions, need to have a general idea of how to approach each group.

<table>
<thead>
<tr>
<th>Unchurched People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unchurched people tend to be suspicious and fearful of church people and church buildings. They're in unfamiliar territory and don't know what to expect. They don't understand &quot;church&quot; language. (Review the video &quot;Extending a Warm and Caring Welcome&quot; and the article reprint &quot;Notes From a Non-Esdeeeay&quot; in Appendix B of the documentation that accompanies the video.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Non-attending or Occasional-attending SDAs</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are two critical issues here:</td>
</tr>
<tr>
<td>1. The exact phraseology used when greeting people. See the section &quot;To Say or Not to Say...&quot;</td>
</tr>
<tr>
<td>2. Do everything in your power to protect these guests from the kooks, weirdos, and emotionally unstable people in your congregation that somehow tend to surface in exactly the wrong place at precisely the wrong time.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>People brought to church by friends, relatives, and acquaintances</th>
</tr>
</thead>
<tbody>
<tr>
<td>These guests already have a point of contact. The people who bring them can tell you whether or not they want to be smothered with affection or left alone.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adventists from out of town or from another SDA church</th>
</tr>
</thead>
<tbody>
<tr>
<td>We tend to be hard on ourselves. Over and over again we tell stories of how badly we have been treated in our own churches. One reason this happens is that we have a keen sense of SDA &quot;family.&quot; We expect to be received in any of our churches as if it were our own. In practice, we may end up being ignored, and as a result, feel hurt.</td>
</tr>
<tr>
<td>This happens because we traditionally do not pay much attention to training greeters. Greeters often just happen. Frequently they are at the door only because they are the ones who arrive early enough to do the job.</td>
</tr>
<tr>
<td>Untrained greeters tend to pay attention to the people they know, not the people they don't know. But it is precisely their job to pay attention to the people they don't know.</td>
</tr>
</tbody>
</table>

Notice that throughout this document we are using the word "guest" instead of "visitor." Visitor is a word that seems to say "temporary." Guest is warmer and sounds more like family.
**Do-It-Yourself Workshop**

Get together with your greeter/receptionists and work out some wording and phraseology to use for each of the four groups on the chart on page 128. First you need to figure out a way to identify which group a person belongs to. This is often a matter of trial and error, but if you make a conscious effort to develop some phraseology, it will be easier.

After you try out the phrases, hold a debriefing session to find out what worked and what didn’t. Before long, your greeters will become pretty efficient and knowledgeable.

**The Zone System**

Carl George, a well-known church consultant, has developed what he calls the zone system. This system can help you organize your foyer ministry. It works like this:

The church is divided into zones, each identified by a color. People are trained to take care of people and church functions in a unique way inside each zone. (The system is explained in detail in Carl F. George, Prepare Your Church For the Future. Grand Rapids: Fleming H. Revell, 1992.)

**Red Zone Alert**

The red zone includes the church lobby, the sanctuary, and the worship service arrangements. This is the zone most non-attending Adventists will first encounter when they return to church.

**Three Key Groups.** There are three key groups of people in this zone: the greeters, the usher/deacons (if they are different from the greeters), and the worship service team. (Unfortunately, most Adventist churches have no worship service team, just participants, so we will not discuss this matter further in this booklet).

**The greeter/receptionists.** If anyone in your church needs to be highly trained, expert, and knowledgeable, it is the corps of greeters. Unfortunately—again—in most Adventist churches, the greeters are “just people” who happen to be willing to come early, or are willing to take the job because no one else will.

Greeters need to learn to do two things well:

1. **Learn the names and faces of regularly-attending members.** If they don’t, they will embarrass themselves and the members. A friend of mine once walked into church and was greeted with the words, “Are you visiting us today?” “No,” he replied, “I have been an elder in this church for ten years.” I leave it to you to draw your own conclusions.

2. **Learn to say the right things.** This takes practice, practice, practice. Greeter/receptionist committees need regular debriefing sessions to analyze their approaches until they get it right.

**To Say or Not To Say, That Is The Question!**

“Well, Elder, just what do you say to these people, anyway? It seems like whatever we say doesn’t work!” So spoke a lady during a seminar on the subject of non-attending Adventists. The truth is, there is no surefire formula. There are, however, some things you shouldn’t say or do:

1. **Don’t try to be light-hearted by making a joke or small talk.**

When you say, “Well, it’s about time you showed up here again,” you may, out of nervousness, be trying to break the ice and be light-hearted. To the guest, it means you and the church hold him or her guilty for whatever caused them to drop out.

2. **Don’t talk too much about the person him/herself.**

Talk about the church, how proud you are of it, what will happen today, etc. Make the person feel welcome because the church is dynamic and on
the move.

"Joe, it’s good to see you. Look what our church is doing today." (Show, don’t just hand, the person a bulletin.) If by some happy circumstance, your church now sponsors an activity he or she was interested in when they were members, refer to it and tell them that their idea or interest is now in place and a success.

"Put ‘Er There, Partner!"

How effusive should you be when you greet people? People love extroverts and outgoing people. That’s because outgoing people’s body language exudes acceptance and caring.

But is has to come across with a certain amount of finesse. A bone-crunching handshake or a chest-smashing bear hug does not necessarily endear people to the bone smasher, or the church. That is not to say that a limp-fish handshake is any better. It’s just to say that you need to use some common sense and some common courtesy.

Should Guests Stand Out as Unique?

Guests expect low levels of anxiety, embarrassment, and confusion.

Common practices dictate that you stick a button or ribbon on people’s lapels when they visit your church. Guests are often asked to stand and are given a token gift. Sometimes they are asked to tell where they are from and why they came to your church.

Even though these actions seem like common courtesy, they actually make guests stand out as unique and different. Do you pin a badge on someone who visits your home? Do they walk around with a sticker on their lapel in your house?

It is assumed that seeing a sticker on a person will lead people to be friendly and talk to them. Often it has just the opposite effect. It leads people to shy away from them because they do not know who they are.

Using these incentives is not always out of place, however. Their use in your church

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**Breaking The Stained Glass Barrier**

**Here’s How We Did It!**

Rodger Ratcliffe has developed a successful guest ministries that he calls “Foyer Ministries.” He tells us here how it works.

> What is a “foyer ministry anyway?”

That’s a name we invented because this ministry happens in the entrance to the church. You could call it a guest ministry or a narthex ministry, or whatever. The point is that it focuses by intention on how to meet, greet, and treat, guests.

> Most churches have greeters or receptionists at the door, and many have receptionist’s committees. What’s the difference?

The difference is that when you organize something as a ministry instead of a committee, it has a different kind of motivation behind it. A ministry is ongoing. It is not necessarily tied to elections, hierarchy, or seniority, etc. It is what you do as a disciple for and with the Lord. Ministry is a far more powerful motivating term than words like “committees” or “duty.”

---

**Do It Yourself Workshop**

Take a careful look at how your foyer ministry deals with guests. Organize a task force whose job is to stand in the foyer for a number of Sabbaths and just watch. Keep a journal of what you see. Devise a way of inquiring of some guests how they feel about having a ribbon or sticker put on their lapels, then watch them carefully. How long did they keep the incentive on? Does anyone pay any attention to it? What about guests who have no incentives? Are they treated any differently? Compile your observations and discuss the findings with your task force.
is culturally determined. If, in your culture, people don’t want to stand out, don’t use them. In some cultures, however, it would be a breach of courtesy not to recognize visitors publicly in a particular traditional manner.

As a general rule, however, it is always better to connect people with other people than to make them stand out as unique and on their own.

Ushers/deacons. Ushers/deacons need to be just as sensitive to people’s needs and desires as greeters/receptionists. When guests are left to themselves to find seating, they are often at a loss to know what to do next.

The ideal system is to have certain church members as part of the receptionist team but they sit in the congregation, prepared for guests to be seated by them, and to shepherd the guests throughout the time they are on the church campus. Usher/deacons should now who these people are and try to seat guests accordingly.

The idea is that these “shepherds” will be in the same general age group and family setting as the guests.

The Yellow Zone

The yellow zone is comprised of those activities that enfold guests and others into church activities: Sabbath School classes, church retreats, special programs; most large group activities including from 25 to 100 people. The more yellow zone activities your church has, the easier it is to enfold guests in

The Case of The Red Pickup Truck

A friend related this story. It seems that the matriarch of a certain church took it upon herself to be the head of the greeter group. She was a nice lady, and did a good job at the door. Except that she demanded that the church door be kept closed because she got cold when it was open. This, of course, made it hard for guests to get in. This particular church had some rather heavy doors, and they looked very formidable from the outside.

It seems that one Sabbath morning a driver under the influence missed a turn, bounced off a telephone pole, jumped the curb, and drove straight through the church doors into the foyer. The Lord has his own way of doing things. Maybe this is what William Cowper had in mind when he wrote the hymn, “The Lord Works in Mysterious Ways, His Wonders to Perform!” The church decided to replace the originals with glass doors that would look less forbidding from the outside. But, you guessed it. This lady still insisted that the doors remain closed because she was still cold.

Think it over. The way your church receives guests should override concerns about personal comfort. That’s part of the cost of discipleship. Closed doors do not suggest “You are welcome.” They say, “Try to get in if you can!”

Give us an overview of how a foyer ministry works.

We divided our foyer ministry into five activities: driveway, church door, welcome desk, sanctuary door, and seating. We have trained people manning each position. (See the diagrams on the following pages). They know what to do and hold regular training sessions to keep themselves up to speed on how they are doing.

So you are telling us that a foyer ministry is serious business. It’s not just an add-on using whoever might appear at church a little early.

That’s right. Statistics tell us that if you do nothing but watch your front door carefully at your church, you will baptize 9-12 people a year just from that. Believe it or not, that’s right in the range of the NAD national average for baptisms.

Do greeters need a certain kind of personality?

Greeters have to be outgoing people who are at ease with other people. Introverts and shy people are not good at greeting. Aggressive people aren’t very good at it either. People with the spiritual gifts of help and hospitality usually make good greeters.
to church life. All too many churches have no yellow zone activities, with the possible exception of a Sabbath School class for “visitors,” so they are stuck with trying to enfold guests into the worship service only.

When you greet people at the church door, emphasize the yellow zone events your church will sponsor in the near future. A basic principle states that people need to be exposed to the gospel a number of times in informal settings before they make decisions. Yellow zone events are the ideal venue for this.

How to Organize a Foyer Ministry

by Roger G. Ratcliffe

We divide our foyer ministry into five activities: driveway, church door, welcome desk, sanctuary door, and seating. We have trained people manning each position. They know what to do and hold regular training sessions to keep themselves up to speed on how they are doing.

In your church, use as many of these ministries as the size of your congregation can support and the layout of your church requires.

Phase 1: Driveway/Parking Lot Ministry

1. Parking lot attendants make sure that adequate close parking is available for guests.

2. Greeters’ primary job is to make a good impression and point guests in the right direction. The greeters are present to help, to be of service. Bulletins are handed out at the reception desk, not in the driveway or parking lot.

Phase 2: Church Door Ministry

Door Ministry. The key word in door ministry is courtesy. Make sure the door is open. Say a simple good morning. Give a simple welcome with little discussion about anything. Direct guests to the welcome desk. Take, them, don’t send them.

Welcome Desk Ministry. A welcome desk is better than a podium or stand. It is more relaxed and informal, believe it or not!

