Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

1980

Toward the Development of a Theological Critique of Church-Growth Principles From a Seventh-day Adventist Perspective

Terence G. Joshua
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>

Part of the [Practical Theology Commons](#)

Recommended Citation

Joshua, Terence G., "Toward the Development of a Theological Critique of Church-Growth Principles From a Seventh-day Adventist Perspective" (1980). *Professional Dissertations DMin*. 184.

<https://dx.doi.org/10.32597/dmin/184>

<https://digitalcommons.andrews.edu/dmin/184>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

TOWARD THE DEVELOPMENT OF A THEOLOGICAL
CRITIQUE OF CHURCH-GROWTH PRINCIPLES
FROM A SEVENTH-DAY ADVENTIST
PERSPECTIVE

by

Terence G. Joshua

Chairperson: Werner Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation Report

Andrews University

Department of Church and Ministry

Title: TOWARD THE DEVELOPMENT OF A THEOLOGICAL CRITIQUE
OF CHURCH-GROWTH PRINCIPLES FROM A SEVENTH-DAY
ADVENTIST PERSPECTIVE

Name of researcher: Terence G. Joshua

Name and title of faculty adviser: Werner Vyhmeister, Ph.D.

Date completed: August 1980

Problem

The Seventh-day Adventist Church perceives itself as having a unique eschatological mission. Numerical growth is an important part of the objective of the SDA Church. To attain this aim, the principles of the church-growth paradigm developed primarily at the "School of World Mission and Institute of Church Growth" at Fuller Theological Seminary, Pasadena, California, has begun to be incorporated into the North American SDA mind-set.

There is minimal documented theological reflection upon church growth done from an SDA perspective. The analysis of the distinctive issues involved yields some concepts that are theologically consistent and some that are inconsistent with an SDA self-understanding.

Representative church-growth literature was consulted to permit identification of the primary principles of its discipline. Insights on the SDA self-understanding relating to church growth was gained from SDA denominational literature, including the writings of Ellen G. White. The harmonies and tensions of the two positions are brought into focus. Key church-growth issues are contextually viewed and critiqued.

Through a dialogical methodology this project dissertation presents an understanding of the major principles involved. In discussing the concepts, the development of an SDA theological response is formulated in an attempt to delimit the possible counterproductivity of unreserved application of the church-growth paradigm.

The development of a church-growth paradigm that is relevant to the Swedish SDA Church is presented. The factors of growth and the interrelationship of discipling and nurture are explored. Modification and application modules are included which are directed toward the contextual needs of the SDA Church in Sweden.

The project dissertation concludes that while the

church-growth school of thought includes important techniques, there are theological and functional inadequacies. Instead, a holistic church growth that is authentic to the SDA Church should be developed. The importance of maintaining a creative tension between the need for quantitative and qualitative growth of the church, is the emphasis of this project dissertation. The concluding result includes the development of a holistic church-growth paradigm that is consistent with the mission of the SDA Church.

Andrews University
Seventh-day Adventist Theological Seminary

TOWARD THE DEVELOPMENT OF A THEOLOGICAL
CRITIQUE OF CHURCH-GROWTH PRINCIPLES
FROM A SEVENTH-DAY ADVENTIST
PERSPECTIVE

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Terence G. Joshua

August 1980

TOWARD THE DEVELOPMENT OF A THEOLOGICAL
CRITIQUE OF CHURCH GROWTH PRINCIPLES
FROM A SEVENTH-DAY ADVENTIST
PERSPECTIVE

A project dissertation report presented
in partial fulfillment of the requirements
for the degree
Doctor of Ministry

by
Terence G. Joshua

APPROVAL BY THE COMMITTEE

Werner Vyhmeister, Chairman

Dean,
SDA Theological Seminary

Ivan Blazen

Norman Miles

Date approved

DEDICATION

To my wife Veronica, whose strength of mind and spirit are my most constant inspiration, whose total trust and love enrich my daily life, whose understanding and acceptance nurtures the intimate needs of my being, and whose perceptive input facilitated much of the inception and completion of this work. In deep appreciation, I dedicate this project dissertation to her.

Also in caring memory of my father George Harold Joshua, and father-in-law Berndt Hugo Rosenberg.

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS	vii
LIST OF TABLES	viii
ACKNOWLEDGMENTS	ix
Chapter	
I. INTRODUCTION	1
Project Dissertation Objectives	2
Justification of the Project	
Dissertation	5
Description and Parameters of the	
Project Dissertation	7
Definition of Terms	9
II. THE "CHURCH-GROWTH" SCHOOL OF THOUGHT	13
Origin and Development	14
Alternative Attitudes and Actions	22
Biblical Motifs	27
The God Who Finds: A Theology of	
Harvest	27
The "Body of Christ"	32
The Spirit of Mission	34
III. A SEVENTH-DAY ADVENTIST UNDERSTANDING OF	
MISSION	39
Origin and Development	39
Theological Models in Seventh-day	
Adventist Ecclesiology	46
Remnant Model	46
Messenger of Judgment	48
"Servants for Christ"	50
Aims of a Mission Mandate	51

IV.	DISTINCTIVE "CHURCH-GROWTH" ISSUES-- CONTEXTUALLY VIEWED	55
	People Movements	56
	Resistance and Receptivity	66
	Homogeneous Unit Principle	71
	Discipling and Perfecting	76
V.	TOWARD A SEVENTH-DAY ADVENTIST "CHURCH- GROWTH" PARADIGM RELEVANT TO SWEDEN	81
	Factors of Growth	82
	A Ministering Laity	83
	Local Church Nucleus of "Church Growth"	88
	Holistic Ministry	91
	Pertinent Proclamation	95
	Crisis Situation Sensitivity	99
	The Role of Pastoral Leadership	102
	Faith and Commitment	105
	Discipling and Nurturing Interrelated in Church Growth	109
VI.	APPLICATION TECHNIQUES TO AID GROWTH POTENTIAL IN THE SWEDISH SEVENTH-DAY ADVENTIST CHURCH	114
	Equipping the Church for Growth	115
	Preparation	116
	Application	118
	Evaluation	119
	Church Planting: The Why, How, and When	120
	Steps in Holistic Church Growth	125
VII.	CONCLUSION	135
APPENDIX A:	A Brief Biographical Sketch:	
	D. A. McGavran	144
B:	Local Church Growth Workshop	147
C:	Example of Local Church Statement of Purpose	149
D:	An Example of a Spiritual Gifts Discovery Workshop	152
E:	Spiritual Gift Position Analysis Worksheets	159
F:	Example of Growth Profile Compilation Method	169
G:	Example of Statistical Data Gathering	185

H: Swedish SDAs--Membership, Fiscal and Profile	189
I: Swedish SDAs Numerical Growth Data	193
SELECTED BIBLIOGRAPHY	198
VITA	210

LIST OF ILLUSTRATIONS

1. Decadal Growth Profile of the Swedish SDA
Membership from 1890-1979 194

LIST OF TABLES

1. Swedish Fiscal SDA Membership	190
2. Swedish SDA Membership--Institutional Profile	191
3. Swedish SDA Congregation and Membership . . .	192
4. Swedish SDA Membership Record	195
5. Swedish SDA Membership Record during Its Three Conference Organizational Period . .	196
6. Swedish SDA Membership Record Post--1968 Reorganization	197
7. Church, Membership and Minister Data	197

ACKNOWLEDGMENTS

The invaluable assistance afforded me by the many people who have advised, inspired, and supported me in the work of this project dissertation certainly demands my deepest appreciation.

Dr. Werner Vyhmeister, chairman of the doctoral committee, who, with personal caring precision, advised and guided the formative and completion stages of this task. His rich experience and calming input were a vital aid in making this project possible.

Dr. Gottfried Oosterwal from the very inception of my study gave impulse and direction to the development of my grasp of the issues involved.

Dr. Arnold Kurtz encouraged and molded the form of this work. Dr. Edward Turner who, with few but well-chosen words, was able to mobilize the acceptance of my project.

Dr. Norman Miles who, from our first contact, has expanded my thinking and been a most positive help. Dr. Ivan Blazen, a scholar and a profoundly open Christian, has challenged my intellect and affirmed my quest for theological understanding.

The James White Library leadership, particularly Mrs. F. Bartlett, Mr. M. Soper, Mr. L. Hill, and Mrs. E. Mitchell, have provided me with both the resources and the office facilities that made my research a far more humane task.

The work done by Pat Saliba and Kathryn Cash, with the tedious task of typing, has been outstanding.

Gösta Wiklander, at the Swedish Union of SDAs, has been a continuing encouragement.

The prayer-filled support of my family has been phenomenal. My mother, particularly, has untiringly lavished care and concern upon my work. My late father and father-in-law were powerful intellectual influences upon my life. My wife has sacrificially supported me and with sensitivity stretched my potentialities with her loving wisdom.

Finally, I acknowledge my boundless gratitude to God. His unquenchable care amid the mental, physical, spiritual, and financial demands involved, speaks most eloquently for the trustworthiness of the great Provider. It is hoped that the cognitive insights and growth gained during the pursuit of this study will find such application that it will serve to build up the Body of Christ.

CHAPTER I

INTRODUCTION

Mankind is but two decades from the twenty-first century. The high risk of total annihilation is a sobering part of his reality today. Sensitive to the imminence of eschatological events, Christianity is confronted with many pertinent questions. One may honestly ask, Does the Church have a future, and if so, does that future include growth? Contradicting views coexist. The paradox of our time is the fact that the developing world is experiencing the most rapid church expansion Christianity has known since the era of the NT Church. Simultaneously, over two and a half billion people have never heard of the name of Jesus Christ.

