

IN SEARCH OF THE LOST SHEEP

The visitation's ministry

Daniel Belvedere

A syllabus for the course
PEv102 Methods of Door-to-Door Visitation
Of the International Institute of Christian Ministries

Content and requirements of the course

Objectives of the course

The objective of this course is to train pastors and church members in the ministry of the visitation, with emphasis in the evangelism.

Description of the course

This is one of the six specialization courses Personal Evangelism's curricular area, of the International Institute of Christian Ministries. Its identification in the curriculum obeys the acronym PEv102 Methods of Door-to-Door Visitation.

1. The course will be developed during 4 classes.
2. Each class will be of 90-120 minutes' duration, including the working sessions in small groups.

Content of the course

First class: A Vision of the World Through Jesus' Eyes (pages 1-10).

Second class: In Jerusalem (pages 11-28).

Third class: In Judea and Samaria (pages 29-42).

Fourth class: From dream to reality (pages 43-53).

Course's requirements

1. To attend the four classes of this course.
2. To read all this syllabus' content.
3. To present a report of a minimum of 20 hours of visitation, following some of the alternatives presented in this course.

Table of Contents

Content and Requirements	2
First Period: A Vision of the World Through Jesus' Eyes	3
Second Period: In Jerusalem:	13
Third Period: In Judea and Samaria	30
Fourth Period: From Dream to Reality	44

First period

A VISION OF THE WORLD THROUGH JESUS' EYES

INTRODUCTION

In some circles it is said that we live in a post-Christian era, and the genuineness of many evangelizing initiatives is questioned. The arguments used compel us to return to the Scriptures in order to see things through Jesus' eyes and rediscover the sense of the mission of the church in the world.

The Bible reveals us that the mission of evangelization was born in the loving heart of God (*1 Jn 4:8; Jn 3:16*). He inaugurated it when He left heaven to search for the first sinners, to call them to reflection (*Ge 3:8–13*), to point out to them the consequences of their sins (*Ge 3:16–26*), and to give them the first news of the divine plan to save them (*Ge 3:15*).

In the New Testament we discover that God established a salvation chronology. So, "when the fullness of the time came, God sent forth His Son" (*Ga 4:4*). He came as our Savior (*Jn 3:16*), and also as a forerunner of the mission which includes the missionary activity of the believers. It is revealed in Jesus' words: "As My Father has sent Me, even so I send you" (*Jn 20:21*).

Paul was impacted by the discovery that the Lord makes us new creatures (*2 Co 5:17; Eph 2:1*) and that He also gives us the honor to represent Him as His ambassadors in a mission of reconciliation (*2 Co 5:17–20*). That reality makes indispensable the necessity to see things from His point of view. For that reason we shall dedicate this period to interpreting the motivations of Jesus' ministry and to see in which way they define our profile of ambassadors sent to reconcile mankind with God.

JESUS FELT COMPASSION TOWARD PEOPLE

The motivational force of His ministry

The gospels tell us that Jesus answered the real necessities of His contemporaries by means of a permanent program of teaching, preaching and healing (*Mt 4:23*). If we take into consideration the extraordinary results obtained by Him (*Mt 4:24–5:2*), we could reach the pragmatic conclusion that He used a productive strategy. But a more meticulous analysis suggests that the Teacher didn't pursue utilitarian ends. The Scriptures reveal that Jesus was motivated by a deep compassion, which marked the profile and scope of His mission. Let us consider some specific cases of Jesus' ministry with the purpose of discovering principles applicable to our mission.

Jesus manifested an active mercy

The gospels tell us that Jesus was motivated by a deep compassion (*Mt 9:36; Mk 6:34*) that impelled Him to satisfy the needs of people.

Jesus felt compassion for the lepers, who were isolated and poor pariahs of society (*Lev 13:46; Num 12:10; 2 Ki 5:27; 2 Ch 16:16–23*), compelled to proclaim their uncleanness by shouting at the top of their voices, to avoid that others became infected (*Lev 13:47*). One day He met ten of them, who shared their misery between Samaria and Galilee (*Lk 17:12, 13*). Doctor Luke tells us that from a distance, and shouting at the top of their voices, they appealed to His mercy (*Lk 17:11–14*). And Jesus healed them. The second gospel reports the case of a Galilean leper who

prostrated himself at the feet of Jesus and requested His help. Although Mark is very concise in his narrative, he reveals us that Jesus had mercy of him and healed him (*Mk 1:41*).

Jesus felt compassion for those who suffered. He understood the pain of the epileptic's father. This is why He cured this young man (*Mt 17:18*). He also healed the sick from the multitude (*Mt 14:14*), Bartimaeus (*Mk 10:46–52*) and the two blind men from Jericho, who "followed Him" (*Mt 20:29–34*). These and other incidents of Jesus' ministry demonstrate that He sympathized with the sick (*Mt 14:14*). However, sickness was not the only human need that appealed to the Teacher's heart.

Jesus had compassion for those who suffered from hunger. He was concerned about the people who had been listening to Him during a whole day, and He fed them (*Mt 14:14–20*). In the following chapter it is reported that He multiplied again the loaves and the fishes, this time in favor of those who had been listening to Him during three days and had nothing left to eat (*Mt 15:32–38*). Why did He do so? Matthew doesn't leave any margin for our imagination. He says: "Then Jesus called His disciples and said, I have compassion on the crowd..." (*Mt 15:32*). This is why He repeated the first miracle.

Jesus felt compassion for those in mourning. His spiritual sensitivity allowed Him to understand the drama of the widow of Nain, who was going to the cemetery, carrying her only son's lifeless body; "and when the Lord saw her, He had compassion on her and said to her, Do not weep." But the gospel shows that Jesus was not a theoretician of compassion. He brought back the young man to life and "He delivered him to his mother" (*Lk 7:11–15*). He did the same with Jairus' daughter (*Mk 5:22, 23, 35–43*) and with Lazarus (*Jn 11:39–45*), because "His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them".¹ "Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now, as when He was personally on earth."²

The logical question to raise now is: How did Jesus' feelings of compassion for the sinners condition His missionary vision?

MERCY GAVE JESUS A CLEAR MISSIONARY VISION

Compassion translated into ministry

As much His activities as the topics approached by Jesus give evidence of His compassion for people. Matthew says that the Lord began His ministry teaching, preaching and healing (*Mt 4:23*) and that His first great sermon began with a promise of blessings for the poor in spirit, those who cry, the meek, and those who hunger and thirst for righteousness (*Mt 5:2–6*).

The same apostle helps us to understand that Jesus was not thinking of social and economic demands, although those also deserved attention. It is obvious that Jesus was moved by the spiritual weaknesses and for the salvation of people, because, "seeing the crowds, He was moved with compassion on them, because they were tired and scattered like sheep having no shepherd" (*Mt 9:36*).

He was the friend of the publicans and sinners

The Scripture tells us that Jesus came close to the sinners with friendliness. There are no evidences that Jesus made Himself an accomplice of their sins; but it is clear that He shared with them what could be shared, like, for instance, eating together. This is why the Pharisees gave Him the disparaging nickname "friend of publicans and sinners" (*Mt 11:19*). And He was really a friend for them, because He loved them and helped them to change their lives; and, in many cases, He succeeded. Let us examine some examples.

Personal evangelism at the home of Levi, the publican. The religious, practicing Jews saw in Levi Matthew a traitor and a blasphemer who was exacting taxes from the land that belonged to Jehovah and remitting them to a pagan Empire. Jesus saw the same man, but He did so through the eyes of hope nurtured in compassion and redeeming love. This is why He didn't see Levi as he was, but as he could be if transformed by His grace. He saw in Levi Matthew the future apostle Saint Matthew, author of the first of the four gospels. This is why He told him: "Follow me" (*Lk 5:27*). The first thing that Levi wanted to do was to offer Jesus and his friends a party (*Lk 5:29*). But the scribes and Pharisees could not understand how, neither why, Jesus could share the same table with so many publicans (*Lk 5:30*). It is obvious that they didn't see things through the loving eyes of Jesus. This is why the Teacher explained to them: "Those who are sound do not need a physician, but those who are sick" (*Lk 5:31*). Then He revealed to them how far He expected His mercy to reach: "I did not come to call the righteous to repentance, but sinners" (*Lk 5:32*).

Personal evangelism at the home of Zacchaeus the publican. Only those who love are willing to take a risk in a rescue mission. And this is what Jesus did. He went to the house of *Zacchaeus*, although the religious world didn't believe it was worth it to do anything for this man. At least it is what their criticism uttered against Jesus' missionary visit suggests (*Lk 19:7*). But the "friend of the sinners", who was motivated by love, went with the intention to save him. And He succeeded (*Lk 19:9, 10*).

Jesus' inexhaustible mercy was the impelling motor of His ministry. It caused Him to understand us and to strive to save us (*He 4:14–16*). It is what gives sense to the mission of looking for the lost and saving them (*Lk 19:10*), as presented to us in several parables.

MERCY REQUIRED A STRATEGY

The necessity of a strategy

The perception of people's necessities (*Mt 9:36*) enlarged Jesus' vision and convinced Him about the necessity of establishing a strategy to satisfy these needs.

1. He had His method of missionary work (*Mt 9:35*), but He understood that only one person could not do the whole work.
2. It would be necessary to incorporate other believers as members of His missionary team (*Mt 9:37, 38*).
3. It would be necessary to train them to fulfill this mission (*Mt 10:5*).
4. It would be necessary to develop a missionary plan of work for them (*Mt 10:19*).

The goals

The Word of God reveals us which are the indispensable spiritual goals of the divine strategy. They are:

1. **To look for and to save the lost.**
 - a. The love for the lost impelled Jesus' saving strategy (*Jn 3:16; 1 Ti 1:15*).
 - b. The love for the lost motivated Jesus to look for and to save Zacchaeus and his family (*Lk 19:10*).
 - c. The love for the lost motivated Jesus to send the twelve to look for the lost sheep of the house of Israel (*Mt 10:6*).
2. **A ministry of personal search.** *Luke 15* records three parables of sinners in need of a merciful soul who looks for them where they are.
 - a. The broken-hearted sheep speaks to us of the sinners who will continue to

be lost unless you look for them (*Lk 15:4–7*).

- b. The unconscious drachma tells us that there are sinners who ignore their condition, and that they will continue to be lost unless you look for them (*Lk 15:8–10*).
- c. The eldest son was at home, committing suicide with the strings of hate and legalism. It was necessary to look for him and to save him. He needed to be loved as much as the apostate brother who returned home when he remembered his merciful father (*Lk 15:11–32*).

Work in Small groups

We shall now divide into small groups to exchange ideas about what we can do to find sinners like the lost sheep, the lost drachma and the eldest son; and how to recover the one who had gone far away. After ten minutes, each group will present a report to the plenary session.

Summary of the ideas from the group:

Useful ideas from other groups:

The human resources for the mission

Jesus chose two types of people to help Him fulfill His mission: full-time missionaries and part-time missionaries.

1. ***The full-time missionaries.*** Jesus called, trained and sent twelve full-time missionaries to fulfill His mission. They were the twelve apostles (*Mt 10:1–11:1; Lk 9:1–5*).
2. ***The part-time missionaries.*** Jesus considered that it was not enough to have ordained ministers.
 - a. Then He sent the seventy. They were what we call today lay people, maybe the equivalent of our local church leaders. Jesus incorporated them into His missionary team (*Lk 10:1, 2*). Those part-time ministers received the same

instructions than the apostles (*Lk 10:1–20*). But they were not the only missionaries in Jesus' agenda.

- b. Before ascending to heaven, Jesus had a meeting with the five hundred believers who remained as the remnant of His followers (*1 Co 15:6*). It included the apostles, the 70 lay leaders, and the other believers. They could be considered the church of that moment. Evidences suggest that this meeting is the one recorded at the end of *Matthew 28*, on a mountain of Galilee. In this occasion Jesus reiterated the Great Commission as the responsibility of all the members who are faithful (*Mt 28:18–20*). No doubt this is why Peter spoke about the universal ministry of *all believers* (*2 Pe 2:9, 10*).