Have some well-trained people “informally” grouped around the welcome desk. They should be trained to engage guests in conversation and offer help and information. Those are the key words.

The purpose of the welcome desk is for people to register. The ideal situation is that everybody—members and guests—registers. This keeps your records up to date, and makes registering the normal thing to do.

Develop a welcome pack or print a bulletin that’s about as thick as the J.C. Penny catalog. Include everything anybody ever wanted to know about your church but was afraid (or didn’t know how) to ask.

Point out to guests the ministries your church has (hopefully you have some).

Ask questions. Is there anything special they would like to know? Anything they would like to see? This is the time to direct kids to Sabbath School classes and to match adults to the best Sabbath School class for them. If it is time for the worship service, direct them to the usher/deacons at the sanctuary doors.

Phase 4: Sanctuary Door Ministry

Sanctuary doors are often formidable obstacles. They are sometimes elaborate structures designed by medieval-minded, cathedral-oriented architects who never once thought that a guest might actually come to church. As far as a guest is concerned, what goes on behind those doors is anybody’s guess!

When David said he would rather be a doorkeeper in the house of the Lord than dwell in the tents of the wicked (Ps. 84:10), he wasn’t talking about a door ministry, but he had the right idea!
Ushers/deacons are there to open the doors and take away the mystery. **Key question:** How can we help you enjoy worship today?

**Phase 5: Seating Ministry**

Ushers/deacons need to be just as sensitive to people’s needs and desires as greeters/receptionists. When guests are left to themselves to find seating, they are often at a loss to know what to do next. Ask the visitors where they would like to sit. Convey the idea that they have a choice. Convey ease, and project the idea that you are there if they have any needs or questions. The ideal situation is to have certain church members as part of the receptionist team but seated in the congregation, ready for guests to be seated with them, or to go and sit with guests. They are trained to orient the guests about what is going on, and to shepherd them throughout the time they are on the church campus. Ushers/deacons know who these people are and try to seat guests accordingly.

The ideal is that these “shepherds” will be in the same general age group and family setting as the guests.
Checking Out Your Red Zone

If you want to really get serious about developing an effective foyer ministry, you need to carefully analyze what is happening in your red zone.

There are two ways to do this. One is to station a number of people around the area who will watch and take notes. They will later go over these notes with your corps of greeters/receptionists. An even better way is get: someone to photograph what happens, or, better yet, use a video camera. Figure out a way to do this inconspicuously, and then watch the video tape with your greeter/receptionist group. You will be amazed at what you find out. Take pictures of each of the following:

| 1. Approaching the church building. This is the first distant glimpse you can catch of the location. |
| 2. Building front. Can the driver of a car identify this as the right building? |
| 3. Front of the building or driveway. The driver is trying to decide where to park the car. |
| 4. View of the parking lot (or lack of one). |
| 5. View of the building from the parking lot. Focus on the possible entrances or doorways. |
| 6. Closer view of the entrance or doorway as a guest approaches the building. |
| 7. Close-ups of the possible entrance points. |
| 8. Interior of entryway, foyer, hallway. What does a guest have to pass through to get to the sanctuary? |
| 9. Take a number of views of doorways. How many options does the guest have? How will he or she know which option to choose? |
| 10. Doorway or entrance into the sanctuary. How many options? How will the guest know which one to choose? |
| 11. Detours or wrong turns a guest might take getting in. (It's amazing how hard it is to physically get into some churches. It once took me almost five minutes to find the door to a church I was visiting!) |
| 12. Interior of the sanctuary. Take a view from the back to the front. Do most of the members sit in the back so that guests have to wind their way all the way to the front to get a seat with every eye glued on them as they walk down the aisle?? Would you like to do that? |
| 13. Signs leading to the restrooms. |
| 14. People you see walking toward the entryways or clustered around the doorways. Church members love to clog up doorways so no one can get in. (It continues to be amazing how hard it is to get into the church building!) |
| 15. People you happen to see in the interior of the entryway, foyer, or hallway as you enter the building. |
| 16. Take a shot of the greeters at work. You may discover some unofficial greeters doing their thing. Watch what they are up to. |

17. People you can identify as ushers/deacons. What are they doing?

18. People anywhere who tend to "help."

19. People socializing.

20. Any other shots you can think of that might affect a guest in some way.

Adapted from What Visitors See. Charles E. Fuller Institute of Evangelism and Church Growth
Friendship Evangelism

Friendship evangelism means that wherever you are, whatever you are doing, you consciously work at building relationships that will open doors to lead people to the gospel. It also means that a process is developed by your church, and you as a person, that creates relationships with people prior to their commitment to the Lord, or their decision to be baptized and join the church.

ASSIGNMENT

Consider this statement: If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ and in its place take the character and similitude of Christ. The Savior is waiting for us to do this. Testimonies for the Church, vol. 9, page 189.

Friendship Evangelism Seminar

Friendship Evangelism is a skill any Christian can learn. It teaches how to listen and identify people's stories, the core issues of their lives. You can attend, or study on your own, a Friendship Evangelism Seminar. The materials are available from Concerned Communications, Highway 59 North, Siloam Springs, Arkansas, 72761. This course, written by Monte Sahlin, special assistant to the President of the North American Division, will open your eyes and train you in how to use friendship evangelism effectively in your life and in your church.

Source material

There are styles of evangelism that actually produce dropouts rather than disciples. Chapter 5 in *Power to Witness* gives an overview of the issue. See Monte Sahlin, *Sharing Our Faith With Friends Without Losing Either*, chapter 3 for additional information.

The following overhead masters can serve as training materials for a church entity studying this issue.

*The process by which people come into the church has a great deal to do with whether they stick.* Sociological research shows that some ways of doing evangelism and winning souls actually produce more dropouts than stay-ins.

- **The Savior mingled with men** as one who desired their good. *He showed His sympathy* for them, *ministered to their needs,* and *won their confidence.* **Then He bade them,** 'Follow me.' *The Ministry of Healing,* p. 143 (emphasis supplied).

A **manipulative approach.** A manipulative approach to evangelism is hard to define, but easy to "feel." "Manipulat.ve" doesn't mean that the person doing the evangelization is dishonest. It means that the way he or she goes about it somehow gives the message itself a phony ring.

The feeling of being manipulated is a perception that forms in a person's mind. It doesn't have much to do with the content of the message being communicated. It's the body language and personality of the person doing the evangelizing that produces a "I'm being taken" feeling. It's the salesperson approach of "closing the sale."

**Non-manipulative dialogue.** This approach involves two-way interaction. Non-manipulative dialogue is what makes small groups so effective. Information is still offered, but in a setting that allows people to ask questions, react to what is being presented, and become part of the process through which truth is learned and assimilated. Relationships are established and truth becomes "living."
More teflon approaches

An evangelization process that seeks only decisions rather than making disciples.

The reason this approach produces dropouts is that it is assumed that once a person goes through a baptismal ceremony, they are automatically assimilated into the congregation, a kind of "dunk 'um and drop 'um" philosophy.

Discipleship, on the other hand, is an on-going process that assimilates people into the life of the church by intention and design over a period of time. Unfortunately, many Adventist churches have no organized, intentional assimilation system in place.

An evangelization process that presents the gospel one time, and immediately asks for a response, tends to create dropouts.

Research shows that the most active members of a church are exposed to church life 5.79 times before they make a commitment. They make some friends, attend church social events, and move in and around the church before making a commitment. The more exposure they have to the church and its family before they make a commitment, the more likely they are to stay in the church afterward.

Prior relationships. An evangelistic response that does not create prior relationships between potential ember and the life of the church tends to create dropouts. This is the essence of the iceberg principle.

Source material

For the research behind these principles, see Win Arn (ed.) The Pastor's Church Growth Handbook, Vol 2: Pasadena, Ca.: Church Growth Press, 1982), pp. 95-109.

ASSIGNMENT

Do a study of the dropout rate in your church or district. Interview some non-attending or former members. Try to discover patterns of soul winning strategies-dropout rates.

Do your findings substantiate the principles cited? If not, what are the differences?
Evangelism That Produces Dropouts

Key Principle

The *process* by which people arrive at their decision is a key factor in determining if they become active members.
Evangelism That Produces Dropouts

Information transmission alone

The presenter is seen a “teacher” bent on convincing the hearers, telling without listening.

15% say Yes

85% say No
Evangelism That Produces Dropouts

Manipulative dialogue
“Selling” the gospel

81% say “yes,” but of that percentage 85% are inactive within a year.

Say Yes

Still active a year later
Evangelism That Produces Dropouts

An evangelization process that presents the gospel one time and then asks for a decision.

Research shows that active members were exposed to the gospel an average of 5.79 times prior to their commitment.
Evangelism That Produces Dropouts

An evangelistic process that does not create prior relationships between potential members and the church programs and people tends to create dropouts.
Evangelism That Produces Stay-ins

Non-manipulative dialogue

Small groups, interaction, personal contact, approach as a friend

99% say Yes

96% remain active
The Principle of Receptivity

Through work of the Holy Spirit, and visible to human experience, some individuals and people groups become receptive to the gospel in unusual and unexpected ways and times. When this happens, the principle of receptivity comes into play.

The principle of receptivity

Then individuals or people groups become receptive to the gospel, financial and human resources should be dedicated to those individuals and groups until they are won and established in the faith. Other individuals and groups should be held lightly until such time as they become receptive.

Two groupings

There are two groupings of people involved in receptivity: people groups and individuals.

People group receptivity is capitalized on through the use of sociological and demographic information, and people-group research.

Individual receptivity is discovered and capitalized on through the application of the oikos principle.

The role of intercessory prayer

The key to the application of this principle is consistent and sincere intercessory prayer ministry. The key chapter in the Scripture on this issue is Daniel 10. In conjunction with this chapter, read Gospel Workers, pp. 136-139. This is an excellent illustration of how the principle of receptivity works.

If you pray to be led to receptive people, you will coincidentally discover them—time and time again. Stop praying to be so led, and the coincidences will stop occurring. George Hunter III, The Contagious Congregation (Nashville: Abingdon Press, 1979), p. 118.
### Biblical examples of receptivity

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. 13:18-23</td>
<td>The Parable of the Sower</td>
</tr>
<tr>
<td>Mark 4:28,29</td>
<td>The harvest</td>
</tr>
<tr>
<td>Matt. 10:11-14</td>
<td>Worthy villages</td>
</tr>
<tr>
<td>Acts 16:6-10</td>
<td>Direct intervention of the Holy Spirit</td>
</tr>
</tbody>
</table>

### Principles of receptivity from Ellen White

*Gospel Workers, pp. 136-139*

1. “I began to gather the fruit nearby, but very carefully, for fear of picking the green berries, which were so mingled with the ripe fruit that I could pick only one or two berries from a cluster.”

2. “By looking carefully among the green berries, you will find very choice fruit.”

3. “You see that the fruit which I have gathered is large and ripe. In a little while other berries will ripen, and we can go over the bushes again.”

4. “The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them.”

5. “You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful.”

### How to use receptivity

The principle of receptivity can best be utilized by:

- Identifying receptive people.
- Matching church ministries to needs.
- Applying strategies that match the receptive person or group.

### Source material

For a training course on receptivity and the *oikos* system, see James W. Zackrison, *How to Find and Reach Receptive People*, one of the Church Growth Resource training booklets available from AdventSource.
How to find receptive people

Receptive people may be found and identified in a number of ways:

1. Applying what a church already knows about the social composition and needs of its area of ministry. Some elements of receptivity are self-apparent.