"Church growth" has emerged as a vibrant new discipline with the world-conquering zeal of a marxist visionary. It has a rigid monolithic goal of numerical growth and has synthesized a rationale whereby the modern social sciences and their technology become a vital part of attaining its goal. Many viewing its theses have had their response mingled both with apprehension and appreciation. In this renewed frontier area of Christian

exploration, church expansion has confronted many barbed boundaries. The high tension surrounding it has polarized itself around the quality-versus-quantity debates. Growth is the desired goal that finds universal agreement. How the term growth is defined and what it implies are the zones of battle. "Let my people grow" is the exodus call in our secularized bondage today. The eschatological kingdom seems so near. Yet we are plagued by many basic strategy crises. It has become a legitimate question to ask today, "Which way shall we grow?"

Europe, in general, appears to have accepted that church growth must become an internal qualitative objective. In lands laden with church buildings, Christianity is almost on the endangered-species list. The euphoric bliss of deluding oneself into believing that we live in Christian nations is rapidly eroding. The reality is that we are all in a great conflict for survival. The miracle is that instead of paranoia or institutional neurosis, many Christians are finding a renewal of purpose and a divine sense of direction that has all the potential of becoming God's greatest manifestation of mission in Christ to contemporary humanity.

Project Dissertation Objectives

The Seventh-day Adventist Church strongly perceives itself as having a unique eschatological mission.

This self-understanding is based upon a distinctive theological rationale. Though tensions may exist between traditionalists and progressive thinkers in Adventism, it is unavoidable that a reinterpretation and redefining of emphasis is part of the dynamic development.

The SDA Church today wants numerical growth. In North America several studies have been and are being pursued that clearly base their format upon the paradigm of the church-growth school of thought. Their principles are making a significant impact upon the administrative structures in the SDA church at multiple levels.

Although the Department of World Mission of Andrews University is very alert to the influences of church growth, the SDA Church has little documented reflection devoted to the presuppositions and implications of current church-growth models.

The analysis and use of church-growth principles could well yield a rich harvest of concepts and practices that are theologically consistent with the SDA self-understanding of its mission. Conversely, there may be areas that are inconsistent with the SDA understanding.

The SDA Church has a particular ecclesiological understanding. The church-growth school presents certain concepts that have direct effect upon such an understanding. There is a high risk that one may produce an alien

hybrid out of the combining of unqualified ecclesiological perceptions.

It is essential, in this writer's view, to develop an authentic SDA theological perspective of church growth. If its paradigm and principles are to be of service to the distinctive mission of Adventism, we are obligated to identify and internalize that which is consistent with and constructive to God's design for the SDA Church.

This project dissertation aims to give reflective considerations to the issues in the emphasis of the church-growth school of thought. In a sense this dissertation dialogically responds to church-growth views from a contextualized basis. It is my objective not only to reflect upon the church-growth model but to suggest certain modifications in it, were we to accept usage of it.

This project dissertation serves also as an introductory module to the Swedish SDA Church to aid acceptance of several new growth concepts. It is intended that the church ministry and membership should be led into an understanding of holistic church-growth thinking. This study moves toward the development of a wider reflection upon church-growth principles. It is attempted here not so much to permit pragmatism but theology to be the guiding motivation in this work. This

objective, it is hoped, will, though not giving any quick answers, prepare a path for more comprehensive and long-term development of the SDA Church locally and worldwide.

Justification of the Project
Dissertation

My ministry in the SDA Church has caused me to travel through over thirty countries on four continents. In Sweden and Tanzania my work exposed me to two extremes of church growth and decline, from 1968 through 1975. This project dissertation, much because of that experience, is sensitive to the complexity of all that is entailed when one reflects upon the Divine-human equation of mission.

When religious liberty entered the statute legislation in Sweden in 1857, the Free Church and revivalism were ushered in together.¹ The famous child preachers of the early 1840s had laid a strong foundation for a religious awakening in the later nineteenth century. A century later, "the church attendance in Sweden (is) 2.4 percent of the population."² Almost all churches have been forced to accept minimal or retrogressive growth rates as normative.

¹W. Stuart Harris, Eyes on Europe (Chicago: Moody Press, 1970), pp. 115-17.

²Hilkka Malaska, The Challenge for Evangelical Missions to Europe (South Pasadena, CA: William Carey Library, 1970), p. 108.

This study seeks to introduce another option into the Swedish Christian mind set. In seeking to build a theological framework for church-growth principles, insights pertinent to church function, structure, and ideals become a secondary by-product. This study seeks primarily, though, to develop a church-growth paradigm that is compatible with the mission of the SDA Church. This is intended to serve as a catalyst to attitudinal and methodological change which, it is hoped, will increase the potential of holistic church growth.

Church growth provides many insights that are pertinent to the needs of the Swedish SDA Church. The formulation of an SDA theological critique should serve to delimit its possible counterproductivity. Hitherto, very little material has been available in this specific area, and this research is intended to move toward an improvement of the situation.

The North American sector of the SDA Church is increasingly involved in the study of its numerical patterns of church growth and decline. This is now also making its initial impact on the Scandinavian SDA Church. With these beginnings of an awareness, our leadership in Sweden has given me the very warmest encouragement to pursue an introductory theological study that will assist the acceptance of constructive growth concepts.

These elements have converged at that vital point

of becoming a conviction as well as an assignment. It is with such motivation that this project dissertation has developed into being both justifiable and in a real sense a personal imperative.

Description and Parameters of the Project Dissertation

Helmut Thielicke once said, "We cannot speak the ultimate word before the penultimate. We live in the penultimate and believe in the ultimate."¹ Seldom does one become as acutely aware of the penultimated parameters of one's present existence than when one attempts to touch the hem of the garment of truth. There is always a positive facet, however, to the candid perception of the limitations of one's present realm.

As with life and truth, so with the work of this project dissertation, the "ultimate word" has not definitively been spoken. This study is a critical reflection and response to the school of thought founded by Donald McGavran. As the patriarch, with many prodigious offspring, McGavran remains the primary source of church-growth principles that are analyzed in this paper. Almost single-handedly, this one man has laid the foundation and structural thought form to the church-growth paradigm. That archetype is the object of this

¹Helmut Thielicke, The Evangelical Faith (Grand Rapids: William B. Eerdmans, 1974), p. 356.

theological critique. The approach of this project dissertation is dialogical in nature. The successive chapters are intended to alternate from reflection upon the church-growth thesis to the contextualized juxtaposition that responds and antithetically "re-forms" a viewpoint. The unique contribution, hopefully made by this work, is the synthesizing, yet maintaining, of creative tension between the quantitative and qualitative debate within church growth.

This paper does not intend to be exhaustive regarding the details of the church-growth paradigm. Though cognitive of the methods, means, and measurements with church-growth studies, essentially gained as a preface to this work, this study is an attempt to concentrate upon the principles that are the pillars of church-growth theory. This involves certain difficulties in terms of source material, for as Peter Wagner says, "The research paradigm within which the church-growth movement operates is frankly task-oriented."¹ Representative literature has been carefully consulted and this enables us to identify the primary principles and to respond to them from a Seventh-day Adventist perspective.

Insights on an SDA self-understanding related to

¹C. Peter Wagner, "Church Growth Research: The Paradigm and Its Applications," in Understanding Church Growth and Decline 1950-1978, eds. Dean R. Hoge and David A. Roozen (New York: Pilgrim Press, 1979), p. 271.

church growth has been gained by means of a survey of SDA denominational literature, including the writings of Ellen G. White. This project dissertation moves toward the formulation of a holistic church-growth paradigm which would probably be authentic to an SDA self-understanding.

The Swedish SDA Church is the base and beneficiary of this study. The sheer logistics of geographical separation, however, impose certain limitations upon this study. A contextualization of the material is presented with the clear understanding that even in its best attempt, it is a theoretical module. Its *raison d'être* is primarily to serve as a vicarious model representing the penultimate and ultimate relationship of the present being part of the future reality. This project dissertation is cognizant of the limitation of being but a step toward the development of a theological response to a church-growth paradigm that is authentically part of the mission that God has entrusted to the Seventh-day Adventist Church in Sweden and, for that matter, worldwide.

Definition of Terms

Adventism is the system of thought embodied by the Seventh-day Adventist Church.

Adventist is an abbreviation for Seventh-day Adventist.

Baptism also termed "believer's baptism" or "adult baptism" is the term used for the Christian rite of total immersion in water of the believing candidate. In the Seventh-day Adventist Church it is directly connected to becoming a church member.

Biological Growth Rate is the percentage increase, based on the whole membership figure, that a church experiences from the numerical membership growth that results from the children or spouse of church members being accepted into membership.

Campaign also referred to as "effort," is the description of a series of persuasive evangelistic meetings designed to win the people to Christian belief and church membership.

Church is the multi-level institutionally organized structure that composes the visible world-wide body of believers. The Seventh-day Adventist Church is composed of the local church, the local conference organization, the union conference structure, and the general conference which heads the church and functions through ten world-wide division offices.

church is a local congregation of believers, formally organized into a recognized unit of people.

Church Growth is the technical term that involves the planned activity of bringing people into a personal

relationship with Jesus Christ and into fellowship and responsible church membership.

Conversion Growth Rate is the percentage increase that relates to the entire membership as the 100 percent base. This increase is calculated only on those who are accepted into membership who had no immediate family connections with the church.

Cummulative Growth Rate is the actual numerical increase of members calculated for a year or any other period of time.

Discipling is the bringing of a person to a personal relationship with Jesus Christ--i.e., from unbelief to an all-encompassing acceptance of Christ as Lord. This must lead to the tangible result of baptism and church membership.

Evangelism is the specific proclamation that is intended to recruit new members.

Holistic Church Growth is the comprehensive approach of continually aiming at recruiting new members and a planned development of the baptized membership in the multiple aspects of their Christian living.

Laity, the people of God, includes all baptized believers within the church--the membership of the Body of Christ.

Mission, faith in action, is the persuasive expression of Christian belief--the reconciling ministry

to mankind that directs human beings to the salvation activity of God

Nurturing is the building through education, training, and spiritual ministry that enables the church membership to attain their highest potential as Christians.

Perfecting is the church-growth term which covers all that is done to build up the new Christian in doctrinal and ethical training after baptism.

Sabbatarian Adventists is the descriptive name of people who by 1863 officially took the name Seventh-day Adventist.