The training of the missionaries

Although the gospels don't record everything Jesus said to His disciples (*Jn 21:31*), what is written allows us to discover that some training was included in His missionary strategy. For example, let us see some instructions given to the twelve and to the seventy.

1. *He defined which would be the target group of their first campaign.* In the first mission they were to give priority to the rescue of "the lost sheep of the house of Israel" (*Mt 10:5, 6*).
2. *He defined the topic, or subject, that they should preach.* "The kingdom of Heaven is at hand" (*Mt 10:7; Lk 10:9, 11*).
3. *He taught them what method they should use.* To preach, to heal, to share the grace (*Lk 10:7, 8*).
4. *He transmitted to them His missionary philosophy.* They should advance by faith; depending completely on God (*Mt 10:8–13; Lk 10:4–7*).

5. *He prepared them to face adversity.* He warned them that not everybody would be receptive (*Mt 10:14–16; Lk 10:10–15*).
 - a. *He warned them that the task would be difficult.* They would fulfill their mission like sheep in the midst of wolves (*Mt 10:16*); but they should not be discouraged (*Mt 10:34–39; Lk 10:4*).
 - b. *Some families would be divided* (*Mt 10:21, 22*); but they should not give up their task (*Mt 10:23–25*).
 - c. *They would be persecuted.* In spite of this, they should continue with their evangelistic mission (*Mt 10:22–33*).
6. *He gave them a sharp sense of mission.* The missionary philosophy that Jesus taught the twelve and the seventy harmonizes with the instructions God gave to Ezekiel when He told him: "And you shall speak My words to them, whether they will hear or whether they will forbear" (*Ez 2:7*).
 - a. *The rejection or the lack of receptivity of the people should not condition the execution of the mission.* If they were rejected in a place, they should evangelize the next place (*Mt 10:14–16*).
 - b. *The persecutions should not condition the mission.* They would be denounced and delivered up to the authorities (*Mt 10:17–20*), and, later, considered as a dangerous sect (*Ac 24:5, 14*); even so, they should continue their mission of evangelization (*Mt 10:19, 20*); and finally they would receive their reward (*Mt 10:40–42*).

THE AMBASSADORS OF JESUS MUST SEE THEIR MISSION THROUGH THEIR LORD'S EYES

Heirs of Jesus' mission

As heirs of the mission begun by Jesus (*Jn 20:21*), we should incorporate in our agenda three important points:

Our motivation. Christians need to have a vision different of that of the world; because the contemporary world sees people with marketing eyes, to exploit them better; or with artists' eyes, who consider the multitude as altars to worship their own ego; or with drug-handlers' eyes, who exploit the young to make money, although they destroy them with their drugs. We must recover Jesus' vision: "seeing the crowds, He was moved with compassion on them, because they were tired and scattered like sheep having no shepherd" (*Mt 9:36*). As heirs of the work that Jesus began, we should begin to see our mission through his eyes of love.

Our mission inside the mission. "Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the well-being of some soul, and the neglect of it the woe of one for whom Christ died."³ "To every one work has been allotted, and no one else can be a substitute for another."⁴

Our mission in time. The believers must preach "every day, until the end of the world" (*Mt 28:20*). Jesus tells us that the fulfillment of our mission could hasten the moment of His second coming (*Mt 24:14*).⁵

Loving the lost as He loved them

Logics tell us that an ambassador should see things through the eyes of the government that he represents. According to Scripture, we believers are ambassadors of Christ. That means that God wants to communicate His gospel of reconciliation through His believers' lips (*2 Co 5:20*). To reach that ideal we should begin to see the world and our mission through the eyes of our Lord.

“His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints”.⁶

The gospel suggests that Jesus hopes that His followers will love the people as He does. At least this is the thought suggested by *Matthew* 5:43–48, where He says that Christians should think, feel and love like God does. No doubt it was for this reason He sent them to live the adventure of the first evangelistic mission (*Mt* 10). The same will happen with us. When God settles in our heart, we shall understand that “the harvest truly is plentiful, but the laborers are few”, and we shall ask Him to send us as workers into His harvest (*Mt* 9:37, 38), although it is difficult, because we shall understand that “the result of all we do rests in the hands of God”.⁷

An incessant search

1. *From country to country, until the last country.* We should go from nation to nation (*Mt* 24:14; 28:19), until the last nation, announcing the eternal gospel (*Rev* 14:6). The church understood it in 1874, when we were hardly about 10,000 Adventists. Then the church sent her first missionary, J. N. Andrews, and a shock wave of growth began. Today we are more than 12,000,000, and we are preaching the gospel from one pole to the other pole, but the harvest still continues being large and the workers few.

- a. Let us pray for the world mission of the church.
- b. Let us choose a country difficult to evangelize and start to intercede in prayer for this country.
- c. Let us ask God to send workers into His harvest.

2. *From village to village, until the last village.* God has a plan to evangelize each village on earth. That plan includes you.

- (1) Each church should take the responsibility for the evangelization of the cities and villages of her region, until the last village is evangelized.
- (2) We should organize groups of intercessory prayer in favor of the evangelization of the cities and surrounding villages.
- (3) We should organize the work to visit each village, until the last village.
- (4) We should choose the best methods for the region (in the fourth section, ideas will be discussed on how to plan and to organize the task).

3. *From house to house, until the last house.* “Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood...”⁸

- a. “Church members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth.”⁹
- b. “The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to His disciples when He sent them out on their first missionary tour.”¹⁰
- c. “Visit those who live near you, and by sympathy and kindness seek to reach their hearts,”¹¹ “...opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls.”¹²

4. *From person to person, until the last person.* The mission inaugurated by Jesus and the apostles (*Mk* 16:15, 16) remains unfinished.

- a. “The church must realize its obligation to carry the gospel of present truth

to every creature.”¹³

- b. “And remember that those who know the truth for this time and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties.”¹⁴

“And then the end will come”

When we have fulfilled our mission, the end will come (*Mt 24:14*). It is true that "the work is years behind", and that "while men have slept, Satan has stolen a march upon us"¹⁵; but we can and we should redeem the time, because we have the power of God at our disposition. We know that "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."¹⁶ Be one of these servants who will finish the work!

Groups of intercessory prayer

The participants will divide again in small groups for intercessory prayer in favor of the ministry of visitation

1. Let us meditate on *Is 6:1–8*.
2. Let us pray for the local church mission.
3. Let us ask the Holy Spirit to put in each brother's and sister's heart the sacred fire of witnessing.
4. Let us ask the Holy Spirit to teach us how we must work.
5. Each one from the group will have the possibility to request prayer regarding his/her personal concerns.

What should be our strategy

Jesus designed the strategy. As those who continue His work, we may follow it. That strategy is summarized in *Acts 1:8*. Its essence is witnessing:

1. “in Jerusalem”
2. “in Judea and Samaria”
3. “even to the end of the world”

In our next periods we shall see how we can follow this strategy today.

Second period

IN JERUSALEM

Introduction

Jesus said that our mission should become a shock wave, with its epicenter in our intimate circle, that should cover the whole earth (*Ac* 1:8). The first disciples began this work, and we have the privilege of finishing it. To achieve it, is there anything better than beginning with our own Jerusalem: “in the family, in the neighborhood, in the town or city where he lives”?¹⁷

During this period, we shall examine how to live the ministry of visitation in favor of “the lost sheep”: our relatives, friends, neighbors, and the people who live in our region.

“THE LOST SHEEP” (*Mt* 10:6)

“Operation rescue”

Jesus explained that, under certain circumstances, the church must disfellowship some of her members (*Mt* 18:15–18). Some of them return into the church, as was the case of the immoral member of the church of Corinth (*1 Co* 5), who was readmitted when he repented from and gave up his sin (*2 Co* 2). Others do it when it they feel cornered by life, as happened with the adulteress who was dragged to the entrance of the temple (*Jn* 8:3–11), and with the thief crucified with Jesus (*Lk* 23:40–43). But not all return of their own accord. This is why Jesus organized an “operation rescue” of “the lost sheep of the house of Israel” (*Mt* 10:6).

The study made by Dr. Rubén Pereyra points out that most of the former Adventists have no theological problems; they gave up for problems of relationship or because of the weakness of the flesh.¹⁸ They may be recovered by means of a merciful “operation rescue”.

How to organize an “operation rescue”

A coordinator. The church committee could appoint a coordinator (male or female) of this operation. The committee will usually choose one of the elders, or the chief deacon, or the chief deaconess.

The visitors. The coordinator will look for brethren and sisters with appropriate spiritual gifts for visitation (gift of service, of mercy, of wisdom, etc.).

Whom they will visit. They will visit two groups of people:

- a. The sisters and brethren who have stopped attending worship/church events.
- b. The former Adventists. “Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy.”¹⁹ How to obtain their addresses?
 - (1) Although the church doesn't keep a list of former Adventists, it is probable that the church secretary has kept their names and addresses.
 - (2) It is possible that the elder church members know the former Adventists and can give their names and addresses to the visitors.

4. *The organization.* The visitors will meet at least once a month in order to:

- a. *Pray for the “operation rescue”.* We should pray to request God to prepare us for the task, and also because there is power in intercessory prayer.
- b. *Organize the visitation.* Organize the teams of visitors, and distribute between them the names of people to visit.
- c. *Report about the task done and exchange experiences.* Sister White says that the workers of each city should frequently meet to consult and to pray. It will give them wisdom and grace to work together with effectiveness and in harmony.²⁰
- d. *Receive a training and a motivation for the visitation.*

The visit

Two by two. Whenever possible, we must go two by two, as the first disciples (*Mt* 6:7; *Lk* 10:10).²¹

Visit them as many times as necessary. Maybe we shall have to visit them several times, until the broken emotional strings are repaired.

We should not defend positions. When visiting those who left the church, we must not chide nor condemn. Whenever possible, avoid defending positions. Let us admit that the church members sometimes make errors. When necessary, let us apologize for the offenses of the past.

Try to recover the lost sheep. The “operation rescue” is not to discuss or to censor those who ceased attending church. Some biblical texts suggest us how to act:

- a. *We should keep the hope of restoring the one who made a mistake.* “He will not break a bruised reed, and He will not quench a smoking wick ...” (*Mt* 12:20).
 - b. *We should cure the emotional wounds.* “I will seek the lost, and bring again those driven away, and will bind up the broken, and will strengthen the sick ...” (*Ez* 34:16).
 - c. *We should avoid making comparisons.* Each person is a unique case. Don't fall into the temptation of telling: “This is nothing compared with...”, although you believe it.
 - d. *We should know how to listen.* It will contribute to the brother or sister's feeling accepted as a person.
 - e. *We should go back to the point where he/she found Jesus.* *John* 21 reveals us how Jesus treated Peter:
 - (1) Peter had had good intentions (*Mt* 26:33, 35), but he had denied Jesus (*Mt* 26:58, 69–75) and returned to his old fisherman's life (*Jn* 21:2, 3).
 - (2) Jesus found Peter in the same place where he was when they met for the first time (*Jn* 21:1; *Mt* 4:18, 19), and, by means of the repetition of the miracle, He revived in him the emotions of their first meeting (*Lc* 5:1–11; *Jn* 21:6–11). Obviously Jesus wanted to begin all over again.
 - (3) Then Jesus created the atmosphere which helped Peter renew his pledges of love and service (*Jn* 21:12–19).
5. *God loves them.* Remember that the former Adventist has been separated from God's family and that he/she needs to recover the certainty that God and His community love him/her.²²
 6. *Witnessing.* It is good to witness, but without establishing comparisons. “Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love.”²³
 - a. The witnessing should light the flame of hope in the heart of the visited person.

b. The witnessing should show him/her that “the Way, the Truth and the Life” is within his/her reach.

7. *Intercessory prayer.* Before taking leave, offer a brief intercessory prayer, placing this “lost sheep” in the Good Shepherd's hands.