2. Demographic surveys. Finding out systematically the composition of the population within the church's area of ministry.

3. Needs surveys. The rule of thumb is that a church should develop ministries that match the needs of the ministry area the church serves.

Illustration

One church did a needs survey of its surrounding community and discovered that not one of its traditional offerings met any needs at all. It shifted its ministries to meet community needs, and began having success.

Three ways to do surveys

<table>
<thead>
<tr>
<th>SYSTEM</th>
<th>ADVANTAGES</th>
<th>DISADVANTAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Door To Door</td>
<td>* Very personal.</td>
<td>* Hard to get church members to do it.</td>
</tr>
<tr>
<td></td>
<td>* Face to face contact.</td>
<td>* Not easy to find people at home.</td>
</tr>
<tr>
<td></td>
<td>* Easy to get acquainted.</td>
<td>* Difficult in apartment complexes and other</td>
</tr>
<tr>
<td></td>
<td>* No cost.</td>
<td>* locked communities.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Can be dangerous in some areas.</td>
</tr>
<tr>
<td>Telephone Survey</td>
<td>* Very popular method.</td>
<td>* People are already inundated by this method.</td>
</tr>
<tr>
<td></td>
<td>* Cover a lot of territory fast.</td>
<td>* Requires thorough training of phone operators.</td>
</tr>
<tr>
<td></td>
<td>* No cost except phone bill.</td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td>* Effective.</td>
<td>* Depersonalized.</td>
</tr>
<tr>
<td>Organization</td>
<td>* Don't have to motivate volunteers.</td>
<td>* Produces facts and figures, but still have to</td>
</tr>
<tr>
<td></td>
<td>* Usually includes mailing lists and other</td>
<td>* make the personal contacts.</td>
</tr>
<tr>
<td></td>
<td>materials.</td>
<td>* Costs money.</td>
</tr>
</tbody>
</table>

Indicators of receptivity

There are four primary indicators of receptivity:

1. Finding out which churches in a ministry area are growing and why they are growing. What are they doing that your church is not doing?

2. Changing situations and conditions. People in the process of change tend to be receptive.

3. The common people. People from common walks of life are usually more receptive than those in higher economic and social brackets.

4. People with something in common. Young adults are more receptive when approached by other young adults, for instance.
There are nine primary strategies for reaching receptive people:

- Intercessory prayer.
- Construct a resistance/receptivity scale.
- Hierarchy of needs.
- Recognizing receptive moments.
- 3-P evangelism.
- The 72-hour principle.
- Building a prospect list.
- Church newsletter.
- Understanding the unchurched.

It is through the power of intercessory prayer that receptive people come to the attention of Christians. An intercessory prayer ministry that specifically focuses on receptive people will open the gates to finding them.

A resistance/receptivity scale is a way of categorizing individuals or groups. The example on page 151 is of a large metropolitan area in North America.

Notice that the strategies chosen in the middle of the scale are very important. Either end of the scale is less critical since the people there are either very receptive or very resistant. The very receptive don’t worry much about strategies, because something is already drawing them. Highly resistant people are largely a matter of strategic trial and error.

A resistance/receptivity scale can be developed using the names of individuals, groups of people with something in common, or ethnicity. Economic or social status can also be used. The target groups vary according to the location and ministry area of the church.

The purposes of the scale are:
- To decide where to employ financial and human resources.
- To serve as a basis for application and development of strategies for growth.
### Resistance/Receptivity Scale

<table>
<thead>
<tr>
<th>Highly Resistant to the Gospel</th>
<th>Indifferent</th>
<th>Somewhat Favorable</th>
<th>Highly Receptive to the Gospel</th>
</tr>
</thead>
<tbody>
<tr>
<td>-5</td>
<td>-4</td>
<td>-3</td>
<td>-2</td>
</tr>
</tbody>
</table>

- **Strongly Opposed**
  - Stony Ground
- **Somewhat Opposed**
  - Rocky Ground
- **Indifferent**
  - Thorny Ground
- **Somewhat Favorable**
  - Good Ground
- **Strongly Favorable**

### Trial and Error
- Methods Not Very Important
- METHODS VERY IMPORTANT
- Very Interested Anyway
- Methods Not Very Important

### Sample Resistance/Receptivity Scale
**Large Metropolitan Area - North America**

<table>
<thead>
<tr>
<th>Highly Resistant to the Gospel</th>
<th>Indifferent</th>
<th>Somewhat Favorable</th>
<th>Highly Receptive to the Gospel</th>
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<tbody>
<tr>
<td>-5</td>
<td>-4</td>
<td>-3</td>
<td>-2</td>
</tr>
</tbody>
</table>

- **Strongly Opposed**
  - Koreans who immigrate with church
  - Muslims
  - True believer Jews
  - True believer New Agers
  - Buddhists
  - True believer dispensationalists
  - Dedicated tongues-speaking charismatics
- **Somewhat Opposed**
  - Armenian orthodox
  - Middle Eastern orthodox
  - Chinese immigrants from Hong Kong
  - Black Muslims
- **Indifferent**
  - Secularists
  - Baby boomers in general
  - University students
  - High-profile business people
  - Chinese immigrants from the mainland
  - Japanese businessmen
  - Anglos in general
  - Movie industry people
  - Established Hispanic-Americans
  - Middle- to upper-class any ethnic group
- **Somewhat Favorable**
  - Russian immigrants
  - Eastern European people groups, especially Roman
  - Catholics
  - SDA dropouts
  - Baby boomers with children
  - Charismatic Anglos
  - Disillusioned members of high-profile churches
  - Single parents
  - Blacks from high profile middle class churches
- **Strongly Favorable**
  - Immigrant Hispanics
  - Roman Catholic Filipinos
  - Vietnamese refugees
  - Second/third generation bilingual Hispanics
  - Non-attending
  - SDA's
  - Low income families
  - Drug rehabilitees
  - Families of prisoners
  - Pacific Rim refugee peoples
  - Low income absent father families
Resistance/Receptivity Scale

HIGHLY RESISTANT TO THE GOSPEL

-5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5

Strongly Opposed
Somewhat Opposed
Indifferent
Somewhat Favorable
Strongly Favorable
Hierarchy of needs

Maslow’s hierarchy of needs is a convenient way of ranking strategies that meet the different levels of human need. In his writings, Maslow said some strange things that are way off base. Nevertheless, his hierarchy of needs is a convenient tool for understanding human needs. Strategies need to be planned that allow God’s solutions to the needs of people to become effective in the various categories of the scale.

Receptive moments

Changes in people’s lives open their minds and hearts toward the gospel. For instance, many Adventists believe in the foxhole theory of church growth—“When the persecution comes, the church will grow.” That idea is really an observation of the fact that in difficult circumstances people are more willing to listen to the gospel. It is an indicator of receptivity.

Critical moments almost always move people in the direction of receptivity, simply because changing conditions lead to emotional and psychological upheavals that tune the avenues of the mind to the voice of the Holy Spirit. All kinds of changes happen in people’s lives:

- Cultural change
- Economic change
- Geographical change
- Political change
- Religious change

The following scale is a partial list of some critical moments in people’s loves.

Receptive Times

- Moving to a new community
- A new baby
- Death of a loved one
- A change in marital status
- A change in job status
- Sickness
- First child enters school
- Change in financial status
- Foreclosure on a loan or mortgage
- Outstanding personal achievement
- Change in social activities
- Christmas season
- Retirement
- Change in residence
Maslow’s Hierarchy of Needs

- Physiological Needs
- Safety and Security Needs
- Esteem Needs
- Love and Affection Needs
- Self Actualization Needs
Solving the Needs Problem

Human Needs

- Guilt
- Failure
- Inadequacy
- Embarrassment
- Lack of recognition

- Frustration
- Emptiness
- Uselessness
- Boredom
- Lack of fulfillment

- Loneliness
- Lack of appreciation
- Rejection
- Isolation
- Dejection

- Threatened
- Insecurity
- Anxiety
- Fear

- Hunger
- Thirst
- Weakness
- Tiredness
- Sickness
- Pain

Self Actualization Needs

- Satisfaction
- Completeness
- Usefulness
- Purpose
- Fulfillment

Love & Affection Needs

- Forgiveness
- Success
- Achievement
- Confidence
- Recognition

Esteem Needs

- Companionship
- Appreciation
- Acceptance
- Inclusion
- Intimacy

Safety & Security Needs

- Safety
- Security
- Peace of mind
- Assurance

Physiological Needs

- Food
- Drink
- Strength
- Rest
- Health
- Comfort

God's Provision Through the Church
3-P evangelism moves people from initial contact to final decisions. Connecting it to the five-stage process from unbelief to Christianity provides two convenient tools for the development and application of soul-wining strategies.

The three “P’s” are:

- Presence
- Proclamation
- Persuasion

Every plan, strategy, or program a local church works with should be able to identify with one of these stages. This is the overarching decision process that should be deliberately used to move people from unbelief to commitment.

**Presence**

*Presence* is represented by community service programs, community involvement, personal friendships, and small group activities related to self-help and recovery type subjects. It is the “living letters.” It is what one writer calls the “music” of the gospel.

The presence stage should include methodology that leads to the proclamation stage and gains a hearing for the gospel. The transition between these two stages is a major problem in many church sponsored activities.

**Proclamation**

*Proclamation* is represented by direct teaching of the gospel. It may be Bible studies, outreach oriented small groups, Revelation Seminars, and related activities. This is the stage where people “hear” the gospel. It’s an application of Matt. 24:14 and Acts 1:8.

There are people who feel that churches ought to be interested in “disinterested service” with no “hooks” of any kind. In other words, they should not move from presence to proclamation. Usually this is because the “hooks” they are familiar with are manipulative rather than non-manipulative. The other side of the coin is that proclaiming the good news of the kingdom is not an option for the church, it is the church’s overarching mandate. Only membership in the kingdom of grace, and eventually, the kingdom of glory, gives a final solution to the needs and problems that arise within humanity. Showing people the way to the Kingdom is not a “hook,” it is a solution that lasts forever.

**Persuasion**

*Persuasion* involves an actual decision for the gospel. This is the stage where spiritual gifts of evangelism and discernment come into play in a marked way. Friendship evangelism also takes a person to this stage. It falls in the “trial-adoption” range in the on the five-stage paradigm below.
3-P Evangelism

Persuasion
- Decisions
- Encouragement
- Conviction
- Evangelistic appeals

Proclamation
- Bible studies
- Literature
- Sermons
- Media programs
- Personal testimony
- Seminar evangelism

Presence
- Friendship evangelism
- Community outreach
- Community service
- Love, acceptance, forgiveness

Steps in Evangelism

Results of Evangelism
- People decide to act
- People hear the gospel and understand its implications
- People are helped, cared about, and loved

Means of Evangelism
The move from unbelief to decision involves five stages:

Awareness. In this stage one simply becomes aware that the church exists and may be something to look into.

Interest. Something sparks interest in a particular church.

Evaluation. A period of evaluation follows in which the person's perception of a church is consolidated in his or her mind.

Trial. The person "tries it on for size." It is always tempting for committed Christian to say that people "ought to..." act in certain ways. Unfortunately, people act any way they feel like acting. "Ought to..." and "what is..." are rarely the same. This trial period is critically important.