SDA is an abbreviation for Seventh-day Adventist.

Swedish Union Conference is the administering organizational structure that includes all the SDA churches in the country of Sweden and a small group of Swedish-speaking congregations in Finland.

Transfer Growth is the increase of membership that is incurred from the transfer of members from one local church or conference organization to another. This can be caused by relocation or change of place of worship to another congregation within the same denomination.

CHAPTER II

THE "CHURCH-GROWTH" SCHOOL OF THOUGHT

The name of a discipline gives it identity and often indicates its distinctive emphasis.¹ "Church growth" is the nomenclature that identifies a particular school of thought within the study of missiology. That name, in embryo, embodies a specific cognitive position and functional predisposition. With evangelistic dynamism this fairly new discipline has introduced contemporary terms, principles, and a multi-discipline interface that has made a recognized contribution to Christian mission today.

Many theologians maintain a critically cautious relationship to this discipline.² The principles, paradigms, and implementation of church-growth studies have

¹"It would be wrong to overestimate its importance, but the choice of a name does stand in close connection to what one sees as the most distinctive feature of his field of study." J. Verkuyl, Contemporary Missiology--An Introduction (Grand Rapids: William B. Eerdmans, 1978), p. 1.

²"Criticism is the testimony of responsible concern. . . . The questions I have to raise about some particular ways of interpreting Church Growth theory are intended to be such constructive critique." John H. Yoder, "Church Growth Issues in Theological Perspective," quoted in Wilbert R. Shenk, ed., The Challenge of Church Growth (Scottdale, PA: Herald Press, 1973), p. 31.

profound theological implications for ecclesiology, soteriology, and eschatology. Extrinsic to theology, church-growth studies have drawn upon sociology, anthropology, demographics, and statistics. It has freely incorporated a wide range of selected principles into its own system of thought.¹

No scholastic discipline is born or grows in a vacuum. The church-growth school of thought, of necessity, has historical roots and distinctive branches. The complexity and magnitude of sources limits the analysis of such sources, however, to a selection of material that are considered as the major factors. Let us first give thought to the varied influences that have given input in the origin and development of the church-growth school of thought.

Origin and Development

At a time when Christianity had sustained eighteen hundred years of theological reflection and was amid a period of rapid missionary expansion, Friedrich Schleiermacher accurately observed that "the theory of missions . . . is as good as completely lacking up to the

¹"Understanding the nature of church growth is impossible unless the student apprehends the many different types and their various stages[,] . . . for growth occurs in connection with many factors." Donald A. McGavran, Understanding Church Growth (Grand Rapids: William B. Eerdmans, 1970), p. 17.

present time."¹ His theological works initiated and gave impetus to the scholarly study of Christian mission in modern times.² Interestingly, Schleiermacher dealt more extensively with the theory of mission in his section on ethics than in his sections on ecclesiology or practical theology. His concern for the present establishment of God's kingdom on earth is mirrored in his understanding regarding the purpose of mission. Church growth, however, was involved when he wrote, "We posit the planting and extension of the Christian Church as the object of the divine government of the world."³

Abraham Kuyper is the next important theologian to follow through on Schleiermacher's foundational work. He further developed the theory of mission and clearly established it among the applied areas of theology. Kuyper had a gift for inventing innovative names (that often became outdated). Placing his theory of mission in what he calls his diaconological sections, he named it "prosthetics." He further proposed the term "auxanics" to describe the study of numerical church growth. There

¹Friedrich Schleiermacher, Brief Outline on the Study of Theology (Richmond, VA: John Knox Press, 1966, 1st ed., 1830), p. 102.

²"Friedrich Daniel Schleiermacher was the first theologian in the great century of missions who thought about the position of the science of missions within the wider discipline of theology." Verkuyl, p. 6.

³Schleiermacher, p. 125.

appears to exist an idiosyncratic empathy between Kuyper and the present-day church-growth discipline not least in their productive and innovative mind set. In Kuyper's work we discover the theological roots for the modern conceptualization of church-growth studies. Notice the precision and foresight of Kuyper as he defines missiology as "The study of divinely ordained and most useful methods of Christianizing those areas and people who are outside of Christ."¹ A basic thesis was formulated here that constitutes the essence of church-growth theory and firmly placed it as a subsection of theology.²

Two of the most important missiologists to emerge, whose contributions concentrate directly on mission theory and practice, were Henry Venn (1796-1873) from England and Rufus Anderson (1796-1880) from America. Both men were very aware of the biblical mandate and modern reality of mission. Their ideas and ideals dominated the theology of mission for almost a century. At a time when colonial expansionism reigned supreme, Anderson wrote in clear rejection of ecclesiastical colonialism. "Missions," he stated, "are instituted for the

¹Abraham Kuyper, Encyclopaedie der heilige Godgeleerdheid (Amsterdam: J. A. Wormaer, 1894), 3:520, cited in Verkuy, p. 7.

²Other theologians, including J. H. Bavinch and Gustav Warneck, wrote on missiology, giving it independent status yet keeping it within the theological discipline.

spread of a Scriptural self-propagating Christianity."¹
 We are indebted to Anderson and Venn for undergirding the concept of the "indigenous church."

One of the most noteworthy biblical expositors of mission methodology was Roland Allen (1868-1947). It took several decades for his foresight and insight to achieve widespread recognition. Allen probed some of the key questions in missiological thought and extracted the most valid answers directly from biblical models. He observes, "If any man answers, 'That is out of date,' or 'Times have changed,' I can only repeat, 'This is the way of Christ and His Apostles,' and leave him to face that issue."² Allen's works, where he consistently applies NT mission methods to today's contemporary setting, are still in wide use by missiologists. His contribution clarified afresh the biblical means and methods for continuing church growth.

Another writer that can more directly than any of the previously mentioned be linked to the church-growth school of thought is J. W. Pickett. A lifetime missionary to India, he was one of the first writers and practitioners in missiology to consciously apply the principles of sociology and anthropology as methodological

¹Rufus Anderson, Outline of Missionary Policy (Boston: American Board of Commissioners, 1856), p. 3.

²Roland Allen, Missionary Methods: St. Paul's or Ours? (Grand Rapids: Wm. B. Eerdmans, 1962), p. ii.

tools of mission. In his book, Christian Mass Movements in India, published in 1933, he began using statistical data and sociological theory to diagnose and plan for church growth.¹ Pickett was no outstanding theologian but he had rich experience in mission practice. It can be said that he developed a theology of mission from a missionary perspective rather than theology being his 'a priori.' Pickett significantly made numerical church growth a distinctive concentration in his work.

Important contribution has also been made by individuals whose research emerged through work done within a structured organizational project. A series of studies were initiated at a 1910 Edinburgh Conference.² Here research was done on the means and methods of mission in the developing world. Other important studies were done

¹"The concern with statistical religious trends is by no means an invention of the twentieth-century bureaucrat." Hoge and Roozen, p. 21. It is not just that some twentieth-century missiologists uses statistics but how they use them. Statistics have been revolutionized today, so much so that both diagnostics and prognostics using statistical theory have become scientific methods in church growth. This has both positive and negative results.

²"The ecumenical movement is the child of the missionary movement. The birthplace of the modern ecumenical movement was the missionary conference held at Edinburgh in 1910." Stephen Neill, "The Missionary Movement and the Ecumenical Movement," in History's Lessons for Tomorrow's Mission: Milestones in the History of Missionary Thinking (Geneva: World's Student Christian Federation, 1960), p. 242.

by J. Merle Davis,¹ and later Hendrik Kraemer reflected upon the viability of church growth amid the tensions of religio-socio-economic change.

The major studies that were sponsored later by the World Council of Churches (W.C.C.) made very clear the diversity and complexity of factors involved in church growth. Missiology had come of age and there was some pain and awesome challenge in its maturation. A series of fifteen in-depth studies completed by 1970 constituted a wealth of material relating to mission on all six continents.² In this series attempts were made to present mission "... written not from the point of view of mission boards or of mission historians from the West, but as far as possible, from the churches' own awareness of

¹J. Merle Davis' studies on socio-economic aspects of mission found an important forum at the International Missionary Council's (I.M.C.) Tambaram Conference in 1938. The Willingen Assembly of the I.M.C., convening in 1952, called for a study of the indigenous younger churches. In 1954 an 'ad interim' committee of the I.M.C. approved a preliminary outline and sponsored a series of studies whose working title was The Life and Growth of the Younger Churches. Steven G. Mackie, Can Churches Be Compared? (New York: Friendship Press, 1970), p. 13.

²Fifteen studies were commissioned by the Division of World Mission and Evangelism of the World Council of Churches. It was intended that a summation of general principles should emerge from them but this goal was never fully achieved. Sadly, this important branch of church-growth studies no longer exists as an active part of the balanced whole of the church-growth school of thought, primarily owing to lack of finance. Shenk, pp. 10-15.

what it means to be a church in mission."¹ These studies are a unique contribution to missiological understanding. They reveal a mosaic that is complex, yet undeniably affirm that church growth must be considered in both qualitative and quantitative form.

This brief introduction is intended to show the historical background that undergirds the church-growth school of thought. The dramatic shift into the post-world-war secular society has caused the "older church" in the industrial nations to redirect its mission consciousness no longer singularly toward the "young church" in the developing world, but also inwardly at its own growth needs. The anguish of retrogressive growth rates in Europe and North America demanded that fresh thought be given to the future of the Church in the western hemisphere. Many scholars, particularly in Europe, developed a rationale that accepted declining growth and non-persuasive dialogue with other religions as the new reality.²

A polarization developed with those who held a counterposition to the major W.C.C. posture. One of the

¹Mackie, p. 11.