Appropriate verses for special situations and needs

Some “lost sheep of the house of Israel” have left the church because of some problem. Keeping in mind that the Bible can help them, after listening and understanding them, we could share with them some appropriate Bible verses. Many visitors have discovered that it is easier to do so if they keep a list of usable verses inside their Bible. The list may be similar to this one:

Affliction and loss: *Dt 31:8; Ps 27:10; 119:49, 50, 92; 2 Co 6:10; Ph 3:8.*

Praise and gratitude: *1 Sa 12:24; Ps 34:1; 51:15; 69:30; 103:1–5; 107:8; Eph 5:20; He 13:15.*

Friends and friendship: *Pro 18:24; Mt 22:39; Jn 13:35; Gal 6:1, 10.*

God's love: *Jn 3:16; 15:9; Ro 5:8; 8:35, 38, 39; 1 Jn 3:1.*

Encouragement: *Ps 23:4; Lam 3:22–24; Mt 5:4; 11:28–30; 1 Co 1:3, 4; 2 Th 2:16, 17.*

Anxiety and concern: *Ps 43:5; Mt 6:31, 32; Ph 4:6, 7, 19; 1 Pe 5:7.*

Help and care: *2 Ch 16:9; Ps 34:7; 37:5, 24; 55:22; 91:4; Isa 50:9; 54:17; He 4:16; 13:5, 6; 1 Pe 5:7.*

Trust: *Ps 5:11; 18:2; 37:3–5; Pro 3:5, 6; Isa 12:2.*

To develop trust: *Ps 27:1–3; Pro 3:26; 14:26; Isa 30:15; Gal 6:9; Eph 3:11, 12; Ph 4:13; 1:16; He 10:35; 1 Pe 2:9.*

Spiritual growth: *Eph 3:17–19; Col 1:9–11; 3:16; 1 Tim 4:15; 2 Tim 2:15; 1 Pe 2:2; 2 Pe 1:5–8; 3:18.*

Disappointment: *Ps 43:5; 55:22; 126:6; Jn 14:27; 2 Co 4:8, 9.*

Discouragement: *Jn 1:9; Ps 27:14; 43:5; Jn 14:1, 27; 16:33; He 4:16; 1 Jn 5:14.*

Discipline by means of difficulties: *Ro 8:28; 2 Co 4:17, 18; He 5:8; 12:2; Rev 3:19.*

Sickness: *Ps 41:3; 103:3; Mt 4:23; Jn 11:4; Jas 5:15, 16; 2 Co 12:9; Ps 23:4.*

Faith: *Ro 4:3; 10:17; Eph 2:8, 9; He 11:6; 12:2; Jas 1:3, 5, 6; 2:18–20; 1 Pe 1:7.*

Strength and vigor: *Dt 33:25; Ps 27:14; 28:7; Isa 40:29, 31; 41:10; 2 Co 12:9; Ph 4:13.*

Death: *Ps 23:4; 116:15; Lam 3:32, 33; Ro 14:8; Ph 1:21; 1 Th 5:9, 10; 2 Th 4:7, 8; He 9:27; Rev 21:4.*

Obedience: *1 Sa 15:22; Ps 111:10; 119:2; Mt 6:24; Jn 14:15, 21; Jas 2:10; 1 Jn 3:22.*

Orientation and divine guidance: *Ps 32:8; 98:7; Isa 30:21; 58:11; Lk 1:79; Jn 16:13.*

Mental peace: *Isa 26:2, 3; Jn 14:27; 16:33; Ro 5:1; Ph 4:7; Col 3:15; Ps 16:11.*

Sin: *Isa 53:5, 6; 59:1, 2; Jn 8:34; Ro 3:23; 6:23; Gal 6:7, 8.*

Forgiveness of sin: *Ps 32:3–5; 51; 103:3; Pro 28:13; Isa 1:18; 55:7; Jas 5:15, 16; 1 Jn 1:9, 7.*

To forgive others: *Mt 5:44–47; 6:13, 14; Mk 11:25; Col 3:13.*

Persecution: *Mt 5:10, 11, 22; Ac 5:41; 9:16; Ro 8:17; 2 Tim 3:12; He 11:25; 13:6; 1 Pe 2:20.*

Protection in danger: *Ps 23:4; 32:7; 34:7, 17, 19; 91:1, 11; 121:8; Isa 43:2; Ro 14:8.*

Provision in case of need: *Ps 34:10; 37:3, 4, 25; 84:11; Isa 58:11; Mt 6:33; 2 Co 9:8; Ph 4:19.*

Loneliness: *Ps 23; 27:10; Isa 41:10; Mt 28:20; He 13:5.*

Suffering: *Ro 8:18; 2 Co 1:5; Ph 1:29; 3:10; 2 Th 2:12; 1 Pe 2:19; 4:12, 13, 16; 5:10.*

Fear: *Ps 27:1; 56:11; Pro 3:25; Isa 51:12; Jn 14:27; Ro 8:31; 2 Ti 1:7; 1 Jn 4:18.*

Fear of what people will say: *Ps 112:6, 7; Pro 29:25.*

Temptation: *1 Co 10:12, 13; He 2:18; Jas 1:2, 3, 12, 14; 1 Pe 1:6; 2:9; Jude 24.*

Sadness and pain: *Pro 10:22; Isa 53:4; Jn 16:22; 2 Co 6:10; 1 Ti 4:13; Rev 21:4.*

Anxiety and concern: *Ps* 43:5; *Mt* 6:31, 32; *Ph* 4:6, 7, 19; *1 Pe* 5:7.

Victory: *2 Co* 3:18; *Ro* 8:37; *1 Co* 15:57; *2 Co* 2:14; *2 Ti* 2:19; *1 Jn* 5:4; *Rev* 3:5; 21:7.

“TO YOUR FRIENDS” (*Mk* 5:19)

The main source of conversions

The studies carried out by Adventists and other evangelicals reveal that the main source of conversions is friends and relatives. Oosterveld observed that 67% of those who joined Adventism were interested by relatives and friends.²⁴ According to Towns, friends and relatives influence 86% of the conversions. These two intimate circles (friends and relatives) constitute the believer's *oikós*.

The *Oikós* Factor

What is an oikós? Dr. James Zackrison says that the *oikós* factor is a method by which to “fish” with a net, which is more productive than with a fishhook.²⁵ The *Oikós* net is the family circle,²⁶ the intimate friends, the colleagues and those who are in a relationship of dependence, including the domestic personnel. It was the means of a very effective evangelism during New Testament time (examples: *Mk* 2:14, 15; 5:18–20; *Ac* 10:24, 44; 16:30–34; *Ro* 16:7).

The key of the oikós principle: The key element in the work with the *oikós* is to relate “their experience, tracing step by step the leadings of the Holy Spirit—their hungering and thirsting for the knowledge of God and of Jesus Christ... the results of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, ‘thy sins be forgiven thee.’”²⁷ In other words: it is giving our personal testimony, which consists in three steps:

1. **How our life was before knowing Christ.** We should not include intimate aspects of our life known only to us and to God. Let us talk about the aspects of our past life with which the person may identify positively.
2. **How was our encounter with Christ.** “Tell them how you found Jesus... Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word.”²⁸
3. **How our life is after having found and accepted Christ.** “Tell them of the gladness and joy that is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price... This is genuine missionary work, and as it is done, many will awake as from a dream.”²⁹

How you can build your missionary *oikós*

1. *Make a diagram which includes five people* of your circle of influence, whom you wish to bring to Christ.
 - a. *Five people are an ideal number.* It is a group big enough to let us expect that one of them may be converted, and small enough to allow us to work individually with each one of them.
 - b. *Write the names of five persons* with whom you want to work and, in the center, your own name.
 - c. *Always maintain five names in your oikós.* If you must eliminate somebody from your list because he/she is not receptive, or because he/she was baptized, replace this name by another.
 - d. *Make a data file.* Make notes of biographical informations which describe each one of the five. Ask yourself:
 - (1) What is most interesting about him/her?
 - (2) Which is his/her hobby?
 - (3) Does he/she have some special concern?
 - (4) What does he/she do in his/her free time?

- (5) How much does he/she know about the Bible and our church?
- (6) Is he/she a person open to spiritual matters?
- (7) What is his/her attitude toward spiritual things?

1. *Pray regularly for each member of your oikós.* George Hunter III says that if we pray to find receptive people, we shall find them time after time. But if we stop to pray, we shall also stop to find them.³⁰
2. *Decide how much time you will devote to your oikós.*
3. *Begin to visit each member of your oikós and start to work for them.* When doing so, remember these inspired words: “Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse.”³¹

Our relatives, neighbors and friends

Our relatives. It is known that one fourth of those who are baptized say that they have been interested by their relatives' influence.³² We already knew it, although we had forgotten it a little. Long time ago it was revealed to us that “the presentation of Christ in the family... is often more successful in winning souls to Jesus than are sermons...”³³ That hints that the first ones that should integrate our *oikós* should be our relatives.

Our neighbors. Although it may happen to us as happened to Jesus, who was rejected by many of His acquaintances, there will always be some who will be converted (*Lk* 4:22–24). The sum of all of them constitutes a significant number. For what we know, 43% of the converts to Adventism were interested by the witnessing of their friends and neighbors. It represents 14 times as many results as those obtained by the direct pastors' work.³⁴ It happens because people trust more in the witnessing of an acquaintance than in the explanations of a professional of the Word. This is why it is important that you “allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts.”³⁵

Ellen G. White says: “We are not to wait for souls to come to us; we must seek them out where they are”,³⁶ because “there are multitudes who will never be reached by the gospel unless it is carried to them.”³⁷ Donald McGavran discovered it more than half a century after and created an institute devoted to church growth, which gave to the evangelicals a new vision. It underlines the importance of the following advice:

1. “Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love.
2. “Sympathize with them, pray with them.
3. “Watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching... that you ‘by all means may save some.’”³⁸
4. “Visit your neighbors in a friendly way, and become acquainted with them.”³⁹
5. Paul “spent much time in house-to-house labor, thus availing himself of the familiar intercourse of the home circle. He visited the sick and the sorrowing, comforted the afflicted, and lifted up the oppressed.”⁴⁰

Working session in small groups

What can we do in favor of our neighbors and friends? We shall divide ourselves in small groups to carry out the following task:

1. **Analyze two groups of ideas: what we can learn from Jesus' ministry of visitation, and some suggestions for the work in favor of our neighbors.**
2. **Which are the most applicable ideas for the fulfillment of our mission to**

testify before our neighbors?

3. **Discuss which other ways we may use to work in favor of our neighbors.**
4. **Elaborate the working plan that we would like to develop to share our faith with our neighbors.**
5. **Write a report for the plenary session.**

What we can learn from Jesus' ministry of visitation.

1. "Our Saviour went from house to house,
2. "healing the sick,
3. "comforting the mourners,
4. "soothing the afflicted,
5. "speaking peace to the disconsolate.
6. "He took the little children in His arms and blessed them and
7. "spoke words of hope and comfort to the weary mothers.
8. "With unfailing tenderness and gentleness, He met every form of human woe and affliction.
9. "Not for Himself, but for others He labored.
10. "He was the servant of all.
11. "It was His meat and drink to bring hope and strength to all with whom He came in contact".⁴¹

Some suggestions for the work in favor of our neighbors:

1. "Visit those who live near you, and
2. "by sympathy and kindness seek to reach their hearts.
3. "Be sure to work in a way that will remove prejudice instead of creating it."⁴²
4. "Go to your neighbors one by one, and
5. "come close to them till their hearts are warmed by your unselfish interest and love.
6. "Sympathize with them,
7. "pray with them,
8. "watch for opportunities to do them good, and
9. "as you can, gather a few together and open the Word of God to their darkened minds.
10. "Keep watching, as he who must render an account for the souls of men and make the most of the privileges that God gives you of laboring with Him in His moral vineyard.
11. "Do not neglect speaking to your neighbors,
12. "and doing them all the kindness in your power, that you 'by all means may save some'.
13. "We need to seek for the spirit that constrained the apostle Paul to go from house to house pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ."⁴³
14. "There are many from whom hope has departed. Bring back the sunshine to them.
15. "Many have lost their courage. Speak to them words of cheer.
16. "Pray for them.
17. "There are those who need the bread of life. Read to them from the word of God.
18. "Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there."⁴⁴
19. "Ministry to the sick and the poor".⁴⁵

Report from the working groups Each small group will present to the plenary session a

synthesis of the alternatives for working in favor of the neighbors and friends. Within the normal limitations of time, the participants will be allowed to discuss the ideas originating from the groups.