Adoption. This is the decision stage. Sometimes it comes rapidly. More often it is the culmination of a significant trial period.

The first 72 hours after a visit to the church are critical. Contacts need to be made in one of three ways, in order of effectiveness, personal visit, telephone call, letter or card. If a personal visit is made, it should ideally be made by a couple of the guest's own age group. The pastor is not the ideal person to make the initial visit. Why is that? Because people expect the pastor to visit. For all they know, the more members he gets, the higher his salary. But if church members visit, people are impressed by their enthusiasm for the church and its programs.

The key to this ministry is a core of volunteers willing to invest the time to make the contacts. This is a very specialized ministry that requires considerable training. The ideal is to have a number of visitation teams from all age groups. People are most impressed when they are visited by someone in their own age group. It is one of the most effective strategies a church can use, and one of the most difficult to keep going.

This particular church speeds up the process by using a 24 hour time period. Every guest is invited to join an orientation class—at the end of which it is hoped that each person will decide to accept Jesus and join the church. Joining the class is encouraged by three contacts—a phone call within twenty-four hours, a visit that week by a minister, and a visit, also that week, by a team of lay people. They report that when they carry out this schedule, 90 percent join the class; if they are a week late, 50 percent join, if a month late, 10 percent join. (George Hunter III, *The Contagious Congregation*, p. 119).
Five Stages Toward Decision

- Awareness
- Interest
- Evaluation
- Trial
- Adoption
Prospect lists and newsletters

Once you make contact with receptive people, you have to keep track of them. There are two highly effective ways of doing this:

- A prospect list
- A newsletter

Building a prospect list

There is almost nothing our church can do that will be more effective than building a prospect list. *Most churches unfortunately don't have one.* Your prospect list can be a card file, a notebook, or a computer database.

Find someone in the church who likes to do this kind of thing and put them in charge of the prospect file. Make that their main ministry in the church. Give them a title (How about “Keeper of the List!”) and turn them loose. Let them build a Prospect List Task force that does nothing but get names for the list.

Visit the people on the list. Send them a newsletter. Send them information about the church. Telephone them. Keep it active, keep working it.

- Member's oikos lists. (See next section).
- Special programs sponsored by the church.
- Pastoral referrals, hospital visits, etc.
- The visitation ministries of the church.
- Names turned in by new converts.

Church newsletter

A newsletter is one the most effective communication tools your church can use. Send it regularly to every name on your prospect list.

The unchurched

The unchurched are those who have little to do with the church at the present time. They may have been members or active in a church at some time in their lives. Most are church dropouts. The chart on the following page lists some categories of unchurched people. There are many receptive people among the unchurched. The chart was compiled from J. Russell Hale, *The Unchurched: Who They Are and Why They Stay Away* (San Francisco: Harper and Row, 1980).
## The Unchurched, Who They Are and Why They Stay Away

<table>
<thead>
<tr>
<th>Type</th>
<th>Varieties</th>
<th>Description</th>
<th>Perceptions of Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anti-institutional</td>
<td>The Constrained: Doctrines and/or ethics The Thwarted: Always feel treated as children. The Independent: Individualists - Church feels like a prison.</td>
<td>They think of themselves as solitary Christians or unaffiliated fellow travelers, uncontaminated by the &quot;institutional&quot; church</td>
<td>The church spends too much time on self-maintenance and unessentials. Too much disunity and &quot;knifing&quot; and &quot;knocking&quot; each other.</td>
</tr>
<tr>
<td>Boxed In</td>
<td>The Used: Feel exploited. Light Travelers: No time or inclination to serve.</td>
<td>Have once been church members and have left. Felt they had no room to &quot;move&quot; or &quot;breathe.&quot;</td>
<td>They see past experiences in the church as too confining, either doctrinally, personally, or by &quot;fencing them in.&quot;</td>
</tr>
<tr>
<td>Burned Out</td>
<td>The Apathetic: No deep feelings for church The Marginal: Never made any real attachment.</td>
<td>Utterly consumed by the church. Experienced too much of a good thing.</td>
<td>The church is OK, they just don't want to put in the time and effort any more.</td>
</tr>
<tr>
<td>Floaters</td>
<td>The Rejected: Often due to disobedience. The Neglected: Overlooked and slighted. The Discriminated: Victims of overt acts of prejudice.</td>
<td>Bobbed and drifted on the surface. Never really committed to the church.</td>
<td>One more activity in life - take it or leave it according to personal priorities.</td>
</tr>
<tr>
<td>Hedonists</td>
<td>&quot;Hedonist&quot; comes from the Greek word for &quot;happy&quot; or &quot;pleasure.&quot; The &quot;pleasures of this life&quot; are most important, whatever &quot;turns you on.&quot;</td>
<td>&quot;The church doesn't want me to have a good time. Compared to other pleasures I can find or buy, the church can't compete.&quot;</td>
<td></td>
</tr>
<tr>
<td>Locked Out</td>
<td>Believe churches do not want them inside. Some recognize they have locked themselves out.</td>
<td>You can't get in unless you have the right &quot;key,&quot; which can be anything from money to social status to the right ethnic background.</td>
<td></td>
</tr>
<tr>
<td>Nomads</td>
<td>Always on the move. Don't stay put long enough to establish a church home.</td>
<td>The church is OK, but it is only one function of their life-style, not a permanent fixture.</td>
<td></td>
</tr>
<tr>
<td>Pilgrims</td>
<td>On an ideological pilgrimage. Always searching, never finding. Key words, &quot;I think....&quot; &quot;I believe....&quot; &quot;In my opinion....&quot;</td>
<td>Everything should be &quot;tentative.&quot; There &quot;might be&quot; more truth down the road, therefore it is wrong to make a &quot;dogmatic&quot; decision.</td>
<td></td>
</tr>
<tr>
<td>Publicans</td>
<td>The largest unchurched group. Better to live on the outside than to be part of what they feel is the half-hearted &quot;scandal&quot; on the inside.</td>
<td>The church is mostly populated by &quot;Pharisees&quot; - hypocrites, fanatics, and double standards. No &quot;ideal&quot; exists.</td>
<td></td>
</tr>
<tr>
<td>True Believers</td>
<td>Agnostics-Atheists Deists-Rationalists Humanists-Secularists</td>
<td>Truly believe that &quot;religion&quot; is wrong. Self-realization is the goal, not some &quot;supernatural&quot; power. Secular humanists are a large group. First two not very numerous group.</td>
<td>The church is superfluous. There is no supernatural to worship.</td>
</tr>
</tbody>
</table>
The Oikos Principle

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

The Oikos Factor

The Greek word oikos means "house," but in the Bible it is often used in the broader sense of "household." or extended family.

<table>
<thead>
<tr>
<th>Text</th>
<th>Questions For Understanding</th>
<th>Who Is The Oikos?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Old Testament</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. 18:19</td>
<td>Who did Abraham win to the Lord?</td>
<td></td>
</tr>
<tr>
<td>Gen. 47:11, 12</td>
<td>Who arrived in Egypt?</td>
<td></td>
</tr>
<tr>
<td>Numbers 27:11</td>
<td>How was the inheritance here passed on?</td>
<td></td>
</tr>
<tr>
<td>Joshua 2:18</td>
<td>Who did Rahab have to bring into her house in order to escape destruction?</td>
<td></td>
</tr>
<tr>
<td>1 Sam. 25:17</td>
<td>Who was going to be punished along with Nabal?</td>
<td></td>
</tr>
<tr>
<td>2 Sam. 15:16</td>
<td>When David fled, who went with him? Who were they?</td>
<td></td>
</tr>
<tr>
<td><strong>New Testament</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mark 2:14, 15</td>
<td>Who came to this meeting? Why did this group appear?</td>
<td></td>
</tr>
<tr>
<td>Mark 5:18-20</td>
<td>Who did this man contact?</td>
<td></td>
</tr>
<tr>
<td>Acts 10:24, 44</td>
<td>Who were the people Cornelius called together? How many &quot;got the Spirit?&quot;</td>
<td></td>
</tr>
<tr>
<td>Acts 16:30-34</td>
<td>Who were &quot;saved&quot;? How many were baptized?</td>
<td></td>
</tr>
<tr>
<td>Romans 16:7</td>
<td>Who are these people who may have had an influence on Paul?</td>
<td></td>
</tr>
</tbody>
</table>

Oikos in today's world

Today, 55% of the world's population lives in cities. It's an urban world. Who is your oikos in today's urban world?

- Common kinships
- Common friendships
- Common associates
- People you work with
When you fish with a hook, how many fish do you catch at a time? When you fish with a net, how many fish do you catch at a time? Oikos relationships allow fishing with a net. They allow you to use your time efficiently, makes it easier for people to accept the gospel, and build natural bridges of assimilation into the church family.

Oikos relationships are effective because:

- Oikos relationships provide natural networks for sharing the gospel. You don’t have to go "cold turkey" to some unknown person.

- Oikos members are usually somewhat favorable or highly favorable on the receptivity scale.

- Oikos relationships allow unhurried and natural sharing of God’s love and the gospel message.

- Oikos relationships tend to win whole families. They fish with a net, not just a hook.

- Oikos relationships provide natural support when a person comes to church. People go to church with someone, not alone into some mysterious environment.

- Oikos relationships provide a constantly enlarging source of new contacts. New people have their own oikos. All you have to do is show them how to use it.

There are two keys to finding and reaching your own oikos:

1. Use a diagram like the one on the next page to identify five people that you want to put into your personal oikos. Experience has shown that, for some reason, five seems to be the ideal number. If someone drops out, or if they join the church, put another name in that person’s place. Always keep five names on your oikos list.

2. Develop a personal profile for each member of your oikos. This is a short biographical sketch, a kind of description of what the person is like. Ask yourself some questions like the following. These are not all the questions you might ask, just some examples.
Oikos Identification Worksheet

Your Name Goes Here

Oikos Member No. 1

Oikos Member No. 2

Oikos Member No. 3

Oikos Member No. 4

Oikos Member No. 5
Personal profile items

- Does he or she have any special interests?
- What hobbies does he or she enjoy?
- Does he or she have any personal concerns?
- What does he or she do in his or her spare time?
- How much does he or she know about the Bible and the church?
- Is this person open to spiritual matters?
- What attitude does this person have toward spiritual things?

Example

Pete is married but has no children. His wife is six months pregnant. Pete’s favorite recreational pastime is fishing. He repeatedly invites (you), but so far (you) have never gone with him. Pete’s church background is "zero."

The importance of prayer

Pray regularly for each member of your oikos, and submit their names to your church’s intercessory prayer ministry.

Organizing a time schedule

Decide how much time you will regularly spend on your discipleship plan for your oikos members. Remember Paul’s advice: I have become all things to all men, so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. 1 Cor. 9:22, 23.

Divide the time period into three activities:

- Prayer for your oikos
- Study on how to reach your oikos members
- Contact with your oikos members.

Learn to use understandable language

We Adventists tend to speak in a religious language that people in general don’t understand. Just talk in plain English, or whatever your language is. This is not the time to interject phrases like "investigative judgement," or "last days." Instead, you can say, "There comes a time, according to the Bible, when God just winds things down. It all stops. Just look in your newspaper. What does it tell you?"
Paul's advise

Paul was right when he said, *Pray that I will be bold enough to tell it (the gospel) freely and fully, and make it plain, as, of course, I should. Make the most of your chances to tell others the Good News. Pray that I will be bold enough to tell it (the gospel) freely and fully, and make it plain, as, of course, I should. Make the most of your chances to tell others the Good News. Be wise in your contacts with them. Let your conversation be gracious as well as sensible, for then you will have the right answer for everyone.* Col. 4:5,6 LB.