²"The missionary aim of the Church is not to bring men the gift of salvation, but to acclaim and accommodate the saving mystery already at work in them." William B. Frazier, "Guidelines for a New Theology of Mission," in Mission Trends No. 1: Crucial Issues in Mission Today, eds. Gerald H. Anderson and Thomas F. Stransky (New York: Paulist Press, 1974), p. 29.

most vocal evangelical missiologists was Donald Anderson McGavran.¹ He published a position paper just prior to the historic W.C.C. meeting held in Uppsala, Sweden, in 1968. Several years later it was observed, "McGavran's hard-hitting article, 'Will Uppsala Betray the Two Billion?' made an impact on the leadership of the World Council of Churches that has not yet been forgotten."² Mission theory oscillated with action and reaction between some ecumenists and some evangelicals for many years. Dialogue and understanding has now to a large degree replaced the earlier polarization within missiological studies.³

McGavran pioneered a particular paradigm in missiological study that presently predominates the church-growth school of thought. As a third generation missionary with thirty years of personal mission service, McGavran brought home mission principles from the third world and applied them to the western church. The

¹See appendix A, A brief biographical sketch.

²C. Peter Wagner, Your Church Can Grow (Glendale, CA: Regal Books, 1976), p. 18.

³"As individuals and peoples become increasingly dependent on each other, the need for a cooperative approach to the urgent problems facing them grows apace. . . . Actual experience proves that in most instances this dialogue to increase cooperation does not end up with all sides losing their individual integrity; rather, it stimulates each side to ask what it can uniquely contribute toward overcoming these common problems." Verkuy1, pp. 364-65.

technological society and knowledge explosion were seen as productive assets rather than restrictions to understanding potential growth in the industrial western society. McGavran gave firm direction to the theory of mission as he reinterpreted and reiterated the alternative attitudes and actions to the non-numerical growth dialogical approach of many mission theorists.¹

Alternative Attitudes and Actions

In 1960 McGavran founded the Institute of Church Growth at Eugene, Oregon. This was relocated in 1965 to Fuller Theological Seminary in Pasadena, where McGavran served as dean of its School of World Mission and Institute of Church Growth.

A prolific writer and persuasive lecturer, McGavran began to make his theory of mission internationally known.² He stated that "Vast reinterpretation of what mission essentially is in this rapidly changing

¹"What objection could we really make if it should please God to carry his work onward and reach his goal, not through a further numerical increase but through a drastic numerical decrease of so-called Christendom? . . . How can we free ourselves from all quantitative thinking, all statistics, all calculations of observable consequences." Karl Barth, "No Christian Marshall Plan," Christian Century (December 8, 1948), 65:1332.

²McGavran's influence through the Wheaton Declaration (1966), in "Will Uppsala Betray the Two Billion?" (1968), the Frankfurt Declaration (1970), and the Lausanne Assembly (1974), all served as international platforms for the presentation of alternative views to the W.C.C. mission posture.

world engages voices, pens, and minds."¹ There is a noticeable divergence from many missiologists when it is said, "Among other characteristics of mission, a chief and irreplaceable one must be this: that mission is a divine finding, vast and continuous. A chief and irreplaceable purpose of mission is church growth."²

Although not an accepted priority for most missiologists, McGavran's "chief purpose of mission" has become a viable alternative. With the same positiveness he also argues that ". . . fantastic increase of churches is obviously the will of God."³ It is here that McGavran departs from many missiologists. To him, "Today's paramount task, opportunity, and imperative in missions is to multiply churches in the increasing numbers of receptive peoples of the earth."⁴ Although other goals may coexist, the prime and irreplaceable purpose of mission is numerical growth. Mission becomes the prioritizing of all evangelistic resources to reaching the receptive unreached with the gospel. It will be more than just searching for, it will be the finding of thousands of non-Christians and persuasively proclaiming Christ to them. This presupposes that human beings, indeed whole

¹ McGavran, Understanding Church Growth, p. 5.

² Ibid., p. 2.

³ Ibid., p. 47.

⁴ Ibid.

societies, who have not heard of or responded to the lordship of Christ, are destined to be lost. Such an awareness demands the mobilization of all believers. From biblical reasoning McGavran declares, "Christian theology would insist that Christian mission is the duty and privilege of all Christians."¹

Another important alternative plan of action seen in this school of thought is expressed this way: "Only after the hundreds of thousands have been discipled, is the world church justified in spending treasure in witnessing to the millions of gospel rejectors."² Opponents warn that McGavran's view of mission "is a new version of Constantinism."³ We need to pose further questions on this point, but this is reserved for a later section.⁴

The church-growth school of thought views the NT image of the church being the "Body of Christ" as most appropriate to the church-growth model.⁵ Growth should

¹Donald A. McGavran, Church Growth in Mexico (Grand Rapids: Wm. B. Eerdmans, 1963), p. 20.

²Donald A. McGavran, "New Methods for a New Age in Missions," International Review of Missions, October 1955, p. 402.

³C. Rene Padilla, "A Steep Climb Ahead for Theology in Latin America," Evangelical Missions Quarterly, Winter 1971, p. 102.

⁴See chapter IV.

⁵Donald A. McGavran and Winfield C. Arn, Ten Steps for Church Growth (New York: Harper and Row, 1977), pp. 61-64.

be as inevitable to a healthy church as it is to a healthy child. The mission and growth of the church are inseparable, and it is argued that "the church was made for growth."¹ If medical science employs the research and resources of science in its diagnostic, preventive, and curative processes, ought not missiologists use scientific tools to more effectively attain their objectives? Both prognostic and pathological diagnoses are important features of the work of the church-growth school. Scientific attempt is made at monitoring the potential growth and decline of churches. To this a scientific and theological rationale is synthesized to decipher the factors involved.

The church-growth school has opposed the W.C.C. emphasis on humanitarianism and dialogical interaction as primary to contemporary mission. It has questioned, rhetorically, "Is service sufficient witness? Can service be substituted for church-planting evangelism?"³ Though

¹Donald A. McGavran and Win Arn, How to Grow a Church (Glendale, CA: Regal Books, 1973), p. 12.

²"Unless the missionary enterprise makes continuous scientific studies of the increase and decrease of Christians and churches, it operates in the dark." Donald A. McGavran, ed., Church Growth and Christian Mission (New York: Harper and Row, 1965), p. 243. "Doctors and dentists tell us of the need for regular check-ups. The same is true of the church[;] . . . diagnostic measurement helps promote church growth." McGavran, How to Grow a Church, pp. 74, 75.

³McGavran, Understanding Church Growth, pp. 79, 80.

not against social service and dialogue, there is insistence that these be secondary to the growth priority of mission. At the same time as de-emphasizing of the socio-mission of Christ, there exists a high socio-cultural appreciation.¹ Homogeneity is respected and understanding of the socio-religious structures of society is basic to the church-growth mind set. Social structures are studied that the presentation of the gospel may be communicated within authentic terms. Thorough preparation, coordination, proclamation, and evaluation in every phase of mission strategy is seen as essential. Jesus Christ died not only to save individual people but great groups of people. The world with its nations and peoples are the object of "missio Dei." It is noted, "This is the one main meaning of the cross. Because God cares, His church must care too."² This

¹"The church growth paradigm, however, operates from a high view of culture. To use the typology of H. Richard Niebuhr (1951), the church growth paradigm would fit somewhere between 'Christ of culture' and 'Christ the transformer of culture,' leaning toward the former. The church growth movement argues that Christianity spreads best when people are converted with a minimum of social dislocation." Wagner, "Church Growth Research," p. 274.

²McGavran, Church Growth and Christian Mission, p. 235. "To Christianize a whole people, the first thing not to do is to snatch individuals out of it into a different society. People become Christians where a Christward movement occurs within that society." Donald A. McGavran, The Bridges of God (New York: Friendship Press, 1955), p. 10.

soteriological imperative and eschatological urgency impels the church-growth school to emphasize a theology of harvest as opposed to other approaches. Church-growth attitudes and actions have systematized the classical evangelical mission stance into a viable alternative to the W.C.C. consensus on mission.

Biblical Motifs

The church-growth school draws heavily upon biblical motifs for much of its mission theology. The theologizing done keeps the components of Scripture, church, and mission in a constant and dynamic interaction. Its all-consuming concern is the biblical priority which is the center of the task of the church. That center with Jesus Christ as Lord is soteriologically based. From that center, in concentric movement, flows the proclamation of the gospel, the gathering of converts into existing fellowship, then the multiplying of congregations--in short, the extension of the Christian church by all available means. Biblical motifs, particularly from the NT, are foundational to much of church-growth thought. Let us consider some of these that are used.

The God Who Finds: A Theology of Harvest

The church-growth school expresses a clearly different position to a theology that accepts a passive approach to measureable results from mission outreach.

It rejects what it calls a "theology of search" where mission dialogue, presence, or seed sowing is the priority. Though this may be influential it is an incomplete exercise.¹ In addition to searching, an emphasis is placed upon the "God who finds." Two types of biblical support are presented, both from the NT, for what church growth calls "a theology of harvest."

The first finds support in the parables of Jesus. There is a noticeable emphasis upon actual finding in the parables. The stories of the lost sheep, coin, and son place import primarily on the fact that finding is the key objective, not merely searching.² The shepherd does not make a token hunt and accept that as adequate. The woman does not merely search, but labors until she finds. The father was on the lookout till the prodigal son returned home. The mission motif taken from these illustrations is seek in order that you might find.

In the parable of the great banquet, the command to the servants was not to concentrate time and effort upon the indifferent but instead to constrain the receptive (poor, maimed, blind, and lame though they may be) to come to the feast. As McGavran says, "Issuing the

¹"Is then the theology of search false? By no means; but it is partial. It is true for some men and some populations. It is false only in so far as it claims to be the sole theology of mission and applicable to all men." McGavran, Understanding Church Growth, p. 47.

²Luke 15.

invitation was not the end: partaking of God's feast was."¹

The same is true in the parable of the sower.² Although there are several facets, there is little question that the story is "harvest" oriented. There is obvious affirmation of successful growth. The seed planted in the fertile soil "grew up, and produced a crop a hundred times as great."³ Quantitative growth is clearly the preferred goal.