1. Report from my working group:

2. Ideas from other groups:

3. Main ideas originating from the discussions in the plenary session:

The visitors of our churches

MacCarty suggests that we may organize a ministry in favor of the visitors to our church to show them that our church appreciates them. We should listen to their stories and become their friends. Experience shows that most of them return to church if we visit them within the first 72 hours after they came to church. The visit could be made by two or three brethren, or by an Adventist family. This would facilitate the possibility to establish bonds of friendship. How should we act during visitation?

1. Avoid calling them by phone, warning them that we shall visit them. This could make them anxious; and it usually creates a too formal environment during the interview. It is better to make a short informal visit, as one who is passing by.
2. Pray before making the visit, requesting the guidance of the Holy Spirit.
3. One of the visitors will guide the interview, while the other(s) pray(s) silently.
4. Take advantage of each visit to strengthen the established bonds of friendship.
5. Cultivate the habit of listening attentively. Ask wise questions that which help him/her to feel that we appreciate him/her and that we are interested in his/her world. Whenever possible, avoid censorship and criticism.

6. Share your testimony, especially about the blessing of being part of the church.
7. Be wise with the time, especially during the first visit. 15–20 minutes are usually enough.
8. Before leaving, we could read a promise from the Bible⁴⁶ and pray, requesting God's blessing on him/her and his/her family.
9. If we invite them to attend church, let us wait for them at the church door and let us make them feel our appreciation and happiness at seeing them.
10. Introduce them to other members of the church, especially to those who have the gift of hospitality.
11. At the proper time, make arrangements to study the Bible with them.

Visitation at special dates and moments

An interesting alternative to visit our neighbors would be to take advantage of certain dates which allow us to express our sympathy to them.

1. *Birthdays.* A card, a bouquet of flowers, or some other expression of affection can create bonds of friendship.
2. *The completion of a course.* That is a significant moment, as much for those who graduate as for their parents. Share their happiness with a bouquet of flowers or some other expression of appreciation.
3. *A professional promotion.* Especially for men, their job is emotionally important. Let us congratulate them.
4. *The birth of a child.* For mothers, children are usually an outstanding part of their life's project. Children are part of their life. Don't forget that "who caresses the head of a child it is caressing the mother's heart".
5. *Invite the members of your oikós to come to your house.* Some brethren invite their neighbors to welcome the Sabbath day and have supper together.⁴⁷
6. *The year-end parties.*

Give them a card with an inspiring comment. For example: "The best thing that could happen to us in this new year would be to know Jesus and to allow him to enter into our life to fill it with happiness."

 - a. Give them a portion of *panettone*, pastry or some other home-made traditional product and accompany it with a card that expresses your Christian wishes for the New Year.
 - b. Take advantage of the "Holy Week" (Easter).
 - c. Invite them to come to your house to see a video together about the life, passion and death of Our Lord Jesus Christ.
 - d. Invite them to meet with your Christian support group to see a video about the life, passion and death of our Lord Jesus Christ.
 - e. Invite them to pray together during the "Holy Week (Easter)." If he/she is an evangelical, he/she will enjoy it. Also if he/she is a Catholic. Remember that one of the instructions that Catholicism gives to their believers, as part of the ecumenical movement, is to meet with evangelicals to pray together.
7. *Invite them to special meetings in our church.* For example: a wedding, a

musical program, a “picnic”, a nutrition course, a baptism, etc.

Visits registered in the books of heaven

The list of visits that the Lord preserves in the books of heaven are helpful as guides for our ministry of visitation. They are to be found in *Mt 25:31–36*.

1. *Those who need food and clothes.* Community Services teams as well as Christian families from our church may carry out this task.
2. *The foreigners.* Studies about church growth demonstrate that the immigrants and those who move to another city; those who are new in the neighborhood; those who are desirous of making new friends, constitute a highly receptive group.
3. *The sick.* “Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ.”⁴⁸
4. *The prisoners.* Remember that the thief on the cross was not the last prisoner sensitive to the grace of God. Among them there are souls who suffer and desire a change in their lives.

“GO OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY” (*Lk 14:21*)

The parable of the exhaustive search

The parable of the great party (*Lk 14:15–24; Mt 22:1–14*), with its plan of exhaustive search, suggests some principles applicable to the ministry of visitation in our city.

1. *To invite.* The parable suggests that we should invite and, when necessary, reiterate the invitation although most of the people reject it (*Lk 14:16, 17*).
2. *When one rejects your invitation, look for another.* If people are looking for excuses, it is necessary to look for other people, because the party has not been canceled (*Lk 14:18–20, 24*). What should you do with those who reject your invitation? There are times when people are not receptive, and times when they are receptive. While you are inviting another, put those who have rejected your invitation on the waiting list and look for changes and new interest.
3. *Look for those who are receptive.* We should not spend all our time on those who reject our invitation. Let us leave them and look for receptive people (*Lk 14:21*).
4. *Continue looking for sincere people.* After bringing a group of receptive people, it is necessary to pursue an untiring plan of visitation of new people (*Lk 14:22, 23*), until the house of the Lord is full to the bursting point (*Lk 14:23*).

Let us now examine some ways of looking for interested people.

Contacts from ingathering

Dronen suggests some interesting ideas to cultivate the interest of the ingathering donors:

1. Visit each home, trade and office. If there is nobody in the visited house, leave the ingathering magazine in the mailbox. If a contact has been made:
 - a. Try to discover whether there is some religious interest and take note of it.
 - b. Draw the person’s attention to the gift Bible offered in the ingathering magazine.
2. Send them a card of gratitude and a one-year subscription to the missionary

Literature evangelists' contacts

- magazine.
- 3. Visit all those who have manifested interest.
- 4. Call the main donors and send them the missionary book of the year.
- 5. Eventually you will be able to arrange Bible studies.

Dan Collins suggests that we may visit the literature evangelists' clients with a survey. You could introduce this survey as follows:

“The Home and Health Educational Service is carrying out a survey among its clients with the purpose of discovering efficient ways to build the character of the youth and to better serve our clients. Feel free to express frankly your viewpoints, as the answers are confidential.”

The survey:

Name: _____ Date: _____

Address: _____

_____ Phone: _____

Number of children under 12 years: _____

Number of children over 12 years: _____

1. In your opinion, which is the main cause of the increase of juvenile delinquency? _____
2. Do you believe that we should return to the habit of reading the Bible daily? YES () NO () WITHOUT OPINION ().
3. Which version of the Bible do you prefer? King James Version (), Modern King James Version (), 21st Century King James Version (), Jerusalem Bible (), 1982 Revised Standard Version (), American Standard Version () , Bible in Basic English (), other (_____).
4. Should the children be taught to accept the Bible as the Word of God? YES () NO () WITHOUT OPINION ().
5. Do you believe that the catechism, or the Sunday School, provides the children a sufficient spiritual instruction? YES () NO () WITHOUT OPINION ().
6. Which Sunday School do your children attend?

7. Do your children ask Biblical questions which are difficult to answer? YES () NO () WITHOUT OPINION ().
8. Are there some questions that really leave you perplexed?

9. Did the books you bought help you to teach your children some values that you consider important? YES () NO () WITHOUT OPINION ().
10. For how long have you had these books in your home?

11. Books titles: _____
12. Your opinion about these books: _____
13. How were you interested in these books?
 - ___ Received a card from the medical office
 - ___ A friend or relative spoke to you of these books
 - ___ A representative of the Home and Health Educational Service visited you
14. When you made the purchase, did they offer you a free Bible Studies Course? YES () NO () *
15. Did you begin the course? YES () NO (). If the answer is Yes: did you complete it? YES () NO ().
16. Do you have some question regarding the lessons? _____

17. Other comments or information:

* If the answer is No, show him/her a free Bible Study Guide.

Club of missionary magazines

An alternative for door-to-door work is the free distribution of our missionary magazines.

1. Determine how many magazines you want to distribute every month. For example: 5 magazines every month.
2. Visit the families, showing them the magazine. Comment shortly some of the most interesting articles and leave the magazine with them. Take note of the families who accept it.
3. The second month, you will return to the homes of the people who accepted the magazine with the purpose of giving them the next issue. Comment some article again and tell them that next month you will bring them another issue.
4. Eliminate from your list those who reject the magazine and pursue the visitation to find other people or families interested in receiving it, until you have reached your goal of five missionary magazines distributed.
5. It is probable that after receiving three or four magazines people will begin asking questions and, in some cases, these questions will lead to Bible studies.
6. After leaving twelve magazines in the same families, continue visiting those who have accepted to study the Bible and visit other families until reaching again your goal of five receptive persons.

10-hour plan, one hour a week

Don Dronen suggests an interesting plan:⁴⁹

1. Divide the territory into sections of some 20–40 houses.
2. Motivate the brethren to devote to God one hour of missionary work during 10 weeks.
3. The program can use 10 lessons of the Correspondence Bible School, or a series of 10 pamphlets, etc. According to local conditions, you may use our missionary magazines or other appropriate materials. This plan suggests the following sequence:

First week: Place a publication in each mailbox.

Second week: Place another publication in each mailbox.

Third week: Call to ask whether they received the pamphlets. This visit will allow you to discover who is interested.

Fourth week: Place literature in the mailboxes of those who showed an interest.

Fifth week: Place again publications in the mailboxes of those who showed an interest.

Sixth week: Call at their door. Ask whether they liked the publications (magazines, lessons or another material that you have left). Eliminate from the list those who show no interest.

Seventh week: Place publications in the mailbox of the persons interested in receiving them.

Eighth week: Place again publications in the mailbox of the interested people.

Ninth week: Call at their door to ask them whether they have some questions.

Tell them that there is only one more pamphlet in this series, but that you have another series which is just as interesting as this one.

Tenth week: Call at their door. Leave the last publication and show them the first Bible Study Guide.

Eleventh week: Call. Ask whether you can stay for some minutes and study with them the first Bible Study Guide. Leave them the following guides and continue with weekly Bible studies.

Come back periodically

Jesus said that, in a population, when people reject us, instead of giving up the task, we should go to other territories until the work is finished (*Mt 10:14, 23*). However, there are some reasons (which don't contradict Jesus' advice) which make it advisable to return periodically to the same territory.

1. Several people usually live in the same home. Maybe in the first visit we found somebody who had no interest; but if we return, perhaps we shall find the one that is receptive.

2. Maybe on the first occasion the person was too busy to pay attention, but now he/she has time to do so.

3. People move often. Maybe somebody else who has interest in spiritual things lives now in that home.

4. Circumstances can make people receptive to the gospel. It happened, for example, in Gadara (*Lk 8:35, 40*). Let us examine some reasons why non-receptive people may turn into receptive people.

- a. The testimony of some acquaintance's conversion, as happened in Samaria (*Jn 4:39–42*).
- b. Some illness, as happened with Jairus' daughter (*Jn 8:41, 42*).
- c. Some crisis in life, like the case of the adulterous woman (*Jn 8:3–11*).
- d. A significant change.

Let us remember that our mission doesn't depend on people's reactions. While we can, we should visit people (*Is 6:8, 11, 12*).

Let us look for five interested people or families

Five people interested in spiritual issues. An alternative which gives good results is visiting our territory till we find five people or families interested in spiritual things. When some of them desist, let us go on visiting from door to door till we have again five people or families to study the Bible with.

Five people who want to be born again. This is a little more aggressive plan, but it gives good results because it is devoted to assist highly receptive people. It consists in looking for five people who want to be born again, and to study with them. When one is baptized, we can start looking for other very receptive people. If somebody desists, start to look for another who will occupy his/her place. How do we discover those who want to be born again? *The simplest form is to study, in the first visit, the*

passage of Jn 3:1–18, with emphasis on 3:3–5, 16, and to make a call to be born again.