Getting the message across

The message gets across in various ways. Learning these communication skills will help win your oikos members.

- Words = 7%
- Tone of voice = 38%
- Body language = 55%

Working a discipleship plan

Here are some skills all Christian witnesses need to learn and use.

- How to give a gospel presentation.
- Friendship Evangelism. As soon as possible, attend a Friendship Evangelism training course. This course will teach you the basic skills for doing effective witnessing in a natural, normal way with the members of your ikos.
- Plan as many exposures to church-sponsored events as you can. The faster a person is exposed to the church in non-threatening ways, the easier it is for them to make a decision to join in the future.
- Always let people know that when they are on the Lord's side, in the long run they always win! Teach a positive message that gives people hope.
- Be patient and hang in there. Don't give up - keep praying - trust the Holy Spirit. Your oikos will respond.

Basic soul winning skills

A sample gospel presentation

- All of us have sinned and deserve death. (Rom. 3:23, Rom. 6:23)
- God loves us and sent His son to die for us. (John 3:16, 2 Cor. 5:21, 1 Peter 2:24).
- If we accept Jesus, we become children of God and find salvation. (John 1:12, 1 John 1:9).
- We can know we have salvation now. (1 John 5:11-13, 2 Cor. 5:17, 1 John 2:1).
Resources For Further Study

The books on the following list will be very helpful in learning more about the principles outlined in this booklet.


How An *Oikos* Works
Ron Johnson's *Oikos* In Action

Adapted from Win Arn, *The Master's Plan For Making Disciples*, p. 49
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
Feedback
How Well Have You Mastered the Material in This Unit?

1. Review the profile of your church using the Church Growth Development Scale, the "adopter" categories, your membership ministry potential, and the number of class two workers.

2. Design a plan for discovering the spiritual gifts of the members of your church and how they can be used to augment the participation of church members in the church's program.

3. Summarize your church's rating on the elements included in the iceberg principle. Prioritize three things you can do to improve in this area.

4. Summarize your current receptionist system. How can it be improved? Who do you need to make it work better.

5. Arrange for a Friendship Evangelism Seminar for your church.

6. Design a workable prospect list tracking system for your church. If you don't have a newsletter, make plans to produce one.
Unit 3

Church Styles and Personalities

Purpose of the Unit

Churches come in all sizes, styles of ministry, organization of worship services, and all are a certain age, depending on when first organized. This unit examines these factors in relation to their effect on the growth of the church.

Contents of the Unit

This unit will cover four topics:

➢ How the size of the congregation affects the growth of the church.

➢ How the age of the congregation affects the growth of the church.

➢ How the style of the church and its ministry affect its growth.

➢ How the design of the worship service affects the growth of the church.

Objectives of the Unit

☐ Be able to define how the size of the congregation affects its growth, and understand the measures necessary to make a congregation of a given size function effectively.

☐ Understand the significance of the 200 barrier and how it can be surpassed.

☐ Understand and be able to define accurately the terms “single cell” and “multiple cell.”

☐ Become knowledgeable about various forms of ministry and styles of churches and be able to apply this knowledge to your own church.

☐ Understand the dynamics of worship services as participatory events and design a way for this dynamic to be attained in your church.
Church Size

Churches come in all sizes, but there are certain breaking points and sociological dynamics that allow the grouping of churches into certain size categories. Each category has its own set of dynamics and needs to be managed in a way that matches its size profile.

Definition of terms

The sociology of a church is affected by its size. To understand the issue, some terms must be defined:

Size. For purposes of analysis and study, the “size” of a church refers to the average attending adult membership on Sabbath morning.

Single cell. The term “single cell” refers to the a single group of people, all of whom know each other, or are related in some way.

Multiple cell. The term “multiple cell” refers to the existence of various groups of single cells within the church structure. The multiple cell phenomenon occurs automatically when a church reaches 200 - 250 members.

Plateau. A church tends to reach membership plateau at certain points. Unless it takes new approaches and develops appropriate strategies, it will remain plateaued.

Size categories

There are many ways to describe the sociological makeup of a church of a given size. The following chart is one way. The analysis chart on page 180 follows the categories on page 179.

ASSIGNMENT

Locate your church on the scale on page 163. Look up the recommendations for appropriate strategies for that size church, and design a plan that would best meet the needs of your church at the present time. Include what would need to be done in terms of the principle uses in this training manual, such as spiritual gifts, leadership development, church ratios, training, etc.

Review the material on church pathology in Part 2, Unit 1 and the two reports you wrote as part of your developmental plan.
## Organizational Issues and Pastoral Expectations

<table>
<thead>
<tr>
<th>Size and Name</th>
<th>Characteristics</th>
<th>Pastoral Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Up to 50 Family Church</strong></td>
<td>A single cell dominated by a patriarch or matriach. One or two gatekeepers operate with the sanction of the patriarch. Adoption into the family takes time. Growth is slow due to demand for change. Growth must be carefully planned and the people prepared. New members must be instructed on the heritage of the church.</td>
<td>The pastor is primarily a chaplain operating within the boundaries of the family structure of the church. Pastor must find ways to &quot;bond&quot; into the church family.</td>
</tr>
<tr>
<td><strong>50-150 Pastoral Church</strong></td>
<td>Encompasses two or three cells of close relationships. Central leadership revolves around the pastor, who becomes the &quot;patriarch.&quot; New members welcomed, but inclusion into the &quot;inner circle&quot; is difficult. Organization is low profile and flexible. &quot;Long-range&quot; planning usually means 6 months to a year.</td>
<td>Good communication with the congregation is critical. Assimilation is left to the pastor and tends to be short term. Pastor is source of direction, inspiration, and pastoral care. All members expect personal attention from the pastor.</td>
</tr>
<tr>
<td><strong>150-350 Program Church</strong></td>
<td>Democratic organization and strong member leadership are keys. Multiple cell stage. One pastor not enough. Church life centers around activities led by church members. Friendships group around these activities. Church must have a clear purpose and statement of mission. New members pass through multiple gatekeepers, members not the pastor.</td>
<td>Authority must be delegated. Vision setter, coordinator of ministries, goal setter, strategy planner, trainer, evaluator. The pastor is the primary administrator of the church. Cannot give personal attention to every member.</td>
</tr>
<tr>
<td><strong>350 + Corporation Church</strong></td>
<td>Complex and diverse. Patriarchs and matriarchs tend to return as chairpersons of boards and committees that control the church. Multi-level lay leadership with opportunity to rise vertically. Sense of belonging is large and loyalty high. Personal relationships reside in small groups.</td>
<td>Pastor is the symbol of unity and stability in congregational life. The senior pastor is prominent and often legendary due to long pastorate. Few members know the pastor personally, but the organization and function of the church does not require it.</td>
</tr>
<tr>
<td>* (SDA &quot;institutional&quot; church)</td>
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</tbody>
</table>
Church Sizes

This chart focuses on the organizational issues that arise as churches change size.
The 200 barrier

When a church reaches around 200 attending adult members, the sociological nature of the church begins to shift. The congregation becomes too large for a single pastor to act as every member’s personal chaplain.

Rancher/shepherd

Drawing on agricultural analogy, one church growth researcher terms this the “shepherd/rancher” problem. A shepherd personally takes care of the sheep. A rancher runs the entire operation of the ranch. Pastors are trained to be “shepherds of the flock,” which means personal visitation, personal attention, etc. Church members expect pastors to be “shepherds of the flock.” When the congregation becomes too large, both the pastor and the members tend to become restive and frustrated, because the “single cell” approach no longer works well.

Three solutions

There are three principle solutions to this problem.

1. Start a new church. The congregation may swarm and start a new church. Adventists do this primarily based on ethnicity and language, not outreach.

2. Hire additional pastoral help. This is often difficult because of the pastor/members ratios the local conference is financially able to sustain.

3. Reorganize the church using trained lay leadership. This is a viable solution for Adventist churches, but it takes a lot of work and a lot of training.

Multiple cell advantage

Seventh-day Adventists tend to think in single-cell categories. Because we are one of the few truly international churches, and think in terms of international “family,” we unconsciously stick to single-cellness as the norm, deliberately and correctly propagated by the Adventist media. Psychologically, this is comforting. Organizationally, it is difficult. It assumes that this “single-cell” family feeling will almost automatically reproduce itself at the local church level. It doesn’t. Often this assumption produces only inefficiency, frustration, and truncated opportunities to expand the influence of the gospel and teach the Advent message to an increasingly larger network of people.

Multiple-cell organizational patterns allow for innovation, church programs designed to meet community needs, and innovation in ways and means of reaching people with the Advent message.
Is Your Church Single or Multiple Cell?

Many churches, even large ones, tend to function as single cell entities. They try to be one close knit family, a face-to-face fellowship, and discover it is difficult to do so. Smaller churches function as single cell entities whether they realize it or not. The church may perceive itself as one big happy family, which it probably is. New members and guests, however, may not fit in and may be unintentionally, or intentionally, locked out.

Use the following inventory to determine if your church is single or multiple cell. Check (✓) the items that you feel best describe your church.

☐ 1. Most people in the church know each other by name and have many opportunities for continuing relationships during the course of the week.

☐ 2. People in the church know some members, but by no means all. There are few occasions when individual members have additional contacts during the week.

☐ 3. Most members of the church live near the church. Some live within easy walking or driving distance, and most are residents of the same community or share some common geographical identity.

☐ 4. While some members live near the church, others live some distance away. Some drive in from other communities and may pass several other churches on their way.

☐ 5. The church is composed of three or four families and their relatives. Or it is an extended family of people who know one another, and their families have been related by marriage or friendship for many years, perhaps generations.

☐ 6. The church is composed chiefly of persons who have few, if any, kinship ties to other members. While there may be a few families related by marriage or by long years of association, most people are not related.

☐ 7. There is an annual homecoming or festival when people gather at the "home church" to celebrate and recall "the good old days" and to renew friendships with those who may have been away.

☐ 8. There is an occasional fellowship supper or reception for the pastor, but only a small number from the congregation attend.

☐ 9. Several leadership positions are held by the same person, and the small group of people who make most of the decisions tend to do so in an informal manner.

☐ 10. Leadership roles are distributed among many people. The designated leaders meet in official settings such as the Church Board, committees, councils, or task forces.

☐ 11. When a church work project is undertaken, one can expect that most members, or at least someone from each family, will lend a hand.
12. Work projects tend to be done by small groups of persons organized for a particular duty or task. These do not include the entire church membership.

13. When the choir (if there is one) has a picnic, everyone in the church is likely to be invited.

14. When the choir has a picnic, the immediate family of the choir members and the pastor and his or her family tend to be the only non-choir members invited.

15. Most new members come into the church as the result of a birth in a family, or when one of the members marries and the spouse joins.

16. While there are births and marriages that result in new members, most new members are drawn from the surrounding community, and are often from new persons moving into the community.

17. The community around the church tends to be stable, a place where most people have lived for a long time. There is likely to be little or no new housing construction in the area.

18. The community around the church tends to be mobile. People come and go. While some people have lived in their present homes for many years, many are new residents who have recently moved into the area, perhaps attracted by new houses and apartments under construction.