The second type of biblical support comes from the instructions of Jesus. It is reasoned that when Christ, in his mission concern, said, "The harvest is plentiful, but the workers are few," he was affirming God's concern for finding and saving men.⁴ Jesus continues, according to Matthew, to put stress upon the importance of receptivity of the gospel when he says, "And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off

¹McGavran, Understanding Church Growth, pp. 42, 43.

²Luke 8:5-8.

³Luke 8:8. Luke omits the gradation in harvest results of Matt 13:8 and Mark 4:8. Possibly reminiscent of God's blessing upon Jacob's labors he reports only the hundredfold increase. "Such a yield probably represents the best expected return in Palestine." G. H. P. Thompson, The New Clarendon Bible: With Introduction and Commentary (Oxford: Clarendon Press, 1972), p. 133.

⁴Matt 9:37, NASB.

the dust of your feet."¹ Resistance to the gospel is dealt with, with an active response. The primary energies of mission should be directed toward a positive result-oriented setting.

The weightiest rationale given for a theology of harvest is taken from the great commission. It is argued that Jesus specifically commanded His followers to 'disciple the nations.'² Discipling does not mean dialoging or humanitarian service, though these may be included. Discipling does mean to persuasively facilitate belief and make followers.³ As with the first disciples, "making disciples" demands that the requirement of unconditional surrender to the lordship of Christ is central to Christ's proclamation. The aims of discipleship are unequivocal. Notice the completeness, "... the disciples unconditionally accepted His authority, not just inwardly by believing in Him, but also outwardly by

¹Matt 10:14, NASB; Acts 13:51 indicates that Barnabas and Saul knew of this instruction and followed it.

²McGavran, Understanding Church Growth, p. 41.

³"πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη
Eberhard Nestle, ed., Novum Testamentum Graece (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1932), Matt 28:19a, p. 83. "... the great aim and certain result is delightfully expressed in the command to 'make disciples of all nations.'" R. Jamieson, A. R. Fausset, and D. Brown, A Commentary Critical and Explanatory on the Whole Bible (New York: George H. Doran Company, 1921), p. 64.

obeying Him."¹ The biblical mode of discipling is directed toward church extension.² Mission is presented as a continuing cycle of discipling. Within the great commission command, church growth is the explicit intent--assuming that the church is a visible expression of the kingdom of God.³ The NT church saw its reason for existence encapsuled in its task of winning men and women to Christ. If one is to see the church today as Bible-based it must mobilize its prime resources toward a holistic church-growth emphasis in mission.⁴ The mission command of Matt 28:18-20 signifies the source of authority, the ethno-geographic extent, the progressive purpose, and the time frame.

The authority was ratified by a resurrected Lord. "To all nations" (τὰ ἔθνη) sets the ethno-geographic extent. The purpose included: "make disciples,"

¹Gerhard Kittel, ed., "μαθητής," Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1967), 4:448.

²"To 'make disciples' means to give all kinds of instructions for entrance into the church of our Lord." H. Leo Boles, A Commentary on the Gospel According to Matthew (Nashville: Gospel Advocate Company, 1936), p. 564.

³"The identification of Church and basileia is suggested by the fact that the reign of God, for all its futurist quality, has at the present time a presentist dimension; it erupts into the present and hence could easily be taken to be simply a 'kingdom,' both present and developing." Hans Küng, The Church (New York: Image Books, 1976), p. 127.

⁴The concept of holistic church growth is explored further in chapter V.

"baptizing them," and "teaching them to observe all that I commanded you." The time frame is eschatological and perpetuates this mode of mission until the end of man's present world.¹

There is little doubt that the NT church understood its commission to persuasively proclaim the gospel with the intent that the church might grow. Authentic Christian mission may vary in external form but can it change its purpose and still be consistent with its divine commission?²

"The Body of Christ"

The "body of Christ" motif is the most preferred description of the church among church-growth scholars.³ The frequent use of words like growth, health, movement, and vital signs (not to mention head, cells, and organs), fit very well into this biblical motif. In considering its NT usage it is observed:

¹George Arthur Buttrick, ed., The Interpreter's Bible (New York: Abingdon Press, 1951), pp. 622-25.

²"A 'chief' purpose of Christian mission is to proclaim Jesus Christ as divine and only Savior and persuade men to become His disciples and responsible members of His Church." Donald A. McGavran, ed., Eye of the Storm: The Great Debate in Mission (Waco, TX: Word Books, 1972), p. 56.

³Integral to the church-growth discipline understanding of the "body of Christ" is the belief in "priesthood of all believers." Baptism is an ordination of all believers in some sort of ministry. Hence McGavran's insistence, "... when everybody is working for growth where everybody is concerned that the Gospel be known,

Paul refers to the church in this way in his letters to the Romans, Corinthians, Ephesians, and Colossians. For him this metaphor expressed more graphically than anything else the essential unity both between Christ and his Church, and also between the members of his Church.¹

Paul found it important to make the transition from the concept of Israel being the people of God by election, to the body of Christ constituting a new people through regeneration. The church is to be a dynamic living organism under the headship of Christ. A holistic growth motif is found in Ephesians in whose growing "to mature manhood, to the measure of the stature of the fullness of Christ" is the objective. Ill health and infirmity may afflict the "body" but wherever there is life there is growth. Qualitative and quantitative growth are twin foci, neither should eclipse the other.

Aware of the complexity of growth, Peter Wagner comments: "It seems that one of the signs of good church health is growth. If it is faithful to the Lord, and if it is in a healthy condition, he will add to the church

that is a church which grows." McGavran and Arn, How to Grow a Church, pp. 12, 13.

¹David Watson, I Believe in the Church (Grand Rapids: Wm. B. Eerdmans, 1978), p. 96. Hans Küng interlinks Paul's introduction of the phrase the "body of Christ" to the Old Testament understanding of the "people of God." He states, "Only by seeing the Church as the people of God can we understand the idea of the Church as the body of Christ. . . . The two concepts of the Church are linked precisely through their Jewish roots." Küng, p. 293.

daily such as should be saved."¹ He is quick to add, "But some churches which are faithful do not seem to grow."² This is where the church-growth school can best be seen in its diagnostic role, seriously attempting to locate and correct the "disorder." Where the body of Christ is in numerical decline, they say, something is wrong. Church-growth studies try to understand the divine-human laws of ecclesiological health and then teaches its patients to correct its ill-health problem by coming back into harmony with the Great Physician design. This presumes that retrogressive growth is not God's design. It also means that the "body" will only attain its maximum size when God ends all redemptive activity. McGavran resolutely says, "Church growth is not a gimmick. It is faithfulness to God. He wants his lost children found and transformed into responsible members of his Body."³

The Spirit of Mission

The mission of the NT church was initiated by the Holy Spirit at Pentecost.⁴ The Spirit had clearly been

¹C. Peter Wagner, Your Church Can Be Healthy (Nashville: Abingdon, 1979), p. 17.

²Ibid.

³Donald McGavran and George G. Hunter III, Church Growth: Strategies that Work (Nashville: Abingdon, 1980), p. 26.

⁴"Pentecost is called the 'Feast of Weeks' (Exod

given to them before the events of Acts 2.¹ Yet it required an 'in-filling' or 'outpouring' as promised in Joel 2:28-32 for the true initiation of the church whose germination occurred amid a rapid-growth situation inaugurated in the true spirit of mission. It is not accidental that the gospel writers make it clear that Jesus' mission was also initiated and guided by the Spirit.² In that sense Jesus modelled the close link between mission and the work of the Spirit. It is forcefully said:

This was the primary purpose of the gift of the Spirit upon the disciples at Pentecost. He came to equip them for mission. Certainly he gave them fresh life and led them into all the truth, . . . but first and foremost he made them into missionaries. Any claimed experience of the Spirit which does not enrich the missionary and evangelistic work of the church is suspect.³

Church-growth people would go further to say that if a

34:22; Deut 16:10). It is also called the 'Feast of the Harvest' (Exod 23:16) and the 'Day of the First Fruits' (Num 28:26). The appropriateness of these latter two names to the occasion of the first preaching of the gospel by the First Church is obvious." William S. Lasar, Church Alive (Glendale, CA: Regal Books, 1972), p. 43.

¹John 20:22

²Notice the emphasis: ". . . and he saw the Spirit of God descending as a dove, and coming upon Him. . . . Then Jesus was led up by the Spirit into the wilderness. . . ." (Matt 3:16, 4:1); "And Jesus, full of the Holy Spirit, returned from the Garden and was led about by the Spirit"; "And He opened the book, and found the place where it was written, 'The Spirit of the Lord is upon me'" (Luke 4:1, 17b, 18a, NASB).

³Watson, I Believe in the Church, p. 172.

spirit of mission does not aim directly at the church growth it is suspect.¹ The New Testament gives clear record that the Spirit primarily equipped the church that it might be extended. As Michael Green says, ". . . the coming of the Spirit of God upon the disciples was to equip them for mission. The Comforter comes, not in order to allow men to be comfortable, but to make them missionaries."² Whatever else one may attribute to the coming of the Holy Spirit to the church, there is little doubt that where He works the church grows. Where the church-growth school diverges from other interpretations is that it would insist that numerical growth within the church is essential to the activity of the Spirit.

McGavran expresses this quite directly:

Let me say it bluntly that mission misconceives its ends when it considers either proclamation or presence its basic task. The basic task is, for the glory of God, to bring men into redemptive relationship to Jesus Christ. The missionary yields himself body and soul to be the instrument of the Holy Spirit in winning men into a life-giving faithful relationship to the crucified and risen Lord[;] . . . that is Christian mission.³

¹They went forth inspired by the Holy Spirit, who worked with them with signs following. Converts were won and churches established as naturally as night follows day. It could be no other way." Melvin L. Hodges, "Creating Climate for Church Growth," in Church Growth and Christian Mission, ed. D. A. McGavran (New York: Harper and Row, 1965), p. 30.

²Michael Green, I Believe in the Holy Spirit (Grand Rapids: Wm. B. Eerdmans, 1975), p. 58.

³McGavran, Eye of the Storm, p. 216.