1. *If the person accepts:*
 - a. Pray, asking God to accept him/her, because he/she accepts Jesus and wants to be born again.
 - b. Tell him/her: “When a baby is to be born it is good that a doctor or a midwife comes to help. Something similar happens with the new birth. I will come to help you. It will be beautiful. It will be as if Jesus was here, because I shall open the Bible and show you what Jesus has to say to you now, when you are being born again.” Begin each study saying: “Now that you have decided to be born again, let us see in the Bible what Jesus has to tell you today.” Why do we suggest this? *Because it is different to study out of curiosity and to do so because one wants to be born again.*
2. *If the person refuses,* don't become aggressive. Treat him/her with love, and tell him/her...
 - a. ... that you are grateful for the opportunity to speak to him/her about the things of God.
 - b. ... that he/she should not feel offended, but that there are other people who are waiting for somebody to help them to be born again, and that you must assist them.
 - c. ... that, the day when they want to be born again, they may call you, and that you will be glad to come to help them.
 - d. Ask them if they would allow you to request God's blessing on them and their home. Pray, and take leave in a Christian and affectionate way.

Use telephone evangelism

1. When the circumstances don't allow you to enter the homes, there is the resource of contacting the people by phone. Here are some alternatives to do so:
 - a. A survey. You can use the same form that is used in the surveys done from door to door.
 - b. An invitation to a course (how to stop smoking, nutrition, Bible studies, etc.).
 - c. A campaign of donations to help the disadvantaged.
 - d. Etc.

Work in small groups

The participants will divide again into small groups for intercessory pray in favor of the visitation ministry

Meditate on the following declarations: “In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly.”⁵⁰

“God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister.”⁵¹

1. Pray for the people who will be visited, asking God to prepare their hearts to receive the testimony of the brethren who will visit them.
2. Give to each one the opportunity to present his/her personal requests for prayer.

Our next goals

Our task doesn't conclude where our neighborhood or city finishes. We have the mission of giving the gospel to everybody. Therefore, we

must begin to think how to give the gospel to "Judea and Samaria", that is to say, to our region. Such will be the topic of our next meeting.

Third period

IN JUDEA AND SAMARIA

INTRODUCTION The second phase of the witnessing shock wave was to cover the region in which they were (Judea) and the contiguous one (Samaria) (*Ac* 1:8). This is an exact replica of Jesus' ministry, who "went about all the cities and villages..." (*Mt* 9:35). This plan suggests that the church should not be egocentric. She had to open and to expand at the pace of an untiring evangelistic vocation in all the areas of her influence. Let us examine some peculiarities of Jesus' pattern and how the apostles applied it; and finally we shall study its application to our mission.

NEW FIELDS

Jesus' model If it was necessary to define Jesus' style, we would say that he was an itinerant evangelist. This method yielded good results since it allowed him to discover receptive people everywhere.

1. In Tyre he found a Canaanite woman whose daughter's illness made her sensitive to the gospel (*Mt* 15:21–28).
2. Next to the Sea of Galilee He healed and attended to the necessities of the persons present, thus making them receptive to the gospel (*Mt* 15:29–38; 29–32).
3. The Magdala leaders rejected Him. He was compelled to leave (*Mt* 15:39–16:4), but He didn't give up His mission. From there He went to Judea.
4. In Judea He practiced health evangelism and children evangelism. Both yielded good results (*Mt* 19:1, 2, 13–15).

The pattern of the first Christians The New Testament evidences suggest that the disciples followed Jesus' pattern, planting new churches everywhere. History attests the excellence of this method, because persecutions (both Jewish or/and pagan persecutions) were not able to stop the expansion of Christianity throughout the known world.

1. Jesus sent the twelve (*Mt* 9:36–11:1; *Mk* 6:7–13). They went to all the villages as itinerant evangelists (*Lk* 9:1–6), producing a strong impact on the population (*Mk* 6:12–34; *Lk* 9:6–11).
2. Then He sent the seventy to follow the same model of itinerant evangelism (*Lk* 10:1–16). God was with them and approved their work (*Lk* 10:17:20).
3. Before ascending to heaven, Jesus sent His church like a shock wave to preach the gospel to all creatures (*Mt* 28:18–20; *Mk* 16:15–18; *Ac* 1:4–8).
4. After Jesus' ascension the church acted as though she had not understood her responsibility of evangelizing the whole world. At least this is what is suggested by the fact that they remained to witness in Jerusalem, where they enjoyed a very high initial growth rate (*Ac* 2:41–47; 4:4; 5:28, 41, 42). It seems that the Lord allowed the first persecution in Jerusalem so that the believers might scatter and preach the gospel. At least this is what they did (*Ac* 8:1, 4).
5. Philip went to Samaria and combined preaching and healing. He was so successful that Peter and John went to help him (*Ac* 8:5–14).
6. God sent Philip on the road to Gaza to evangelize the eunuch (*Ac* 8:26–39), who in turn evangelized Ethiopia.⁵²
7. God sent Peter to Caesarea to evangelize Cornelius and his *oikós* (*Ac* 10).

The church had difficulties understanding God's plan (Ac 11:1–18); but finally she accepted and followed it.

8. "The apostles did a work that shook the world. To every nation was the gospel carried in a single generation".⁵³

The church must evangelize new territories

Now is our time. It is true that the world today has far more cities than in apostolic times; but is also true that we are far more than 12. Now we are more than 12,000,000, responsible for the finishing of the work! How can we do it? *1 Co 11:1* urges us to follow Jesus' example and the apostles' example. It is said that our task should be completed mostly by perseverance and individual efforts, by means of visits to people in their homes.⁵⁴

USEFUL METHODS FOR THE WORK FROM DOOR TO DOOR IN NEW TERRITORIES

Before specifying some working methods from door to door, let us examine some advice which applies to all of them.

The spiritual preparation

1. ***Be aware of the importance of the task.***
 - a. "It is not preaching that is the most important; it is house-to-house work, reasoning from the Word...."⁵⁵
 - b. *The Lord wants to work through us.* He said that "whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me..." (*Lk 9:48*).
 - c. *We are ambassadors of Christ (2 Co 5:18–20).* This is why it is said: "Carry the word of God to every man's door."⁵⁶
2. ***Look for divine help.*** "Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people."⁵⁷

Your attitude before the door

When approaching the house, walk naturally and circumspectly. Remember that the people may be observing you from inside. Remember that you are not alone. "As they go from house to house... The Saviour blesses those who do this work."⁵⁸ Arrive at the house with a prayer in your heart and a smile on your face. "The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ."⁵⁹

1. ***Call at the door and take a step backwards, in an attitude of quiet expectation.*** "Remember that you do not work alone. Ministering angels unite in service with every true-hearted son and daughter of God."⁶⁰
2. ***While you are waiting,*** remember that, although not all will treat us well (*Lk 10:5–12*), Jesus promised to accompany us in the fulfilment of our mission (*Mt 28:20*). Pray, requesting the Holy Spirit to inspire you and give you suitable words for such occasion (*Jn 14:16–18, 26; 16:26*).
3. ***Greet the person with a kind smile.*** "You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person."⁶¹
4. ***Look the person in the eyes*** as soon as the door opens. Remember: the feeling of trust produced by the first 20 seconds of the interview will exert great influence on the interviewee's attitude.

What should not be done during the first visit⁶²

There are some things to avoid when beginning the interview. For instance:

1. Don't speak of puerile things, like the weather.
2. Don't speak of topics which polarize opinions.
3. Don't criticize.
4. Don't ask touchy questions, such as private income or lifestyles.
5. Don't speak about church activities.
6. Don't use a typically Adventist vocabulary, since non-Adventist persons won't understand it. For example:
 - a. Don't say: "When I discovered the truth." Say rather: "When I discovered the teachings of God's Word".
 - b. Don't say: "We have a very good worker." Say rather: "We have a good pastor."
 - c. Don't say: "the spirit of prophecy says." Say rather: "God revealed to us, through Sister White...."
 - d. Etc.
7. Don't speak when it is not your turn to do so.
8. Don't try to preach. Establish contacts and friendly relations in a conversational tone.

What should be done

*There are some advisable things to do when beginning the interview.*⁶³ For example:

1. *Try to discover what the people's interest is.* If you enter the house, observe tactfully its surroundings to discover some keys that indicate the interests of people who live in the house (children, photographs, trophies, pictures, books). Manifest your interest in the house, in the children, in the pictures of this family.
2. *Show your interest in people.* Remember that Jesus' interest for Zacchaeus as a person led him to conversion. Talk first of what can interest your interviewee.
3. *Ask intelligent questions.* Ask questions that you sense the person can answer without fear.

Practice

It is good to practice, especially if you must carry out this task for the first time. There are more than one way to do it. For example:

1. *The pastor, or the person who in charge of this project, can train those who will do the visits.*
 - a. The pastor or the brother responsible for the project will explain how the task should be done.
 - b. Secondly, he/she will make a demonstration, as though he was in the person's house or visiting the family. After this mock interview, the group will discuss it and how it could be improved.
 - c. Then each one will perform a mock visit. If the group is very numerous, you can divide the group into smaller groups so that all can practice.
2. *The team of visitors can practice.*
 - a. When it is not possible to use the former alternative, the team of visitors can meet to practice.
 - b. After reading the above-mentioned orientations, plus the specific instructions for the chosen working style (as follows), one of them will play the part of the visitor and the other the part of the house-owner.
 - c. After the demonstration, reverse the roles, so that both can practice.

- d. Exchange impressions and ideas on how to do it better, and practice again until you feel sure.
3. If there is no another alternative, practice with your relatives, or in front of the mirror; but practice. That will give you a little more confidence to carry out the task.

Visitation with the pamphlet about the Adventists

It can help to remove prejudices. In some places a pamphlet is used in order to visit all the houses. That pamphlet features the Adventist Church as an institution which serves the community. It is a good work of public relations, which should help us to fulfill the true mission of the church, which is to follow Jesus' pattern and bring salvation to each house (*Lk 19:10*).

In some cases it may be counterproductive. When you begin new work, especially where there are many prejudices, it can be counterproductive to hold a massive campaign of identification with the church. At least this is the advice given to our church.

1. "Light was given me by the Lord that it was not the best plan to make a display of what we were going to do; for just as soon as our intentions were made known, our enemies would be roused to block the way. Ministers would be called into the field to resist the message of truth. Warnings from the pulpit would be given to the congregations, . . . telling them the things that the Adventists designed to do".⁶⁴
2. "From the light given me by the Lord, I have a warning to present to our brethren. Do not wise generals keep their movements strictly secret, lest the enemy shall learn their plans, and work to counteract them? If the enemy has no knowledge of their movements, they have an advantage."⁶⁵
3. "In labouring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the non-immortality of the soul. This would often erect a formidable barrier between you and those you wish to reach. Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus"⁶⁶

The survey about religious life

Another interesting survey alternative is to use our missionary magazine. For example: *Signs of the Times*. The interview could be developed more or less in this way:

"Good afternoon. The magazine *Signs of the Times* [give him/her kindly a copy] is making a survey. It will take no more than a couple of minutes. This survey is about religious life in our country" [naturally and without pause, put the survey sheet under the eyes of the person interviewed, begin to ask the questions and mark the answers].

Signs of the Times
RELIGIOUS LIFE IN OUR COUNTRY
Survey

1. Do you believe that God exists? Yes () No () Without opinion ()
2. Do you believe in life after death? Yes () No () Without opinion ()
3. Do you believe that Christ will return to this earth? Yes () No () Without opinion ()
4. Who is Jesus for you?
 - a. Son of God? Yes () No () Without opinion ()
 - b. Man's Saviour? Yes () No () Without opinion ()
 - c. Creator? Yes () No () Without opinion ()
 - d. A prophet? Yes () No () Without opinion ()
 - e. Only a man? Yes () No () Without opinion ()
5. Do you have a Bible? Yes () No ()
6. To what church do your parents belong?
7. Do you belong to the same church? Yes () No () Other
- 8 How often do you attend your church? Always () Sometimes () Never ()
9. If you had opportunity, would you be interested to study the Bible? Yes () No () Without opinion ()
9. Would you like to know the results of this survey? Yes () No () Without opinion ()

Name:.....

Address :..... Phone:.....

[If the person manifests interest in having a Bible, tell him/her that in the coming days you will bring one to him/her. If he/she is interested in studying the Bible, make the necessary arrangements. If the person has an interest in receiving the results of the survey, write down his/her name and address.]