19. In time of personal or family crisis the whole church family is likely to respond and rally around with great love, personal support, and caring.

20. In times of personal or family crisis, the pastor and those who are personally associated with the persons or family are the ones most likely to respond with love and care.

21. There tend to be group activities, events, parties, fellowship dinners, or celebrations where everything is for everyone, and if most members don’t attend, the event will be viewed as a failure.

22. There are many small groups, formal and informal, and each group has its regular participants who meet and maintain the activity and each other. There is a variety of events and activities from which one may choose. No one is expected to attend everything.

Scoring the inventory

Give each statement you checked five (5) points. Add up the even- and odd-numbered statements separately. On the diagram below, start at 0, move in each direction, and mark the number of points.

<table>
<thead>
<tr>
<th>Odd-numbered statements</th>
<th>Even-numbered statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>55 40 30 20 10</td>
<td>10 20 30 40 55</td>
</tr>
</tbody>
</table>

Single cell | Multiple cell | 0
Churches tend to plateau at various levels of attendance. There are different reasons for each plateau and different strategies to break through each. The table below outlines the four most common attendance plateaus and the strategies best employed to break each plateau. Most SDA churches have yet to take this research seriously or to try any of the strategies for breaking these barriers.

Ellen White writes about both small and large churches and discusses advantages and disadvantages of each. Her main concern for any size church is the level of discipleship of the membership, the deciding factor in any church growth strategy or program. In her view:

- Small churches always need leadership assistance because of a scarcity of human resources (Testimonies for the Church, vol. 2, pp. 113-116).

- Small family churches, at least in the case she discusses, are not healthy organizations. She describes accurately the same factors noted by so many church researchers. (Testimonies for the Church, vol. 3, pp. 53-56).

- Large churches should use a multicell organizational system, though she didn’t use these terms (Christian Service, p. 72).

Most of what she says about the size of churches has to do with the tendency of Adventists to colonize around SDA institutional centers and the resulting attitudes developed by members. See Fundamentals of Christian Education, pp. 493-496 and (Testimonies for the Church, vol. 8, pp. 244-248) for concise statements of her position.

The doorkeeper, or gatekeeper, problem is a fact of life in most churches. Some people, often the group that falls into the late adopters and laggards categories on the scale on page 104, are patriarchs, matriarchs, and fellow travellers determined to resist change, sometimes unintentionally. Sometimes the difficulties are over perfectionist-oriented theological issues. More often they involve personality characteristics and feelings of ownership of the church.

Doorkeepers are often dedicated, hard working church members who have almost single-handedly held congregations together through hard times, and often financed the church building itself. They feel a strong sense of ownership of the church and its operations. This faithfulness, however, does not compensate for resistance to change when the times and circumstances demand it to keep the church viable.
## Size Stages - Sociological Emphasis

<table>
<thead>
<tr>
<th>Attendance Level</th>
<th>Typical Reason</th>
<th>Appropriate Strategy</th>
</tr>
</thead>
</table>
| **Level A**  
70 - 85 | The church is a "single cell"- one group of people who all know each other. A single cell church seldom grows above 80 - 100 persons. Typically, single cell churches do not have much desire to grow. | • If the church doesn’t want to grow, focus efforts on developing a “church growth consciousness” in the congregation.  
• If the church wants to grow, intentionally establish new units and ministries within the church.  
• Create many small cells where a person can find a place to belong with the larger congregation. |
| **Level B**  
115 - 130 | The church’s self-image is ~ "we’re a small church." Often lacks a vision to capture the imagination and move the church forward. | • Leaders seek a clear vision of what they believe the Lord wants to do in their church, then pursue it with every ounce of energy available.  
• Write a statement of mission.  
• Begin using the church growth ratio system of organization.  
• Use the Level A strategies. |
| **Level C**  
175 - 250 | The main problem is lack of ministries and staffing.  
• For every 150 persons over 13 years of age in regular attendance, the church should have one full-time staff person. | • Add either paid staff or develop a program of training lay pastors.  
• The first staff person added should be trained in growth/outreach/assimilation.  
• Use the church growth ratio system of organization.  
• Use the strategies under Levels A & B. |
| **Level D**  
350 - 400 | Assimilating new members. Often 1/2 of all new members in this size church become inactive within a year. | • Priority on equipping and involving laity in ministry. Find and create roles based on members interests, strengths, spiritual gifts, etc. This allows new members to contribute and build new friendships with those of similar interests.  
• Use the church growth ratio system of organization.  
• Use the strategies under Levels A & B & C. |
Church Sizes

Because we are an international "family" as a church, we tend to unconsciously stick to single-cellness as the norm.

30 - 35
Single cell
Family church

70 - 85
Single cell
"small" mentality

115 - 130
Single cell
Shepherd-Rancher problem

175 - 250
The tendency is to see "single cellness" as "spiritual" and multiple cell as "non-Adventist" or "pentecostal"

350 - 400
Assimilation Problems

Multiple cell
Church Sizes
Application to SDA Churches

Because we are an international "family" as a church, we tend to unconsciously stick to single-cellness as the norm.

30 - 35
Single cell
Family church

70-85
Single cell
"small" mentality

115-130
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Shepherd-Rancher problem

175-250
Multiple cell
Assimilation Problems

350-400
The tendency is to see "single cellness" as "spiritual" and multiple cell as "non-Adventist" or "pentecostal"
What kind of change?

Please remember, we are not talking about theological change. we are talking about changes in methodology. Doorkeepers very often cannot distinguish between the two perspectives.

Ellen White on doorkeepers

Ellen White uses the terms “consumers vs producers” (Fundamentals of Christian Education, p. 494) and “pharisaical strangers” (Testimonies for the Church, vol. 3, p. 197) in reference to doorkeepers.

Talking about the attitude of some members in the Battle Creek church toward young people who came to study at the college, she remarked: “The church generally stood as pharisaical strangers, aloof from those who needed their help the most”. —Testimonies for the Church, vol. 3, p. 197.

Her most concise statement is:

“The prevailing monotony of the religious round of service in our churches needs to be disturbed. The leaven of activity needs to be introduced that our church members may work along new lines, and devise new methods. The Holy Spirit's power will move upon hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators. A working church on earth is connected with the working church above. God works, angels work, and men should work for the conversion of souls. Efforts should be made to do something while the day lasts, and the grace of God will be revealed that souls may be saved to Christ. Everywhere souls are perishing in their sins, and God is saying to every believing soul, Hasten to their help with the message that I shall give you.”— Testimonies to Ministers and Gospel Workers, p. 204

Review material

Review the common Adventist assumptions on page 45, the common church diseases on pages 67-70, and the church ratio organization system on pages 112-114.

ASSIGNMENT

Read chapter 13 in Leith Anderson, A Church for the 21st Century. What do you agree with and what don’t you agree with in this chapter? Devise a plan for change in your church. What kind of preaching program do you need? With whom do you need to communicate? Who are the doorkeepers? How can they be won over? What common assumptions does your church have? How can they be answered?
Churches go through a life cycle as do people. Each stage in the life cycle is characterized by certain phenomena that effect the life of the church.

## The influence of a church's age

Churches go through life-cycles just like people do. The place where a church finds itself on the life-cycle scale will have a great deal to do with its growth patterns and any diseases it may have. In general, a church goes through five life-cycle stages. During these stages it inevitably moves from mission to maintenance unless it takes deliberate steps to renew itself. An institutionalized church deals primarily with itself. It spends time and money on navel gazing and trying to perfect itself, both theologically and organizationally. See David Moberg, *The Church as a Social Institution* (Prentice Hall, 1962) for additional details on this paradigm.

<p>| Commitment to mission and purpose | Stage 1 Initial structure | Stage 2 Formal organization | Stage 3 Maximum efficiency | Stage 4 Institutionalization | Stage 5 Disintegration |
|-----------------------------------|---------------------------|-----------------------------|---------------------------|----------------------------|--|-----------------------------|
| • Positive, supportive attitude  | • Strong sense of mission and purpose among members | • High visibility and understanding of purpose and mission | • Members understand purpose less | • Purpose is lost | • Purpose is lost |
| • Uncertain future demands visionary leadership with high commitment | • High level of goal ownership | • Common purpose in all church ministries | • New members do not sense church's purpose | • Mission not understood | • Mission not understood |
| Membership involvement | • Mutual dependency requires everyone to be involved or leave | • High percentage of individual's time and energy committed to the church | • New members quickly find a place for involvement | • Members assume there are enough &quot;others&quot; to do the job | • Programs eliminated for lack of participation |
| • All members willing to work | • Volunteers easy to find | • High level of enthusiasm among membership for participation | • More paid staff to &quot;enhance&quot; ministries | • More paid staff to &quot;enhance&quot; ministries | • Difficult to find volunteers |
|                             |                           |                             | • Original members feel &quot;we have done our part.&quot; | • Original members feel &quot;we have done our part.&quot; | • Difficult to find volunteers |
|                             |                           |                             | • Programs eliminated for lack of participation | • Programs eliminated for lack of participation | • 10% of members do 90% of the work |</p>
<table>
<thead>
<tr>
<th>Programs, structures, and organization</th>
<th>Stage 1 Initial structure</th>
<th>Stage 2 Formal organization</th>
<th>Stage 3 Maximum efficiency</th>
<th>Stage 4 Institutionalization</th>
<th>Stage 5 Disintegration</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Minimal organization</td>
<td>• Function of ministry determines form</td>
<td>• New programs created in response to new needs</td>
<td>• Few new programs added</td>
<td>• Programs deleted for lack of funds</td>
<td></td>
</tr>
<tr>
<td>• Spontaneity in decision making</td>
<td>• Structure created in response to needs</td>
<td>• Delegation begins</td>
<td>• Forms of ministry begin to determine function</td>
<td>• Primary goal is preservation and survival</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Traditions begin to form</td>
<td>• New roles and responsibilities created</td>
<td>• Structure creates needs rather than response to needs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude toward change</td>
<td>• Members are receptive</td>
<td>• Changes easily adopted and integrated</td>
<td>• New proposals given serious consideration</td>
<td>&quot;We've never done it that way before&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Quickly accomplished</td>
<td>• Suggested from all levels of membership</td>
<td>• Church leaders responsible for initiating and implementing</td>
<td>• Rationalizations often made for why it can't be done</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Ownership is unanimous</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morale and self-esteem</td>
<td>• Morale is high</td>
<td>• Morale is high</td>
<td>• Morale polarizes into groups of high and low</td>
<td>Few have high morale</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Self-esteem is in the process of being formulated</td>
<td>• Self-esteem is at the highest level</td>
<td>• Self-esteem develops uncertainties</td>
<td>• Frustration and/or despair by leaders in not knowing how to stop the decline</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Morale is easily affected by circumstance and short term success and failure</td>
<td>• Confidence is contagious that goals can be reached</td>
<td></td>
<td>• Lowered self-esteem</td>
<td></td>
</tr>
</tbody>
</table>
Church Age

- **Critical point A**: Beginnings of institutionalization
- **Plateau**: Moves from mission to maintenance unless intentional efforts to retain/renew mission
- **Critical point B**
- **Demise**

Age:
- 10
- 20
- 30
- 40
- 50
The Ephesian Cycle

Plateau

Rev. 2. The call for renewal
- Good deeds
- Perseverance
- Hard work
- Doctrinally sound
- Endurance under persecution

Demise

Critical point C

Acts 19 The dramatic beginning

"Do the things you did at first"

10 20 30 40 50

60 AD 90 AD
Church Styles

Churches come in a variety of styles. Adventist churches are pretty much alike around the world in terms of worship service formats and general organizational patterns built around a world offering calendar. Beyond that, however, there are many church styles in use.