When applying the spirit of mission as a motif in church growth, the Luke-Acts writings form the primary source of description and function. Of the NT writers Luke is most interested in numerical growth. Interestingly, Luke is also the one who consistently links the Holy Spirit to extension of the church and the practical outworking of "missio Dei."¹ It is through the work of the Spirit that alienated humanity is adopted into the family of God. The spirit of mission in the NT is our prototype and guarantee that God's mission will attain its end goal. As William Manson expressed it, "The parousia lay right over the path of the world mission, and its coming would be conditioned by the fulfilment of the missionary task."² In more straight-forward language the church-growth scholar, Alan Tippett, says:

Our Lord gave us to understand that the Holy Spirit would be operative within the Christian mission (Mk 13:10, 11). We also have the word that He operates to the end, together with both the witnessing church and convert (Rev 22:17). The whole sweep of church history lies between these points.³

¹"... the clearest picture of the link between the Spirit and evangelism is St. Luke in his two-volume work. . . . Luke is at greatest pains to maintain that the Spirit who equipped Jesus for his mission, equips the disciples to carry it on." Green, I Believe in the Holy Spirit, p. 60.

²William Manson, "The Biblical Doctrine of Mission," International Review of Mission (London: Oxford University Press, 1953), 42:2.

³Alan R. Tippett, "The Holy Spirit and Responsive Populations," in Crucial Issues in Mission Tomorrow, ed. Donald A. McGavran (Chicago: Moody Press, 1972), p. 88.

Michael Green observes with succinct profundity, "Eschatology and mission were irrevocably united in the person of the Spirit."¹ Therein lies the confirmation that the goal of the biblical mission is not only possible but attainment is guaranteed by His Spirit.

¹Michael Green, Evangelism in the Early Church (Grand Rapids: William B. Eerdmans, 1970), p. 273.

CHAPTER III

A SEVENTH-DAY ADVENTIST UNDERSTANDING OF MISSION

It was amid a renaissance of eschatological awareness in the nineteenth century Advent Awakening that Seventh-day Adventism gained its understanding of mission.¹ Much like the NT church that never really developed a theology of mission but rather was mobilized by a missionary theology,² so the SDA Church--though moving toward it--has no official theology of mission. It does, however, have a very vibrant involvement in and understanding of mission.

Origin and Development

From its conception, the United States of America has intertwined a dream of developing a religio-secular utopia. Eugene Nida observes, "the Latin came to transplant the Old World while the North American came to

¹Arthur Whitefield Spalding, Captains of the Host (Washington, D.C.: Review and Herald Publishing Association, 1949), pp. 20-26.

²George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), p. 131.

create a New World."¹ That utopic new world dream has been strongly influenced by and in turn exerted influence upon Christian thinking inside of and beyond North America.

The longing for a new world order fractured Europe most visibly at the time of the French Revolution and the Napoleonic Wars. Convergent strains of ideological and religious theories focused upon two major alternatives. One saw a present utopia being ushered in on earth, the other envisaged a cataclysmic close of current human structures and a divine new beginning for mankind.²

The Seventh-day Adventist Church very clearly grew amid the ferment of a popularized religious reinterpretation of human destiny. William Miller's movement was the immediate matrix from which the SDA understanding of mission arose.³ Miller wrote in early 1843, "Let us then put forth our best energies in this cause, let every one of us try, by persuasion, by the help and grace of God, to get one, at least of our friends to come to Christ

¹Eugene A. Nida, Understanding Latin Americans (South Pasadena, CA: William Carey Library, 1974), p. 13.

²R. W. Schwarz, Light Bearers to the Remnant (Mountain View, CA: Pacific Press Publishing Association, 1892), pp. 76-87.

³J. N. Loughborough, Rise and Progress of Seventh-day Adventists (Battle Creek, MI: General Conference Association, 1892), pp. 76-87.

in this last year of redemption."¹

The three elemental threads of SDA mission understanding, namely God's sovereign involvement, its redemptive and eschatological impelling nature, and the priesthood of all believers, which placed responsibility upon the entire church, are encapsuled in the Millerite appeal.

After the disappointment of October 22, 1844, early Seventh-day Adventists went through a cocoon stage of the "shut door" experience, where a defensive misconception of God's mission of saving humanity was considered closed to all except themselves.² This primal isolationism was overcome and "The first active evangelistic endeavors," says Schwarz, "began in the 1850s."³ The initial recapturing of the spirit of mission by Seventh-day Adventists was explainably provincial. In 1855 Joseph Bates promoted the first world mission concept by urging that truth-filled literature be mailed to "some of the foreign missionary stations."⁴ Yet, as late

¹William Miller, "An Open Letter," Jan. 1, 1843, cited in M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists (Takoma Park, MD: Review and Herald Publishing Association, 1925), p. 136.

²"With by Bros. and sisters after the time passed in forty-four I did believe no more sinners could be converted." Ellen G. White, Letter to J. N. Loughborough, August 24, 1874.

³Schwarz, p. 134.

⁴Joseph Bates, "Letters," Review and Herald,

as 1859, Uriah Smith, the editor of the "Review and Herald," in response to inquiry regarding the need for a world mission concept, replied that the great Commission could perhaps be fulfilled in the United States solely, "since our own land is composed of people from every nation."¹ It took a man from northern Europe to first put a world mission role in Adventist clothing.² M. B. Czechowski attempted to fire his leading Adventist peers from 1858-1863 with the need to reach beyond America with their mission but he got no support.³ Impetuously Czechowski went to Europe in 1864 with non-SDA sponsorship and began a missionary endeavor that led to a world mission concept later becoming fundamental to SDA understanding of mission.⁴ J. N. Andrews responded to the request to develop SDA mission in Europe, which came from the General Conference of Seventh-day Adventists on August 14, 1874, in the affirmative. Andrews, a

May 29, 1855, p. 240.

¹Uriah Smith, "Letters," Review and Herald, Feb. 3, 1859, p. 87.

²James White in 1862, and General Conference Constitution, Article V in 1863, encouraged the idea of mission, but the ideas were not made reality. Schwarz, p. 142; Mervyn C. Maxwell, Tell It to the World: The Story of Seventh-day Adventists (Mountain View, CA: Pacific Press Publishing Association, 1976), p. 152.

³J. N. Andrews, "Case of Elder M. B. Czechowski," Review and Herald, July 8, 1873, p. 29.

⁴Schwarz, pp. 142-43; Maxwell, pp. 158-64.

meticulous man in contrast to the spirited Czechowski, consolidated SDA mission primarily in central Europe.

The mission to northern Europe and specifically Sweden, emerges out of a parallel yet distinct church-planting mission. The total control of the Lutheran State Church in Sweden permitted very little proliferation of denominations or beliefs during the early nineteenth century. The phenomenon called "roparrörelsen" in Swedish (literally, "the outcry movement") where large numbers of children began illegally preaching regarding the second advent of Christ, was an ingredient in the church planting of Seventh-day Adventism in Sweden.

In 1852 a carpenter named Peter Palmblad emigrated with his family from Norra Ljunga, Sweden, to settle in La Porte, Indiana. The Palmblads had listened to a six- to eight-year-old girl preacher in southern Sweden in 1843. In 1856 the Palmblad family heard an SDA evangelist preach from the same text as the little girl had preached thirteen years before and were deeply impressed. The Palmblads joined the young Adventist movement and by 1858 placed the request that literature be printed in Swedish that could be used to evangelize the Swedes.¹ The request was held in abeyance until 1872 when

¹Ragnar Svenson, "En Lekmanna-pionjär inom Svensk Adventrörelse," Missionären, March 14, 1980, p. 5.

publication of the first Adventist Scandinavian periodical in Danish began.¹

A Danish Baptist preacher named John Gottlieb Matteson (1835-1896) was converted to Adventism in 1863. He worked very successfully among fellow-Scandinavians in America as well as editing the Scandinavian periodical called "Advent-Tidende." This, with other tracts, was sent all over Scandinavia. In response to the interest generated, the General Conference of Seventh-day Adventists took action to send Matteson to Scandinavia as the first SDA missionary to northern Europe.

Matteson worked in Scandinavia from 1877 to 1888. During that time he established an SDA mission through the medium of literature and public evangelism.² As early as 1878 Matteson, who was working in Norway, wrote: "Many of those who are most interested are Swedes[;] . . . in Sweden religious subjects are still more agitated."³ Two of his converts in Norway were Jonas P. Rosquist, a

¹Not until January 1, 1874 was a Swedish periodical issued from the Review and Herald. It was a monthly paper named "Svensk Advent Hruld."

²" . . . in 1879 he (Matteson) organized a publishing house in Christiania (later named Oslo) and began to publish the monthly 'Tidernes Tegn' (Signs of the Times)." Schwarz, p. 147.

³John G. Matteson to James White, December 10, 1878, cited in Lewis Harrison Christian, Sons of the North: and Their Share in the Advent Movement (Mountain View, CA: Pacific Press Publishing Association, 1942), p. 150.

cobbler, and Olaf Johnson, a farmer.¹ On April 9, 1880, Rosquist became the first ordained Swede to minister full time with the proclamation of the Adventist faith in Sweden. To a large degree the Adventist mission in Sweden was aided by the work of literature being spread by the laity. Matteson wrote in 1879:

The religious awakening amongst the people in Sweden is of such a nature that there can be no doubt that this country will be the best mission field in northern Europe, when the needed assistance is provided.²

Though heroic attempts were made to build the mission of Adventism in Sweden, three factors hindered its progress: State Church opposition, economic difficulties, and a clergy-oriented evangelization that used specialists, to the exclusion of a consistent program of lay training that aimed at holistic growth.

In 1880, with Matteson superintending from Christiania and Rosquist, Anders Erik Töckzelius (an ex-pastor from the Mission Alliance church), Olaf Johnson, and Lars Gustav Olson, the organized Adventist mission began in Sweden. Their first centenary is being celebrated in 1980. In 1890 the first official record shows a membership of 393; in 1979 the membership figure was

¹Ragnar Svenson, "1880-det år då Advent-budskapet slog rot i Sverige," Missionären, February 15, 1980, p. 4.