When concluding the survey, use one minute to give your personal testimony, with the purpose of encouraging in this person the desire to come closer to God. Offer a brief prayer, asking God's blessing in favour of this person and his/her home. The fact of being brief, of not exerting pressure and of asking that God bless him/her could produce a favourable impression on those who have religious prejudices. Then take leave cordially.

Loans of video cassettes

Another form of making visitation from door to door is the loan of video-cassettes of religious movies. For example: video cassettes about Christ's life, Mark Finley's lectures, D. Nelson, Alejandro Bullón, etc.

1. You can leave the video cassette personally or you also may leave it in the mailbox, indicating that you will come back for the video cassette the following week.
2. When you pick up the video cassette, ask about their impressions and leave them another video cassette.
3. As you are sharing the video cassettes, foster a friendly spirit and try to begin personal Bible studies, or use the Correspondence Bible School lessons.

Loan of books and magazines

For the plan of loaning books and magazines, you may follow an outline similar to the one suggested for the loan of religious video cassettes. Inside the books or magazines you can insert a leaf with the titles and brief comments of other books.

You can also insert an invitation to follow one of the biblical courses, or to participate in one of the courses on health, etc. The idea is to cultivate both a friendly relationship and the interest of the person.

Invitation to attend the prayer groups

You can visit your neighbors to invite them to participate in the *House of Prayer*, which is a small group which meets in your home with the purpose of praying for the problems of the participants or of their relatives. The meetings can follow more or less this outline:

1. Begin with informal conversation. It allows each one to talk about his/her problems as well as to share our personal witnessing.
2. In some cases the group can sing.
3. After a few minutes you may present a short Bible study. The first studies will be about the privilege of prayer. Then the different biblical doctrines will be studied one by one.

At the end of the encounter, each one will presents his/her prayer requests, and those who want to pray will have the possibility of doing so.

THE GOOD NEWS OF HEALTH

Is it ethical to carry out health evangelism?

An interesting alternative to enter near territories which have not been evangelized would be to use the health principles as an entering wedge for the gospel. The ecumenical movement thinks that it is anti-ethical to evangelize a person who is receiving your help.⁶⁷ Considering that the Bible is the norm for believers, we should seek what the Scripture has to say in this respect. We shall do it in small groups..

I work in small groups

The small groups will carry out three tasks of research. One third of the small groups will analyze *Isa 58*. Another third will analyse *Lk 4:16–21*. The other third will analyse *Mk 16:15–18*. After the task is fulfilled, each group will give his report to the plenary session.

The groups who will analyse Isaiah 58 will try to discover the following points:

1. Who speaks through Isaiah in *Isa 58*? (*Isa 58:1, 5*).
2. Which are the things incompatible with religion, pointed out in *Isa 58*?
3. According to this chapter, what should the believers do? (*Isa 58:3–5*; see also *Mt 25:31–46*).
4. According to *Is 58*, are works of mercy and a doctrinal reform incompatible? Why? (*Isa 58:10–14*).

Those groups who will analyse Lk 4:16–21 will try to discover the following points:

1. What activities mentioned in the prophecy read by Jesus could be considered as evangelistic activities?
2. Which activities mentioned in the prophecy read by Jesus must be considered works of help or of mercy?
3. Of whom does the prophecy read by Jesus speak? (*Lk 4:20–21*).
4. According to the evidences provided by the gospels, did Jesus dissociate or associate works of mercy with his evangelistic activities? Reach the conclusion resting on what the gospels tell about this, for example in *Mt 4:23–5:1*; *9:1–8, 35–38*; *Jn 9:1–7, 35–38*.

The groups who will analyse Mk 16:15–18 will try to discover the following points:

1. Which are the evangelistic activities and which are the works of mercy or of help to one's neighbor mentioned in the Great Commission?
2. According to *Mk* 16:15–18, should evangelism be dissociated or associated with help to our neighbor?
3. The *Acts of the Apostles* tells us that Jesus sent Ananias to Paul so that he might complete the mission on His behalf. Read *Ac* 9:10–18; 22:8–16 to discover what Ananias was to do? (*Ac* 9:11, 12).
4. What did Jesus want to do with the man whom Ananias was to heal? (*Ac* 9:13–16).
5. In accordance with this incident, should works of mercy, like healing a person, be dissociated or associated with direct evangelism? (*Ac* 9:17, 18; 22:8–16).

Reports of the working groups

Each small group will present to the plenary session a synthesis of the alternatives of work in favor of our neighbors and friends discovered by analysing the biblical texts. Within normal limitations of time, the participants will be allowed to discuss the ideas coming from the different groups.

My group's report:

Ideas from other working groups:

Main ideas from the plenary session discussion:

THE GOOD NEWS AND HEALTH IN JESUS' MINISTRY AND THE APOSTLES' MINISTRY

Jesus redeemed the whole being

Jesus didn't separate His medical-missionary ministry from His teaching and preaching ministry. He taught, preached and healed (*Mt* 4:23; 9:35; *Lk* 4:40, 44; 5:3) because "It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."⁶⁸ The physical healing and the forgiveness of sin given to the paralytic of Capernaum, while He was preaching the Word (*Mk* 2:1–12; *Mt* 9:1–8), is a sharp illustration of this principle.

The evidences suggest that “During His ministry, Jesus devoted more time to healing the sick than to preaching.”⁶⁹ This yielded good results, because “His miracles testified to the truth of His words, that He came not to destroy, but to save.”⁷⁰ This strategy (if we may express it thus) opened to Him the doors to preaching. But Jesus didn't do so to manipulate people. “The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.”⁷¹

Disciples sent to heal, teach and preach

As much in the first mission as in the Great Commission, Jesus sent His disciples to continue His work of healing, teaching and preaching (*Lk* 9:1–6; *Mt* 28:18–20; *Mk* 16:15–20). Then “the disciples were to have the same power which Jesus had to heal ‘all manner of sickness and all manner of disease among the people.’ By healing in His name the diseases of the body, they would testify to His power for the healing of the soul.”⁷²

Acts of the Apostles, chapter 3, says that Peter healed a sick person and used this miracle as a motivation to preach the gospel to them. This produced the same animosity that the religious authorities had had against Jesus, but it was not reason enough to stop the fulfilment of their mission (Ac 4:1–22; 5:26–33). And people were converted (Ac 4:4; 5:40–42).

THE GOOD NEWS OF HEALTH AND THE LAST REMNANT'S MINISTRY

Entering wedge and right arm of the message

“When properly conducted, **the health work is an entering wedge**, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then **the right arm will serve and protect the body**.”⁷³

Satan would like us to preach this doctrine separated from acts of love. If it happened, people might brand us as a sect; but let us remember that “Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me’.”⁷⁴

Ellen G. White's following quotations open our mind to a great variety of missionary alternatives by means of the gospel of health:

1. “We have come to a time when every member of the church should take hold of medical missionary work.”⁷⁵ How could we apply this advice?
 - a. Adventists which are health professionals can teach courses about the principles of health, nutrition, simple treatments, baby care, courses to stop smoking, etc.
 - b. Our sisters can give nutrition courses.
 - c. Other brethren can make surveys from door to door.
2. “Physical healing is bound up with the gospel commission.”⁷⁶ “In God's work, teaching and healing are never to be separated.”⁷⁷
3. “The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry... The medical

missionary work is to be connected with the third angel's message as the hand is connected with the body..."⁷⁸

- a. Health professionals and pastors could give stress control courses.
- b. Brethren could visit house-to-house, interviewing and inviting people.

E. W. Hon wrote a good book dedicated to evangelism by means of the health message. Its title is *A Call to Personal Evangelism*. It presents good ideas. If you don't have it, but wish to get a free copy, see how to do so in the note at the end of this chapter.⁷⁹

How to use the gospel of health in the house-to-house work

There are two alternatives:

1. **Visitation to give attention and orientation.**
 - a. *Visit the sick.* "Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be."⁸⁰
 - b. *Organize health education programs.*
 - c. *Instruct about healthy life style.*
2. **Organize courses and seminars and send the brethren for a survey and to invite people.**
 - a. *Courses about nutrition.* "There is a great work to be done in bringing the principles of health reform to the notice of the people. Public meetings should be held to introduce the subject, and schools should be held in which those who are interested can be told more particularly about our health foods and of how a wholesome, nourishing, appetizing diet can be provided without the use of meat, tea, or coffee."⁸¹
 - a. It is possible to organize nutrition courses in a hall, in the church or in private homes.
 - b. Visit the people of the neighborhood where the course will take place and invite them to participate in these courses.

The surveys about health

1. **Survey about people's nutritional habits**

Life and Health
HEALTH AND NUTRITION IN [name of your country]
Survey

- 1 Did your doctor sometime tell you that your health problems were produced or influenced by your nutritional habits? YES () NO ()
- 2 If yes, which disease?
- 3 Have you followed sometime a diet to lose weight? YES () NO ()
- 4 If yes, which diet did you follow?
 - a. A diet rich in proteins () How many kilos did you loose?
 - b. A diet rich in cereals () How many kilos did you loose?
 - c. A diet rich in vegetables () How many kilos did you loose?
 - d. A macrobiotic diet () How many kilos did you loose?
 - e. Another diet () Which?
How many kilos did you loose?

- 5. Where do you obtain your information about the nutritional value of foods?
 Specialized books ()
 Your doctor ()
 Mass media ()
 Other ways () Which?
 He/she doesn't worry about this topic ()
- 6. When was the last time that you participated in a nutrition course?
 Less than 6 months ago () Between 6 months and 1 year ago () Within the last 3 years () More than 3 years ago () Never ()
- 7. If you have participated in some nutrition course, who sponsored this course?
 A university ()
 A government institution ()
 A non-government institution ()
- 8. If free nutrition courses were given, would you like to receive an invitation?
 YES () NO ()
- 9. Would you like to know the results of this survey? YES () NO ()
 Name:
 Address: Phone:

- If the person interviewed manifests interest in the topics of health:
- a. Enroll him/her in the correspondence course on health.
 - a. Visit him/her with the *Life and Health* magazine and cultivate his/her interest for religious topics.
 - b. Invite him/her to participate in some course about health.
 - c. Visit people who manifest interest, with the purpose of inviting them again to the courses on health.

2. **Survey about health education**

Life and Health
 HEALTH EDUCATION FREE PROGRAMS
 Survey

- 1. In your opinion, which of these areas of health education are the most important? Point out the order of importance you give them: 1 for the most important, 2 for the next one in importance, etc.
 () Classes about vegetarian foods.
 () Five-day Plan to stop smoking
 () Weight control seminar
 () Cancer prevention
 () Program of drug addicts' rehabilitation
 () AIDS prevention
 () Mother/child's health course
 () Stress control seminar
- 2. In what other areas do you consider it would be necessary to organize health education programs?

- 3. In your opinion, which would be the most appropriate moment to

organize these seminars?

- Weekend. At what time?
- Monday to Friday. At what time?
- One night a week. At what time?
- Another alternative:

4. If some of these health education gratuitous programs were organized, would you be interested in receiving information?

Yes () No ()

Name:

Address:

Our horizon is farther away

After doing our part to evangelize our entire region, we must think about our final objective: "Until the end of the earth". Of course, this involves a lot of prayer and organization. In our next period we shall discuss alternatives to enlarge our missionary horizon and how to organize our ministry of visitation.

Fourth period

FROM DREAM TO REALITY

INTRODUCTION

The shock wave of our testimony should reach to the ends of the earth: nation after nation, to the last nation; city after city, to the last city; house after house, to the last house; “and then the end will come.” During this period we shall see how to plan and organize our task, to go “from dream to reality”.