ASSIGNMENT

Read chapter 3 in Leith Anderson, *A Church for the 21st Century*. Some of the material in this section is taken from this chapter. Where does your church fit? Do you have the best church style for the ministry your church wants to accomplish? What changes might be necessary to develop a new style?

Organizational patterns

Most Adventist churches organize themselves and carry out their ministries within a style framework that has grown up over the years to satisfy the needs of the institutional church and its world mission program. Church styles and systems do not fit into "good" or "bad" categories. Any or all are useful if they do the job they are designed to do in the place they wish to do the job!

Basic question

The basic question is: "Is the style of ministry, or organizational pattern, of our church adequate for what we want to accomplish?"

Typical Adventist system

The traditional Adventist "church system" looks something like this:

Closed System.

- Ethical boundaries are clearly drawn
- Family ties throughout the system are strong. *Koinonia* built up through the world wide Adventist school system is close and strong.
- The "chain of command" is well understood. Most Adventists are familiar with the local church-conference/mission-union-division-General Conference chain of communication and flow of resources.
Leadership Selection

A form of representative democracy based on a combination of the United States government design and 19th century Methodism. Modified and adapted over the years to give it international usefulness.

Basic Motivational Approach

- Exhortation and “inspirational” messages.
- Sabbath School and the “11:00 hour”, or “second service” constitute “church.”
- The “Adventist” hymnal.

Strategies

- Tend to be single solution. “If we all do this, the Lord will come.”
- Short shelf life. Usually wear out in a year or two at the most. Sabbath School lessons, for instance, are designed for a three-month shelf life.
- Tend to become ends in themselves
- Measures by immediate results (or lack of results).
- The immediate results, or lack of results, tend to become measures of effectiveness, and even measures of spirituality of the participants. (If you do not participate, you are not quite right with the Lord.)
- A tendency to equate theology and methodology as equally authoritative.

Source material

Lyle E. Shaller, It’s A Different World (Nashville: Abingdon, 1987).
Carl F. George, Prepare Your Church for the Future (Grand Rapids, MI.: Fleming H. Revell, 1991)
Some of the following styles only work in newly planted churches. For instance, it is very difficult to convert a traditional church into a seeker church.

An encouraging trend is the renewed interest by the younger generation in traditional churches. Take the boring routine out, make the worship service more attractive, and add small group ministries, and a traditional church will come alive without a lot of trauma.

<table>
<thead>
<tr>
<th>Name of Style</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mega church</td>
<td>Huge. Church facilities known as &quot;campuses.&quot; High profile senior pastor. Many ministries.</td>
</tr>
<tr>
<td>Meta church</td>
<td>Built around networks of small groups. Weekly worship service is a major event, but the real work of ministry is done in the small group/cell structure of the church.</td>
</tr>
<tr>
<td>House church</td>
<td>Meets in individual homes. Some places in the world this is the only way the church can function.</td>
</tr>
<tr>
<td>TV church</td>
<td>People consider a certain TV preacher their &quot;pastor.&quot; Their church home is the channel he or she is on most of the time.</td>
</tr>
<tr>
<td>User-friendly rural churches</td>
<td>Pattemed on the user-friendly style of large discount shopping stores, these churches serve a wide rural area.</td>
</tr>
<tr>
<td>Traditional churches</td>
<td>Traditional churches with organ music and high church liturgy are a new wave of the future. Dressing up the worship service and increasing audience participation is the key.</td>
</tr>
<tr>
<td>Shopping center churches</td>
<td>These churches offer a wide variety of programs and services. They are organized around the ministries offered. All ministries feed into the growth of the church.</td>
</tr>
<tr>
<td>Seeker churches</td>
<td>Designed to win the unchurched, these churches have a variety of programs and church services, each targeted at a particular people group.</td>
</tr>
<tr>
<td>Specialized ministry churches</td>
<td>Multi-ethnic churches. Christian mosques. Messianic synagogues. Language churches. The wave of the future in urban areas.</td>
</tr>
<tr>
<td>Seven-days-a-week churches</td>
<td>Offer a variety of small doors through which people can enter the church. Activities go on at all hours and days of the week. All these small doors feed into the larger church.</td>
</tr>
</tbody>
</table>
Local Church Renewal Strategies

The following material is adapted from Monte Sahlin, Sharing Our Faith With Friends Without Losing Either, pp. 189-206. It presents some ways Adventist churches have used to renew themselves.

Six renewal possibilities

As scores of local churches have worked through the process of change, several alternatives emerge fairly often. They can be described as (1) repositioning the church (2) revitalizing the church, (3) pastoral evangelism, (4) becoming an evangelistic center, (5) moving to the suburbs, and (6) planting a new church. Each has its own assets and liabilities, possibilities and threats. Each demands dedication and hard work to achieve growth. Some options are more likely to reach out to the unchurched and baby boomers, others less likely.

The repositioning alternative

In this option the pastor and key lay leaders work with the small portion of the church membership that is ready to make a major change in the worship style and ministry focus of the church, appealing to a new and different target audience than the congregation has attracted in the past. The emphasis here is on the development of human resources. The total effort of the pastor would be poured into building the quality of fellowship and collective witness in several intensive, small groups, developing the spiritual gifts of those members who choose to participate, and moving into targeted ministries.

You lose some!

During the first two years of this strategy, a church should expect to lose a significant portion of the existing membership. Many will leave because their comfortable routine has been upset by the nontraditional program, or they do not like the new style of worship and ministry necessary to reach out to a different target audience. In the third or fourth year, large gains in membership may appear as the new people flow catches on. The positive outcomes of this approach are the high visibility of a new style of worship, the quality of the lay witness, the rapid growth of a strong core of highly dedicated members reproducing in kind, and the
breaking loose from the defeatist attitudes of the past. The negative results might include the anger of some members and even an initial slump in membership. In order for there to be any measure of success from this strategy, a church must have the understanding support of the conference administration and a pastor who is highly skilled in human relations and willing to take a strong leadership role.

Where this option is pursued, the pastor involves the majority of the congregation in large group activities and working committees over a longer period of time, building a less intense but more widely shared sense of community and mission. The focus is on restoring life to the same basic pattern of outreach and nurture that the church has found effective in the past; serving the same "market." Leadership development is a priority in the church program. Instead of presenting a specific vision of the church and its mission, the pastor encourages the congregation to get together, talk it out, and write its own statement of mission. The church building may be a symbolic focus for this process, with almost everyone involved in refurbishing and repairing it. If it is a beautiful and historic building, it can easily be an asset in building community awareness and outreach.

When this is the direction a church selects, growth picks up very slowly, building steadily but not spectacularly. The positives about this alternative include the way in which the deteriorated situation is healed without making it seem worse, the strengthening of the congregation’s support for conference and institutional programs such as a consolidated church school, and the conserving of existing resources. The negative factors in this option include the tremendous price tag attached to adequate restoration of an aging physical plant, the lack of numerical growth and evangelistic impact, and the long period of time required (four to six years) for such slim gains.

This strategy has long been a favorite way for Adventists to deal with churches that are “dying on the vine.” In this approach the pastor uses most of his time in personal evangelism, schedules regular “reaping” meetings, and works largely by himself to produce an increase in baptisms as quickly as possible. He does not attempt to generate much activity on the part of the laity, although a few church members react to this plan with delight and offer to join in as volunteer assistants and take on some of the tasks required. Many of the members do little to help, other than to suggest former members and relatives for the pastor to visit and convert.
fact, in many cases the majority of the congregation look on cynically and complain quietly that the pastor is ignoring other problems. Some of the newly baptized people become active members and dynamic personalities who bring a small measure of revival to the rest of the members. Total membership will grow almost immediately by 1 or 2 percent a year, but there will be no increase in the growth rate over the years, and few pastors stay at it for long. The positive results in this option are the immediate and widely understood emphasis on "evangelism," the soul-winning impact, and the lack of conflict that comes when the topic of lay involvement is addressed as it is in other options. The negative results include the large number of dropouts that will move through the "back door," the lack of integrity in church membership, and the failure to deal with long-range problems.

The decision to sell an old building and construct a new physical plant in or near an area of fresh development is often seen as a way to bring new growth and life to a congregation. Many have done so in recent decades. There is usually some tension and conflict as some church members find that the new location will be too far from their home to be easily accessible, although any new location arrived at by democratic process is almost always within driving distance for the vast majority. But if church growth results from a move it is because of more than a new address and facility. Location and equipment have something to do with which church people come to, but they are far down on the list for most people. If the "same old program" is what new people find in the new packaging, they will soon lose interest.

Although an initial influx of new members can be expected in any such move, no net gains in active membership will be realized unless issues beyond a new building are addressed. The positive outcomes in this option include the fact that it is easier to raise funds for a new physical plant than for the renovation of an old one, and the fact that the conventional pattern for success among Adventist churches has been to move to a new building. The primary negative is what is left undone—a decision about the target audience, ministry, an outreach strategy of the congregation. This option is primarily an institutional, and not a missional, alternative and cannot achieve growth by itself.
In the postwar decade many denominational leaders developed the concept of establishing "permanent evangelistic centers" in the major cities. This strategy might still be viable. Most recently it has been proposed in the form of a church-based media ministry. Staffing must be much greater than the usual levels (associate pastors, Bible workers, literature evangelists, etc.) and the conference must supplement the local budget, possibly the union conference as well. The pastor essentially ignores the existing congregation, leaving their care to an associate, and uses his time in planning and conducting public evangelism. A regular schedule of Bible classes is set up, and an advertising program established. This is essentially an institutional and not a relational approach to evangelism.

The real question upon which the success of this strategy rests is this: Can the pastor get the necessary additional financial and volunteer support from the congregation while at the same time providing them with little or no programming or pastoral care? Unless it can be realistically expected to baptize 100 to 200 persons per year, the high cost of this option and the additional staff are not justifiable in most local conferences. There is a real question as to the probability of such results in many situations. The positive factors in this option include the evangelistic results and the potential impact on a large city.

At times the best way to find new growth is to concentrate on starting again with a new congregation. The established congregation becomes the "mother church," and those members interested in a new style of worship and ministry "swarm" to form the core of a new congregation. The mother church "grows" by sponsoring the new "daughter" church. Conflict is avoided with church members who are set in their ways and comfortable with things as they are, and opportunity is afforded for those who want change to make it happen in the new congregation. This alternative is discussed in more detail in the next chapter.

The local conference might organize a pastoral team in a metropolitan area, with responsibility for consulting with small churches already in existence and planning new churches. In cities with populations of one million or greater, such an approach might reasonably be expected to triple the number of Adventist congregations in a decade. In view of the experience of other denominations, a six-year strategy to plant eight new congregations is entirely realistic. As the new congregations are planted, the character of the original congregations will change because members will transfer to new churches in their home communities. If strong programs are developed in the original churches, they will not cease to exist,
although they may lose some membership. Total Adventist membership throughout the metropolitan area could reasonably be expected to grow at a rate of five percent or better per year once such a strategy reaches maturity.