²John G. Matteson, Svenk Advent Härold, 1879, p. 140, cited in "Matteson Får Svensk Medarbetare," Missionären, Ragnar Svenson, April 25, 1980.

3,656, which indicates that it has barely maintained its biological growth rate during its total existence.¹ On the faith-commitment level of growth, loyalty, enthusiasm, giving time and finance, mission personnel and offerings all tend to indicate that high levels are consistently maintained.

Theological Models in Seventh-day Adventist Ecclesiology

Although there are multiple aspects to the reflection upon theological models in SDA ecclesiology, viewed from the perspective of mission understanding, three are predominant in its mission understanding. They are the "remnant" model, the "message of judgment" model, and the "servant for Christ" model. Their existence may be seen as sequential or parallel. That is, they may be considered to have had different phases or be seen as being coexistent and interdependent.

Remnant Model

Gerhard Hasel's comprehensive work done on the concept of the remnant motif in the OT is of historical and contextual concern to a Seventh-day Adventist self-understanding. He says poignantly,

The intensely theological idea of the remnant as found in Biblical testimony aids man in the securing

¹See appendix H.

of his existence, for the hope of modern man's survival and future existence hinges upon his response to the urgent call to return to God.¹

The rejection and disparity that existed after the disappointment of October 1844 left the group that formed the nucleus of what was to grow into the SDA Church as a mere fragment of the possible "half a million persons," as Schwarz suggests, who "attended Adventist camp meetings" during the peak of the Millerite movement.² The term "remnant" seems to have appeared first in James White's writings in 1845.³ The idea of this remnant is closely tied to the Sabbatarian Adventists identifying themselves as the people of God. The remnant concept developed into a mission motif in Adventism. Ellen White clearly envisaged the remnant church as having the mission of proclaiming messages from God to the world.⁴ The biblical apocalyptic writings were applied literally to undergird

¹Gerhard F. Hasel, The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah (Berrien Springs, MI: Andrews University Press, 1972), p. vii.

²Schwarz, p. 41; Maxwell suggests around 95,000 to 100,000, Tell It to the World, p. 18.

³James White to D. S. Jacobs, September 6, 1845, cited in P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids: William B. Eerdmann, 1977), p. 147.

⁴Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Publishing Association, 1948), 7:18.

their acceptance of the role of remnant people of God.¹ R. F. Cottrell saw a strong mission motivation in this "primitive, apostolic platform," as he designated it, through which "the remnant of God's people" would powerfully be drawn together.²

The important mission theme that was fundamental to the remnant motif is one of faithful preparation of themselves and of unbelievers for the coming of the Lord.³

Messenger of Judgment

Prefigured in the Millerite movement, Sabbatarian Adventists, even in the "shut door" period, saw themselves as having to witness because they were the messengers of God's judgment.⁴ Several motifs cluster around this judgment theme of mission. Sabbatarian Adventists saw themselves as Israel through whom the reception of

¹Roswell F. Cottrell, "Unity of the Remnant Church," Review and Herald, March 10, 1850, p. 125.

²The Remnant church of God is to be marked by two characteristics--they would "keep the commandments of God and have the testimony of Jesus Christ (Rev 12:17; 14:12; 19:10)." Matilda Erickson Andross, Story of the Advent Message (Washington, D.C.: Review and Herald Publishing Association, 1926), p. 58.

³Ellen G. White, Early Writings (Washington, D.C.: Review and Herald Publishing Association, 1882), p. 119; Damsteegt, pp. 243-44; see Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia (Washington, D.C.: Review and Herald Publishing Association, 1976), s.v. "Remnant Church."

⁴Spalding, pp. 149-55.

biblical promises would be fulfilled.¹ The "Elijah" mission of preparation was to be given by the ones through whom the "last warning message to the world" would be proclaimed.² The doctrine of the sanctuary involved the understanding that Christ had begun his work of judgment. The understanding of being a messenger of judgment had a Christocentric base for it was concerned with Christ's High Priestly role and Kingly role of advocacy and execution of righteous judgment. The mission motif of judgment in Adventism includes elements of warning proclamation, the importance of preparedness, and the vindication of God's righteousness. The fact that judgment had already begun in Adventists' understanding, meant that a dying world urgently needed to know about it. This theme remains a living motivation in SDA mission thinking. The Millerite emphasis was upon executive judgment whereas SDA's declare that the "judgment is come." This pre-advent judgment is a vital motivation in Adventism. The finality and horror of penal judgment, though not ignored, is miniscule in emphasis in relation to the emphasis upon an "investigative judgment."³ Thus, SDA mission sees

¹Damsteegt, p. 248.

²Ellen G. White, Spiritual Gifts (Washington, D.C.: Review and Herald Publishing Association, facsimile reproduction, 1945), 2:202.

³"Fundamental Beliefs of SDA's," Church Manual (Washington, D.C.: Review and Herald Publishing Association, rev. ed., 1971), p. 35.

itself as "the appointed herald of His final appeal to the world to accept His gracious gift of salvation."¹

The messenger-of-judgment role of Adventism is one of affirming the present reality of forgiveness and salvation, and the imminent reality of God's closing of the sin problem which ultimately vindicates His sovereign government.

"Servants for Christ"

Peter Beyerhaus concisely captures the Christocentricity of mission when he says, "Our mission, in a word, is the continuation of Christ's mission."²

Although long in Adventism, this has become most clearly vocalized in most recent Adventist thought. Speaking of the book entitled Servants for Christ, Thomas Blincoe says, "the servant role of the World Church . . . exalts the One in whose name it serves and to whom it belongs."³ In the parable of the marriage feast, the servants were the bearers of the invitation, ultimately to all, to come to the king's celebration of his son.⁴ So in mission,

¹Neufeld, s.v. "Remnant Church."

²Peter Beyerhaus, Shaken Foundations: Theological Foundation for Mission (Grand Rapids: Zondervan Publishing House, 1972), p. 38.

³Thomas H. Blincoe, Servants for Christ, ed. Robert E. Firth (Berrien Springs, MI: Andrews University Press, 1980), p. iii.

⁴Matt 22:1-14.

all believers are servants bearing a divine invitation.

Ellen White expressed this ecclesiological model when she spoke of "The mission of Christ's servants . . . [as] a high honor, and a sacred trust."¹ This sacred trust of mission is primarily a persuasive proclamation responsibility, but it encompasses ministering and serving the holistic needs of humanity as Christ did.² Mission to Christ was a total saving activity. He ministered to human needs that he might communicate the total caring level of God's redemptive and reconciling love. The servant-role that Christ modeled is clearly "apropos" for the mission entrusted to the SDA Church. By their lives, words, and spontaneous witness those who are servants for Christ are extending to lost and suffering humanity resources to live now and eternally appropriated to us in Christ Jesus.³ Because Christ's mission makes mankind free, the servitude involved is never a bondage but an all-enveloping mission of love.

Aims of a Mission Mandate

The early Adventist movement, much like the NT

¹Ellen G. White, Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1898), p. 357.

²Ibid., p. 358.

³John 3:34-36; Rom 6:17, 18.

church, was thoroughly enmeshed in Biblical eschatological and apocalyptic thought.¹ The aims and application of a mission mandate was primarily discerned through the urgency of the "eschaton." The coming of the "parousia" focused the intent of mission upon persuasive proclamation of God's soteriological accomplishment in Christ and God's climactic judgment activity through Christ.

The imminent expectations of divine intervention into human history demands that "mission," as A. L. Moore says, becomes "paramount in the church's life."² "Mission is the heartbeat of the church," says Oosterwal; "if it stops, the church ceases to be."³ Mission is not only something that is enacted in a distant land. Indeed, becoming a Christian involves an ordination to mission. Baptism not only externally ratifies an internal regeneration but it is a covenant of service. Mission is then the all-inclusive task of the entire church. Ellen White repeatedly asserts that "The Savior's commission to the disciples included all the believers. It includes all believers in Christ to the end of time."⁴ Mission should

¹"Characteristic of apocalyptic expectation in the sense of imminence." A. L. Moore, The Parousia in the New Testament (Leiden: E. J. Brill Publishers, 1966), p. 20.

²Ibid., p. 210.

³Gottfried Oosterwal, Mission Possible (Nashville: Southern Publishing Association, 1972), p. 15.

⁴White, Desire of Ages, p. 822.

aim first at making the entire church constituency aware of the essential responsibility of all believers.

Mission, secondly, must be founded upon the local church. The local church must always remain the sharp cutting edge of evangelism. Speaking to this issue, David Womach says, "No [local] church is truly Christian that does not engage in an active search for converts."¹ The local church needs to understand and formulate its unique mission role. When the local church falters in its mission role the church universal is in danger of failing in its mission.

Jesus twice mentions the church in the gospels.² The first time he is speaking of the church universal, the second time relates to the local church. Both parts of church recognition are also important in mission. The world-wide church, as Emil Brunner succinctly says, "exists by mission, just as a fire exists by burning."³ The whole body of Christ must be in harmony with Christ, its Head, whose conscious commitment continually was directed toward the mission of God. Paul Tillich defines the aim this way: "Missions is that activity of the

¹David A. Womach, The Pyramid Principle of Church Growth (Minneapolis: Bethany Fellowship, 1977), p. 109.

²Matt 16:18; 18:17.

³Emil Brunner, The Word and the World (London: SCM Press, 1931), p. 108.

church by which it works for the transformation of its own latency into its own manifestation all over the world."¹ The potential of the church is only fully realized when it is deeply committed to fulfilling the Great Commission.

Finally, mission must be recognized to be "missio Dei." As it is God's mission, our part as believers is to grow into harmony with His revealed purposes. The SDA Church understands its calling to be a "preparer" and "repairer." In its "Elijah" role it is a preparer of the way of the Lord's coming. In its restoration function it is the "repairer of the breach" of biblical truths. The aim of its mission mandate is redemptive in essence. Preparation and restoration must be understood in the soteriological system that God has revealed. In God's mission, as manifested through Christ, methods and means must always be subservient to serving that leads to the saving of lost humanity, for this is the foundation of the mandate.