THE VISION

The genesis of big achievements

Our former president Robert Pierson said that rarely can an organization do more than what their leaders believe could be done.⁸² In other words: the leader should look beyond the obstacles, the opposition and the prejudices to see, by faith, fields which are white for the harvest (*Jn* 4:35); temples where now there are only fallow lands and conversions where the message hasn't entered still. “Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work.”⁸³

“Anoint your eyes with eye- salve, so that you may see ”

Russell Burril underlines that Adventism was born as a dynamic movement, centered on its mission. One century and a half later our world church has kept her passion for souls and is still growing, although in the First World countries we need to recapture the vision of the pioneers.⁸⁴ And it is possible, because “before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times.” Then “The Spirit and power of God will be poured out upon His children.”⁸⁵

Why did our pioneers evangelize their “Jerusalem”, their “Judea”, their Samaria” and began to preach till the ends of the earth? Because their perception differed from that of the average brethren. They had “anointed their eyes” and begun to see the world through Christ's eyes. Then He gave them the vision they needed and used them, although some of them were young and other poor; He even used a woman of fragile health and without formal education. These pioneers of the message heard behind them a voice that told them: “This is the way” (*Isa* 30:21). That daily experience was so real that Ellen White, in one of her writings, said: “Oh, how I seem to hear the voice day and night, ‘Go forward; add new territory; enter new territory ...; give the last message of warning to the world. There is no time to be lost’”.⁸⁶

Of course, these men and women of vision needed an organization, as we do today. In today's period we shall examine some ways to do it. As an introduction, let us analyze in small groups an interesting biblical example.

Work in small groups

We shall divide into small groups to analyze *Nehemiah 2:11–20* to draw conclusions applicable to our work. These conclusions will be presented to the plenary session. *Nehemiah 3* describes the organized and efficient order of the Israelites as they rebuilt the walls of Jerusalem. However, the reconstruction

was preceded by some important steps. Let us analyze them to discover which of them could be useful to push our mission forwards.

1. Which was the first thing done by Nehemiah? (*Neh 2:11–16*)

2. Which was the second step that Nehemiah took? (*Neh 2:17*)

3. What was the reaction of the leaders of the city? (*Neh 2:18*)

4. What was the reaction of the enemies of God’s people, and what was the attitude of Nehemiah? (*Neh 2:19, 20*)

**Conclusions
of the small groups**

1. Reports from the small groups.

2. Useful ideas to implement in our ministry of visitation.

DECIDE WHERE WE WANT TO ARRIVE

Goals?

The abusive way the numeric goals have been managed has produced some “allergy” that prevents us to see the virtues of knowing where we want to arrive. Jesus didn't set numeric goals, but He set some kinds of goals or objectives. For example:

1. In *Ac 1:8* He set geographical goals: “to the end of the earth”.

2. In *Mk 16:15, 16* He added a demographic goal: “and preach the Gospel to every creature”.

3. In *Mt 28:18–20* we discover that He set methodological goals: “Teach all nations, baptizing them”, “teaching them to observe all things whatsoever I have commanded you”.

4. Also in *Mt 28:18–20* He included proselytizing (in the good sense of the word) as a goal: “Make disciples... baptizing them” (*RSV*).

The experience of the past years suggests that it is better to set short-term goals (which may be renewed) than long-term goals.

Accordingly, the goals must be:

1. Reachable.
2. Personalized (personal goal, family goal, church goal, etc.).
3. Appraisable in time, quality and quantity.

THE PLANNING

Detect receptive territories⁸⁷

Some of the most frequent indicators in receptivity are the following ones:

1. *The places where the other churches grow.* Investigate why they grow and what type of people they are reaching.
2. *The communities that are in the process of change* are usually receptive.
 - a. *Cultural changes.* It is the case of young students who are college students, or those who are university students. In this stage of life they are usually more receptive than when they achieve professional and financial stability.
 - b. *Economic changes.* For example, the young professionals, people who have suffered an economic collapse, etc.
 - c. *Geographical changes.* For example, the immigrants. In some countries, the public communities have a commercial directory giving information on (1) those who are new residents, (2) those who are old residents and who have moved from a place to another in the same community, etc. We can also obtain this information from the companies which provide electricity and water, or from the Chamber of Commerce. We may request this information in the countries where there are no legal problems to share them.
 - d. *Social changes.* For example, those who marry, divorce, become a widower or a widow.
 - e. *Emotional changes.* It is the case of people stressed by different crises of life; the parents of rebellious teenagers, etc.
 - f. *The common people* are usually more receptive than the higher classes of society. Most of Jesus' followers belonged to that class (*Mk 12:37*).

Choose the program that will be used

Define the program that seems most convenient. As an example, let us examine the following alternatives:

1. *Pioneers program.* A Sabbath School class, or a group of brethren, leaves their mother church with the purpose of establishing a new church in a town or neighborhood which has not yet been entered by the gospel.
 - a. They start to pray in favor of this project.
 - b. They build a team that includes brethren with some specific spiritual gifts:
 - (1) The gift of administration (a future elder).
 - (2) The gift of service (a future deacon/deaconess).
 - (3) The gift of teaching (a future Sabbath School teacher).
 - (4) The gift of personal evangelism (a future Bible instructor).
 - c. They choose the area that they want to enter with the gospel.
 - d. They look for the hall in which they will meet.
 - e. They define the materials to use, etc.
 - f. They train for the task. For this they may use the manuals of the

International Institute of Christian Ministries or some other available resource. The pastor, or some brother with experience, can cooperate in the training.

- g. They set the date when they will begin to start. On that Saturday, at the end of the Sabbath School, a farewell ceremony is held. A prayer of dedication of the group of pioneers is offered and, while the congregation is singing a hymn, the pioneers leave the church and go to the place to be entered. There they have a Bible study, pray, and begin house-to-house visitation.
 - h. The program will be chosen according to the characteristics of the place. For example:
 - (1) Method of survey.
 - (2) Method of inviting the neighbors to participate in the prayer group in the hall or the house in which they begin to meet.
 - (3) Distribution of literature.
 - (4) Nutrition courses, Stop-Smoking Program, Bible studies, etc.
 - (5) Children's evangelism.
 - (6) Etc.
2. ***Bible Correspondence School.*** Enroll students for the Correspondence Bible School. You may opt for alternatives like these:
- a. Enroll the future students and entrust them to the Conference Bible Correspondence School.
 - b. In agreement with the Bible Correspondence School, it is possible to create a branch or local church branch of the Bible Correspondence school. Here is how to do it:
 - (1) The school provides a stock of lessons, the key of the answers and other necessary elements.
 - (2) The local church appoints a team responsible of correcting the lessons, etc.
 - (3) The brethren visit from house to house, enrolling for the courses that the school offers.
 - (4) The brethren who enroll people in the Bible correspondence courses become missionary "postmen"; taking and bringing the lessons. In the meantime, they make friends with the students.
3. ***Missionary literature evangelists.*** A group of brethren devote two or more hours a week to sell missionary magazines and/or small religious books, with an exclusively missionary purpose.
- a. They don't worry whether there are few or many buyers. They use the sale of books and magazines as an pretext to discover people with a religious interest.
 - b. They are not discouraged if most of the people have a very secularized mind, because they are giving to everybody an opportunity to know the gospel. As a result of this work, they will devote their time to those who have an interest.
 - c. They remember Elijah. When he thought there were no longer any sincere people, God showed him that things were seven thousand times better than he thought. Therefore, they don't punish the one who has religious preoccupations because there are so many enemies of the faith. Their target is the 7,000 who do not bend the knee before Baal. When they find one of them, they begin to give Bible studies to him/her.
- 4 ***Moving Christian families.*** This plan consists in moving brethren with independent professions, or retired, with the purpose of entering a new city with the gospel. They will decide, generally in consultation with their pastor and/or conference, how they will consider this project. Among the useful alternatives,

we can mention these:

- a. Surveys.
 - b. Missionary literature evangelism.
 - c. Neighbors' visitation. They invite those who have become friends to come for dinner one night. Before taking leave, they may suggest that each person take a card from the Bible promise box, read it and take it home. Then a short prayer is offered, asking God's blessings in favor of this family.
 - d. Bible Correspondence School.
 - e. Bible Studies Seminar.
 - f. Etc., etc.
5. ***Go One Million.*** It is a project which aims at having 1,000,000 lay members around the world planting new churches in villages, areas and cities which have not yet been entered with the Adventist message. This project is designed to evangelize from our neighborhood till the end of the earth. You may request the special manual of this very interesting project.

Let us examine now how to program the different alternatives of the visitation work.

THE PROGRAMMING

Include Visitation Day in the church calendar

One author says that a program resting on the "visit when you can" principle doesn't usually yield good results. What is the reason? Because it is very indefinite. The visitation program is more efficient when the day and the hour when the visits will be made are set. If the project is also included in the calendar of local church activities, it will be easier to realize.⁸⁸

When visitation day comes, all the departments of the church unite in visitation. An interesting alternative is to decide that visits will be made on Thursdays. It may increase the chances that our guests attend our weekend worship services.

Each group meets in the church building, according to a defined schedule. Let us examine one alternative:

1. *At 9:30, the leaders of the children's departments of pre-school age.* A prayer is offered, the instructions are given, and they go out to visit the children's families. Special interest will be shown to build communication bridges with non-Adventist relatives and with those who do not attend our church services.
2. *At 15:00, the leaders of the children of school age.* They will visit these children and their relatives at the time when they leave school.
3. *At 19:00, the leaders of the classes of young people and adults and other people who want to participate.* They meet to pray, to be organized and to go out to visit the members of their respective Sabbath School classes, their relatives and the visitors of the Sabbath School.

Other groups can follow the same visitation outline.

A permanent ministry

The ideal would be to establish a permanent ministry of visitation. How can we do it? An alternative would be:

1. *Enlist visitors.* Visit brethren who have the gift of service to encourage them to make visitation a permanent ministry. Encourage them to look for fellow team-members.

2. *Motivate.*
 - a. Observe who, among those who are visiting people, have been successful. Use them as the yeast in the dough. Allow them to tell their experiences during the missionary service, or at some moment of the sermon, etc.
 - b. A map of the regions to evangelize may be displayed in the hall of the church building, indicating which territory is assigned to each team.
 - c. Intercessory prayer in favor of the visitation ministry will start in each team.
3. *Organize.* Follow Jesus' plan: send them two by two, but with the multiplying factor in sight:
 - a. Associate the successful visitor with a potential visitor who has no experience.
 - b. Assign them a territory and a task.
 - c. Request from them a periodic report of the task done.
4. *Train.* Have training sessions for the visitors' teams.
 - a. Meet periodically with the visitors to give them instruction.
 - b. Evaluate the task done and discuss with them how to improve the work.
 - c. Accompany each team of visitors from time to time, enriching them with your own experience.

Organize the visitation teams

We suggest two simple alternatives for organizing the visitors' groups:

1. *Members' teams with the gift of personal evangelism.* These members may be divided into different ministries: door-to-door visitation, visitation of the sick in the hospitals, visitation in the jails, visitation of Bible Correspondence School students, visitation of former Adventists, visitation of the parents of the children who participated in the Vacation Bible School, visitation of the parents of the students of the Adventist school, visitation of the literature evangelists' clients, etc., etc. Train these members carefully.
2. *Visitation through the Sabbath School classes.* The coordination can be entrusted to the teacher or to a class member who will act as the deacon of the class. The visitation could follow an order of priorities like this:
 - a. Visitation of non-Adventists who attended the Sabbath School class. Remember that the golden time to visit them is within 72 hours after they have visited us.
 - b. Visitation of the absentees, both Adventists and interested persons or prospective members.
 - c. Visitation of the regular members of the class.

A file of prospective members

A way to facilitate the ministry of visitation is to provide names, or to suggest which type of people should be visited. For example:

1. Church members' relatives and friends.
2. Former Adventists.
3. People who visited the church.
 - a. Sabbath School visitors.
 - b. People who attended the preaching service.
 - c. People who participated in some program or church course.
4. Receptive people found in the door-to-door work.
5. Correspondence Bible School students who request a visit.

Assignment of territories

It is convenient to assign territories to the teams of visitors who will do door-to-door work. Here is a simple way to do it:

1. Decide which territory will be covered.

- a. Divide the territory by streets, blocks or neighborhoods, as convenient.
- b. "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work"⁸⁹, "and everyone who is added to the ranks by conversion is to be assigned his post of duty."⁹⁰ Keep in mind that it would be good to assign a witnessing place for each believer.