The positive elements in this option include the favorable growth rate, the relatively “painless” method of introducing increased lay involvement in ministry, the small degree of social engineering required to create closer fellowship, the natural adaptation to appropriate forms for the various cultures involved both in nurture and outreach, and the relatively low cost. The negative elements here are the sophistication and newness of the concepts involved, the sense of “lost ground” that some members may feel as the emphasis moves away from big churches to small churches, and the difficulty of making a team ministry work.

**ASSIGNMENT**

After reading through these alternatives, which seem most appropriate for your church? Devise a plan to utilize the most viable. Add it to the other plans you have been developing throughout this course. Explain why you choose a certain alternative. Which of these would be radical and revolutionary for your church? Why? Might they work anyway? What would be the consequences of using them?

<table>
<thead>
<tr>
<th>Strategy</th>
<th>Positive Aspects</th>
<th>Negative Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repositioning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revitalization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastoral evangelism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Move to the suburbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evangelism center</td>
<td></td>
<td></td>
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<tr>
<td>Church planting</td>
<td></td>
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</tbody>
</table>
Worship Service Styles

Worship styles have a great deal to do with the success of the church program. Research shows that growing churches have participatory worship services. In other words, the congregation worships as a unit on Sabbath morning.

Participatory worship

Probably nothing causes more discussion in contemporary Adventist circles than styles of worship services. Review the list of characteristics of growing churches on page 43. Participatory worship services is one of those characteristics.

Most church worship services are spectator-oriented. People up front perform. The congregation observes. Participation is usually limited to singing a couple of hymns and kneeling for prayer.

Consider a typical Adventist worship service. Fill in the blank spaces on the chart. What percentage of the worship service involves congregational participation?

<table>
<thead>
<tr>
<th>Worship Service Item</th>
<th>Who does the action?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministerial prayer for the service in the back room</td>
<td></td>
</tr>
<tr>
<td>Call to worship</td>
<td></td>
</tr>
<tr>
<td>Opening hymn</td>
<td></td>
</tr>
<tr>
<td>Invocation</td>
<td></td>
</tr>
<tr>
<td>Pastoral prayer</td>
<td></td>
</tr>
<tr>
<td>Call for the offering</td>
<td></td>
</tr>
<tr>
<td>Special music</td>
<td></td>
</tr>
<tr>
<td>Sermon</td>
<td></td>
</tr>
<tr>
<td>Closing hymn</td>
<td></td>
</tr>
<tr>
<td>Closing prayer</td>
<td></td>
</tr>
</tbody>
</table>
Participatory worship means that all the people in attendance are involved in worshipping. That’s why they come to church! The sermon is vital, but it is not the sum total of worship. The Old Testament sanctuary service was certainly not geared to spectators. Consider the preparation necessary to choose the sacrifice and carry it to the tabernacle. The worshipper placed his or her hands on the sacrifice at the door of the tabernacle. High days throughout the year involved many kinds of ceremonies that actively involved the individual worshipper.

There are three primary problems with traditional Adventist worship services:

- They are routine because they are unplanned. Someone fills in a sheet of paper with a program outline that rarely changes, often for many years.

- They have long gaps of silence while participants find scripture texts, wait for people to be seated, wait while someone walks to or from the platform, etc.

- Musicians spend incredible amounts of time tuning up, shuffling around in choir lofts trying to get into position, preaching pious platitude-filled sermonettes before they sing, raising and lowering piano lids, adjusting microphones and making them squeal, trying to locate instrumental accompaniment on tapes back in the sound booth — ad infinitum.

Music is a matter of personal taste. Some music is totally inappropriate for worship service. So-called gospel rock is just a copy of the pagan music popular in pagan subcultures around the world and has no place in worship services. Praise songs, on the other hand, are no different than the revival songs of the turn of century and still popular in many Adventist churches around the world.

Not long ago at a musical presentation in an Adventist church, the conductor introduced a recently discovered hymn to the virgin Mary that was supposed to be on a par with the Ave Maria. The music was nice, but the words were theologically way off base. The audience, who were into classical music, loved it. If, on the other hand, someone had introduced a newly-discovered praise song based on a folk rhythm and text from a Psalm, many people in that particular audience would have been very displeased. It’s all a matter of personal taste!

The keys to dynamic worship services are careful planning, variety, and participation. Vary the type of music and the format.
The key: careful planning

Use special days and events to enhance the service. Make the service less stilted and more relaxed. The more relaxed the service appears to be, the more planning probably went into it.


Holmes' premise is that Adventist worship should reflect Adventist theology, especially three doctrines: the Sabbath, the priesthood of Jesus, and the second coming. All three ought to be reflected in every church service format. Worship should not be static. It should include much activity and participation. The primary problems in Adventist worship are poor planning, and routine that lead to meaningless worship services.

He reminds us of our revivalist roots: "Yet within revivalism there are many positive elements which must be preserved, and which have emerged again as a result of the recent liturgical revival. Spontaneity, the need to address the listener contextually, a people-centered approach, and an appreciation for the unsophisticated expression of church music are some of those positive elements. As Seventh-day Adventists we are concerned with refinement as opposed to the ecstatic, but always in the context of informality and spontaneity. To be refined does not mean to be staid, unmoving, rigid, unbending, and old-fashioned “ pp. 147,148.

The model for worship comprises the five verbal elements in Rev. 4:5:

- Sanctus — never-ending praise.
- Doxology by 24 elders.
- Another doxology from the living creatures.
- A doxology from the angels.
- Whole world in a chorus of praise.

These verbal elements include the use of a loud voice, loud "amens", weeping, singing, and proclaiming. Three active elements are involved: Remembering, thanksgiving, and dedicating.

The worship service should focus on two elements: The presence of God and the victory of Christ. This emphasis should result in two responses: awe and faith. Three doctrines are constants and should appear at these points in the worship service. The rest of the service constitutes "variants."
• Introit - The Sabbath
• Pastoral Prayer - The high priestly ministry of Jesus
• Benediction - The second coming

Holmes feels that music ought to be judged in terms of people, not people in terms of music. “The function of the choir is to lead the congregation in singing hymns and responses rather than entertain.”

A Short History of Adventist Worship Styles

Adventist worship styles, at least in the Western world, have gone through six general stages: (1) early informal, often ecstatic worship; (2) refinements in the Battle Creek Tabernacle; (3) the Adventist Pentecostal movement at the turn of the century; (4) revivalistic styles during the 1930’s and 40’s; (5) high church inclinations during the 1950’s and 60’s; (6) a move toward informal and participatory services beginning in the 1980s. Most stages have followed the trends of the evangelical churches in the surrounding culture.

The 1950s and 60s felt the strong influence of the fine arts departments in Adventist colleges. Norval Pease wrote: “I believe every minister should try to choose the music of his church in such a way that it will be definitely above the median of the appreciation range of his worshipers.” “And Worship Him” (Nashville, TN. Southern Publishing Association, 1967), p. 74. For many people, worship reflected upwardly mobile majority culture values. Pease, for instance, placed strong emphasis on reverence defined as quietness rather than participation. Harold B. Hammun, in his book Christian Search for Beauty (Nashville, TN. Southern Publishing Association, 1975) placed aesthetics high on the list of Christian virtues, likening the experience of listening to Bach’s Mass in B Minor to a “psychical distance” experience of being transported to heaven while here on earth. (p. 27.)

In the 1950s, a major conflict developed over the use of the “split chancel” in Adventist churches, i.e. two pulpits rather than a central pulpit. The church finally declared itself on the side of the “evangelical pulpit,” central to the worship service and placed in the center of the platform.

In the 1960s, a struggle over the location of the announcement period ensued. Should announcements be part of the worship service, or should they be part of an intermission period before the “service?” This struggle developed in part because the “announcements” were often sales pitches for Adventist literature rather than elements of the life of the church.

Three emphases dominate the contemporary scene: (1) those who want to retain the “traditional” service; (2) those who wish to experiment with alternative styles of worship; (3) a younger generation (Baby Busters) who seem to be attracted to the more traditional style of service.
Providing the Best Worship Experience

*Observe the worship service in your church for a number of weeks, and then fill in this survey. Place an “X” on each line at the point you feel best describes the service. Connect the “X’s” with a vertical line to get a picture of the results.*

<table>
<thead>
<tr>
<th>Atmosphere</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like a funeral parlor</td>
<td>Joyful and contagious</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Music</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dead</td>
<td>Alive/bright</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Welcome to Visitors</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visitors ignored</td>
<td>Warm and friendly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Order of Service</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>So predictable we don’t need a bulletin</td>
<td>Good balance of familiar and spontaneous</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Theme</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>No clear theme</td>
<td>Theme seen in all activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Bulletin</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Looks like a classified add</td>
<td>Attractive, well-prepared</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Announcements</td>
<td>Participation</td>
<td>Flow</td>
<td>Transitions</td>
<td>Language</td>
<td>Elements of Adventist Theology</td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------</td>
<td>---------------------------</td>
<td>----------------------</td>
<td>------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>1 A distraction</td>
<td>2</td>
<td>3</td>
<td>4 Clear response and opportunity to participate</td>
<td>5</td>
<td>None detectible</td>
</tr>
<tr>
<td></td>
<td>4 Blend into service</td>
<td>5 Clear opportunity to participate</td>
<td></td>
<td>5</td>
<td>Clear Adventist “ring”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4 Each element is part of the whole and all fit together</td>
<td></td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
Feedback

How Well Have You Mastered the Material in This Unit?

1. Review the plan you devised for the assignment on page 170. Include the elements of church size, style of ministry, and worship service design in your plan.

2. What is the meaning of single cell and multiple cell, and how do these terms affect the life of the congregation?

3. If you are a church pastor, where do you see yourself on the chart on page 171? Is this the correct placement for your current pastoral assignment? If not, what are the next steps you need to take to be in the correct position? If you are a church member, apply question three to your church.

4. What is the 200 barrier? Is it significant in your church? If not, are you approaching it, or have you passed it? If it is significant, or being approached, what are the next steps you need to take?

5. Where does your church fit on the church age scale? Review the statistical information from Part 2, Unit 1. What does it tell you when compared to the age of your church?

6. How would you define the “ministry style” of your church? Is it working effectively? How can it be improved or modified?

7. What is a “doorkeeper” or “gatekeeper?” What is the problem with them? What is the doorkeeper situation in your church and can it be resolved? How? Restudy the assignment on page 182.

8. Design a worship service using elements suggested by Holmes. Would this work in your church? If not, why not?
Bibliography
Bibliography


Elliott, Ralph H., *Church Growth That Counts* (Valley Forge, Pa.: Judson Press, 1982).


Meinertz, Max, *Teologia del Nuevo Testamento* (Madrid: Ediciones Fax, 1956)


______, *The Small Church Is Different* (Nashville: Abingdon, 1982).


______, *Your Church Can Be Healthy* (Nashville: Abingdon , 1979).


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Request for Two Continuing Education Units for Course

Spectators to Disciples

This is to certify that I have carefully studied through this entire study guide, completed all reading assignments designated as “required,” and worked through enough of the “questions” and “practical applications” to make certain I have spent a total of twenty hours or more with the course. I have also paid $16.95 for this course and I hereby apply for two Continuing Education Units.

Name

Address:

Date: _______________ Soc. Sec. No. _______________

Signature:

*Denomination:

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2. What was its major weakness?

3. How do you plan to use in your ministry what you have learned?

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*Non-SDA Clergy: Please return this completed form with your $5.00 recording fee to the above address.