2. Assign territories. You could follow one of the following alternatives:

- a. *Assign a territory for each Sabbath School class.* In this case, each class will subdivide the territory among those who will perform the visitation task. Remember that it is good to send an experienced brother or sister with somebody who has no experience.
- b. *Assign a territory to each missionary group and team.* Each group will subdivide its territory among those who will do this work.
- c. *Assign a territory to each adventist family.* "Take up the work that should be done in your neighborhood, for which you are held responsible."⁹¹ "My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."⁹²

THE TRAINING**The contribution of the organization**

The General Conference and the Euro-Africa Division are developing a strong program of training by means of the International Institute of Christian Ministries, which offers six curricular areas. One of them is the area of Personal Evangelism, which includes the following courses:

1. Spiritual Gifts: Keys to Ministry
2. Principles of Personal Christian Witness
3. Principles of Christian Leadership and Church Growth
4. How to Teach the Basic Adventist Doctrines
5. Small Group Ministries in the Local Church
6. Principles of Evangelism in the Life of Jesus
7. Methods of Door-to-Door Visitation (this course)
8. Principles and Methods of Obtaining Decisions for Christ
9. Simple Methods of Giving a Bible Study
10. Reaching Special People (for example: Catholics, Jehovah's Witnesses, Mormons, Muslims, Charismatic and Pentecostals, Jews, etc.).

The manuals or syllabuses of the courses are available to the unions, conferences and churches. The local church may request them from her conference. The conference, union and division will cooperate with pastors and lay leaders in the development of this training program.

At local church level

"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 to best help the poor and to care for the sick, how to work for the unconverted."⁹³ How can we do it? Let us examine some alternatives.

1. *Training one by one.* A simple way to apply this suggestion: "There should not only be teaching, but actual work under experienced instructors... [remembering that] one example is worth more than many"⁹⁴ could be as follows: an

experienced brother or sister associates with another who is potentially able to do the visitation task (but is inexperienced) and he/she trains him/her following these simple and effective steps:

- a. *I do and you observe* (the instructor acts as the model or pattern).
- b. *We do it together* (the instructor becomes the team partner).
- c. *You do it and I observe* (the instructor ends up being his partner's trainer).
- d. *Now you do and another observes*. (It starts all over again. The one who received a training becomes the model, partner and trainer of a new one. It produces an infinitely reproductive training cycle).

2. *The International Institute of Christian Ministries at local church level*. The large churches could have an IIMC training center, which could develop the curricular alternative dedicated to personal evangelism. The small churches could group together in order to have a center for each 200–300 church members. The conference will cooperate with the local church in the development of this training program.

Of course, other methods can also be used, especially those which are adapted to the local characteristics and are yielding good results. The important thing is to put one's hand to the work.

THE ACTION

“So Jesus said to them again,

—“Peace to you! As the Father has sent Me, I also send you” (*Jn* 20:21).

“And Jesus came and spoke to them, saying,

—“All authority is given to Me in Heaven and in earth. Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world” (*Mt* 28:18–20).

“And He said to them,

—“Go into all the world, proclaim the gospel to all the creation. He who believes and is baptized will be saved, but he who does not believe will be condemned” (*Mt* 16:15, 16).

—“But you shall receive power, the Holy Spirit coming upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and to the end of the earth” (*Ac* 1:8).

—“And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats. And indeed He shall set the sheep on His right hand, but the goats on the left. Then the King shall say to those on His right hand,

—“Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.

“Then the righteous shall answer Him, saying,

—“Lord, when did we see You hungry, and fed You? Or thirsty, and gave You drink? When did we see You a stranger, and took You in? Or naked, and clothed You? Or when did we see You sick, or in prison, and came to You?”

“And the King shall answer and say to them,

—“Truly I say to you, Inasmuch as you did it to one of the least of these My brothers, you have done it to Me” (*Mt* 25:31–40).

¹ White, Ellen G., *The Ministry of Healing*, 249:3.

² White, Ellen G., *The Desire of Ages*, 823, 824.

³ White, Ellen G., *Christian Service*, 10.

⁴ White, Ellen G., *Review and Herald*, December 12, 1893.

⁵ For a good exposition of the Great Commission, see Mortimer Arias and Alan Johnson, *The Great Commission: Biblical Models for Evangelism*, (Nashville: Abingdon Press, 1992).

⁶ White, Ellen G., *The Ministry of Healing*, 104.

⁷ *Ibid.*, 513.

⁸ White, Ellen G., *Christian Service*, 12.

⁹ White, Ellen G., *Review and Herald*, December 11, 1913.

¹⁰ White, Ellen G., *Welfare Ministry*, 70.

¹¹ White, Ellen G., *Christian Service*, 115.

¹² *Ibid.*, 114.

¹³ White, Ellen G., *Testimonies*, 6:296.

¹⁴ White, Ellen G., *Testimonies*, 9:35.

¹⁵ *Ibid.*, 9:29.

¹⁶ White, Ellen G., *The Faith I Live By*, 332.

¹⁷ White, Ellen G., *Christian Service*, 18.

¹⁸ During the time when Dr. Rubén Pereyra was the South American Division Ministerial Association secretary, he made an exhaustive investigation of the phenomenon of apostasy in his division, including the causes and probable solutions. He called it the “Good Shepherd Project”.

¹⁹ White, Ellen G., *Counsels on Health*, 533.

²⁰ White, Ellen G., *Medical Ministry*, 300 (1909).

²¹ *Ibid.*

²² *Testificando por Cristo* (Florida, Buenos Aires: Asociación Casa Editora Sudamericana, 1987), 72.

²³ White, Ellen G., *Christ’s Object Lessons*, 232.

²⁴ Oosterwal, Gottfried, *Patterns of SDA Church Growth in America* (Berrien Springs, MI: University Printers, 1976), 39.

²⁵ Zackrison, James, *How to Find and Reach Receptive People* (Lincoln, NE: NAD Church Resources, 1992), 21-29.

²⁶ *Oikós* is a Greek word that means family. In the Western society, the word “family” usually refers to the small circle constituted by the parents and a couple of children, what is called nuclear family. The *oikós* concept, in the Bible, refers to what today we call *extensive family*, that is to say the circle that includes the other relatives. *Oikós* means also the people belonging to a circle of close social and professional relationships.

²⁷ White, Ellen G., *Christ’s Object Lessons*, 125.

²⁸ White, Elena G., *Testimonies*, 9:38.

²⁹ *Ibid.*

³⁰ Hunter III, George, *The Contagious Congregation* (Nashville: Abingdon Press, 1979), 118.

³¹ White, Ellen G., *Gospel Workers*, 193.

³² Oosterwal, Gottfried, 39.

³³ White, Ellen G., *Gospel Workers*, 193.

³⁴ Oosterwal, 39.

- ³⁵ White, Ellen G., *Welfare Ministry*, 70.
- ³⁶ White, Ellen G., *Christ's Object Lessons*, 229.
- ³⁷ *Ibid.*
- ³⁸ White, Ellen G., *Christian Service*, 116.
- ³⁹ White, Ellen G., *Review and Herald*, May 13, 1902.
- ⁴⁰ White, Ellen G., *The Acts of Apostles*, 250.
- ⁴¹ White, Ellen G., *Gospel Workers*, 188.
- ⁴² White, Ellen G., *Testimonies for the Church*, 9:34 (1909).
- ⁴³ White, Ellen G., *Review and Herald*, March 13, 1888.
- ⁴⁴ White, Ellen G., *Christ's Object Lessons*, 418.
- ⁴⁵ White, Ellen G., *The Ministry of Healing*, 147.
- ⁴⁶ We may use biblical portions, as *Ps* 37:3–5; 40:1–3, 17; 46:1–3; 68:5, 6; 103:1–5, 12–14; *Mt* 11:28–30; *Jn* 3:16, 17; *Ro* 5:1–5; 8:28, 31, 35–39; *He* 4:14–16; *1 Jn* 2:1, 2; 3:1–3.
- ⁴⁷ *Testificando por Cristo* (Florida, Buenos Aires: Asociación Casa Editora Sudamericana, 1987), 54.
- ⁴⁸ White, Ellen G., *Testimonies for the Church*, 9:36.
- ⁴⁹ *Ibid.*, 51, 52.
- ⁵⁰ White, Ellen G., *Testimonies*, 9:111.
- ⁵¹ White, Ellen G., *Testimonies*, 7:21.
- ⁵² “Rejoicing” [Ac 8:39]. *Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1953–1957), 6:222, 223.
- ⁵³ White, Ellen G., *Acts of the Apostles*, 593.
- ⁵⁴ White, Ellen G., *Historical Sketches*, 150.
- ⁵⁵ White, Ellen G., *Gospel Workers*, 468.
- ⁵⁶ White, Ellen G., *Joyas de los testimonios*, 2:129.
- ⁵⁷ White, Ellen G., *Christ's Object Lessons*, 149.
- ⁵⁸ White, Ellen G., *Evangelism*, 442.
- ⁵⁹ White, Ellen G., *The Acts of the Apostles*, 37.
- ⁶⁰ White, Ellen G., *The Ministry of Healing*, 130.
- ⁶¹ White, Ellen G., *Gospel Workers*, 394.
- ⁶² Some of these ideas were taken from *El modelo divino para el evangelismo laico*, 29, published by the Department of Missionary Activity of the South American Division.
- ⁶³ The book *Testificando por Cristo*, 64–66, has good ideas on how to create effective contacts.
- ⁶⁴ White, Ellen G., *Evangelism*, 125.
- ⁶⁵ *Ibid.*
- ⁶⁶ White, Ellen G., *Gospel Workers*, 119, 120. Year 1915.
- ⁶⁷ *Joint Working Group Between the Roman Catholic Church and the World Council of Churches*, Seventh Report, Geneva-Rome 1998; *Charta Oecumenica*, signed 22 of April by Cardinal Miloslav Vlk, president of the Council of the European Episcopal Conferences (CCEE), from the Roman Catholic Church, and by the Orthodox Metropolitan Jérémie, president of the European Conference of the Churches (KEK, for their initials in German), which gathers 123 Orthodox Churches and Communities of the Reformation.
- ⁶⁸ White, Ellen G., *Ministry of Healing*, 17.
- ⁶⁹ *Ibid.*, 20.
- ⁷⁰ *Ibid.*
- ⁷¹ *Ibid.*
- ⁷² White, Ellen G., *The Desire of Ages*, 822.
- ⁷³ White, Ellen G., *Testimonies*, 6:327.
- ⁷⁴ White, Ellen G., *The Ministry of Healing*, 143.
- ⁷⁵ White, Ellen G., *Testimonies*, 7:62.
- ⁷⁶ White Ellen G., *Counsel on Health*, 498.
- ⁷⁷ White, Ellen G., *Testimonies*, 8:165.
- ⁷⁸ White, Ellen G., *Counsel on Health*, 557.
- ⁷⁹ You may “download” the book *A Call to Personal Evangelism through Internet*. Search in <http://www.euroafrica.org>, click on Departments, Health Ministries, and finally Books.
- ⁸⁰ White, Ellen G., *Testimonies*, 9:36.
- ⁸¹ White, Ellen G., *Temperance*, 239.
- ⁸² Pierson, Roberto H, *Para usted que quiere ser dirigente*, (Mountain View, CA: Publicaciones Interamericanas, 1967), 22, 23.

-
- ⁸³ White, Ellen G., *Testimonies*, 9: 116.
- ⁸⁴ Burrill, Russell, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 11–13.
- ⁸⁵ White, Ellen G., *The Faith I Live By*, 326.
- ⁸⁶ White, Ellen G., *Evangelism*, 61.
- ⁸⁷ James Zackrison wrote an interesting manual about it: *How to find and Reach Receptive People* (Lincoln, NE: North American Division Church Ministries Resources Center, 1992).
- ⁸⁸ Juan T. Sisemore, *El ministerio de la visitación* (El Paso, TX: Casa Bautista de Publicaciones), 28.
- ⁸⁹ White, Ellen G., *The Desire of Ages*, 142.
- ⁹⁰ White, Ellen G., *Testimonies*, 7:30.
- ⁹¹ White, Ellen G., *The Adventist Home*, 488.
- ⁹² White, Ellen G., *Testimonies*, 9:34.
- ⁹³ White, Ellen G., *Ministry of Healing*, 148, 149.
- ⁹⁴ *Ibíd.*