¹Paul Tillich, "Missions and World History," in The Theology of Christian Mission, ed. G. H. Anderson (New York: McGraw-Hill Book Company, 1961), p. 283.

²Damsteegt, p. 146.

CHAPTER IV

DISTINCTIVE "CHURCH-GROWTH" ISSUES-- CONTEXTUALLY VIEWED

The church-growth school of thought has developed several distinctive principles which have stimulated considerable discussion. The key issues continue to be surrounded by controversy. One of the consistent characteristics of church-growth studies, however, is that its theories are always field tested. Within the paradigm proposed by its leading scholars numerous case studies have undergirded their viewpoint. It is perhaps this pragmatism that captures the imagination of many church leaders. The axiom, "by their fruits ye shall know them" is the most persuasive force favoring the church-growth school. Nearly two decades of application have been documented and few dispute the fact that their results are at times their strongest argument. Verification through a presentation of only successful cases is not indisputable proof. There is, however, something to be learned from looking at these principles and their application to see if they can increase and/or deepen our perception of the issues involved.

People Movements

One of the earliest and most disputed views propounded by Donald McGavran was his "people movement" theory.¹ In his book, The Bridges of God (1955), he developed a socio-theological explanatory component to potential and actual rapid expansion of the church.² Individual conversion appears diametrically opposed to the concept of people movement groups becoming the prime goal of evangelism. Cutting right across Protestant evangelistic and W.C.C. ideas, McGavran declares:

For everyone out of a new people brought to Christian faith separated from his group, God has converted hundreds in chains of families. He has used People Movements. This is the normal way in which Christian churches have grown.³

The initial crucial issue appears to be soteriological. The emphasis in the older European and American Protestant churches has been individual conversion. The term "people movement," and its precursor, "mass movement," seems to describe the abnormal way for

¹Bishop J. W. Pickett in his book, Christian Mass Movements in India (1933), presented the idea of "mass movement" into Christianity. This idea traditionally accepted by the Roman Catholic mission has been repulsive to individualistic Protestant mission minds.

²McGavran is clearly linked to Pickett's work but he also shows traces of the influence of the renowned European missiologist Roland Allen (1868-1947). Allen's key works are: Missionary Methods: St. Paul's or Ours? (1912), Essential Missionary Principles (1913), The Spontaneous Expansion of the Church and the Causes which Hinder It (1927).

³McGavran, The Bridges of God, pp. 107-8.

twentieth-century western churches to grow. Surprisingly, the basic difference is not so much soteriological as it is socio-cultural. Church-growth scholars emphasize strongly their commonality with the classical personal conversion theology. McGavran says,

The Christianization of peoples is not assisted by slighting or forgetting real personal conversion. There is no substitute for justification by faith in Jesus Christ or for the gift of the Holy Spirit. . . . The Christianization of a people requires reborn men and women.¹

There is little doubt that to church-growth people conversion requires personal repentance and faith commitment. What the church-growth school proposes is that there can be a "multi-individual, mutually interdependent" decision for Christ, where "each individual makes up his mind" not only in an independent way but also in an interdependent group decision.²

Let us reflect upon this concept. The pivotal question is, What is biblical conversion? In the NT two main words are used to convey the word conversion. They are ἐπιστρέφω and μετάνοια with their various derivatives.³ When people are called to conversion in the NT,

¹Ibid., p. 11.

²McGavran, Understanding Church Growth, pp. 302-3.

³"ἐπιστρέφω is found 36 times in the NT; 18 times it has the meaning of turning, returning, turning away, etc., and 18 times with its theological meaning of conversion." "μετάνοια--The ideas of repent, be converted, come to the fore." "ἐπιστρέφω has a wider meaning than

the concept conveys a fundamental turning from alienation from God to reconciliation with God.¹ Conversion means a new turning of the human will away from a subserviency to Satan to a loving acceptance of the lordship of Christ.² Conversion is a conscious surrender of the will to God facilitated and empowered by the Holy Spirit.³ F. Laubach gives this clarification:

ἐπιστρέφω is used for the conversion of a man which involves a complete transformation of his existence under the influence of the Holy Spirit. It expresses the conscious turning from sin, a change of mind, and of the whole inner attitude of life, without which true conversion is not possible.⁴

Genuine conversion is essential if Christianity is to be true to itself. A change of life born of godly repentance can never be substituted by any other

μετάνοια, for it always includes faith. . . . The change in the choice of words--'metanoēō' instead of 'epistrephō'--shows that the NT does not stress the concrete implied in the OT's use of sūb, but rather the thought, the will, the 'nous.'" Colin Brown, ed., The New International Dictionary of New Testament Theology (Grand Rapids: Zondervan Publishing House, 1975), 1:355, 357.

¹Col 1:20-22; Rom 5:10.

²Acts 26:18; 2 Cor 3:16; Luke 22:32.

³Acts 11:21; 26:206.

⁴F. Laubach, "Conversion," The New International Dictionary of New Testament Theology, p. 355. "Metanoia--This is the most common word for conversion in the New Testament. . . . The word is composed of 'meta' and 'nous,' which is again connected with the verb 'ginōsko' (to know), all of which refers to the conscious life of man." L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans, 1941), p. 480.

alternative no matter how noble. This change, that is rooted in God's action of justification and in the man-ward activity of regeneration, redirects human thought, desire, opinion, and volition. There are dual aspects of conversion which have both an active and a passive mode.

L. Berkhof clarifies these two sides when he says,

A two-fold definition must be given of conversion:

(1) Active conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith;

(2) Passive conversion is the resulting conscious act of the regenerated sinner whereby he, through the grace of God, turns to God in repentance and faith.¹

What does this mean in our context? Conversion surely must be seen as a personal God-ward and man-ward action. Recognition of sudden as well as gradual conversion is recorded in Scripture.² But each believing Christian must authentically acknowledge his/her own conversion commitment.³ For such reconciliation to God includes a conscious covenantal commitment. This, the

¹Ibid., p. 483.

²Saul of Tarsus is the example par excellence of the sudden conversion, in contrast to Timothy who represents possibly the majority in his experience of gradual conversion (Acts 9:1-17; 2 Tim 1:5).

³"Jesus' call to discipleship makes a man an individual. . . . Christ calls each man individually, and each must follow alone." "It is through [the] company of committed [believers] that the individual acquires in Christ a new identity, a new ground of being, a new sense of mission and destiny, and a new style of life." Clarence Bawman, "The Meaning of Christian Discipleship," in The Church in Mission, ed. A. J. Klassen (Hillsboro, KS: Mennonite Brethren Publishing House, 1967), pp. 53, 57.

author emphasizes again, must be a personal "I-Thou" reality. For conversion to be consistent with its biblical intent it must involve an individual's "turning about" and cannot be substituted by other human beings "turned about" for you. To argue that the Bible speaks in absolute terms regarding the necessity of regeneration, but not so of the necessity of conversion, is to miss the point.¹ The two may be distinct but they are not separate. The same elements are operative in both, namely, God's saving activity which finds response expressed in repentance, faith, and redirected life (i.e., a person who experiences biblical new birth cannot divorce it from the experience of conversion).

Personal faith is also essential to conversion. Firstly, there must be a faith in the truth of God's revelation of redemption, not merely in a detached, impersonal sense, but in an intimate, involved, life-giving way. Secondly, faith through the ministry of the Holy Spirit leads to repentance and conviction of sin which precedes a yielding in loving trust to Christ which is true conversion.²

Another aspect that needs consideration as we

¹John 3:3, 5; cf. Matt 18:3.

²Gustaf Aulen, The Faith of the Christian Church (Philadelphia: Muhlenberg Press, 1948), pp. 57-62; also Berkhof, pp. 490-92.

reflect upon the church-growth "people movements" is the national or group conversion of Scripture. Through the OT the people of God repeatedly responded to the call to "turn again" to YHWH. These national conversion experiences were primarily in the nature of a moral reformation. The recurring pattern seems to be that the pendulum swung from moral infidelity to promised faithfulness and then back to unfaithfulness to YHWA. Even though there may have been true conversion of individuals within this spiritual and ethical oscillation, the overall evaluation would tend toward non-acceptance of national conversion when measured by the NT understanding of conversion.¹ At the same time it needs to be noticed that "heilsgeschichte" or God's salvation activity is predominantly related to groups of people, from the ancient Passover to the NT Pentecost. When God has expressed a call within a group setting, such a "multi-individual" is still required to personalize conversion by each individual being responsible for his/her own decision. McGavran insists, "Conversion means participation in a genuine decision for Christ. . . . The individual decisions within a people movement exhibit all these marks."² One must accede the point that though individual conversion is important in the NT (e.g.,

¹Rom 9:6-8; 30-33; Gal 6:15, 16.

²McGavran, Understanding Church Growth, p. 303.

Paul, Zaccheus, the woman at the well, etc.), the emphasis appears to be that the NT church was born and grew amid multi-individual conversions.¹ The book of Acts gives numerous examples or indications that crowds of people and entire households accepted the Lordship of Jesus Christ conjointly. The real question is not are multi-individual conversions invalid, but how and when are they authentic to the biblical intent?

The Scriptures clearly validate the fact that conversion can be accepted as genuine irrespective of the number of people that experience it simultaneously. It does not presuppose that there need be an interdependence within the group. Yes, entire households were baptized together, but there is a difference between a group dependent decision, group interdependent decision, and independent decision in harmony with the group. There is an important difference between conversion because of a group decision, and conversion within a group in spite of the acceptance or rejection of the group.² At the same time, though one must be willing to risk rejection of one's group in true conversion, this does not predestine or necessitate rejection. If the work of the Holy Spirit

¹Acts 2:37-47; 4:4; 8:6, 12; 18:8. Over eight thousand and unnumbered others were converted and baptized in what could fit into the description of multi-individual decisions for Christ.

²Luke 14:25, 26.

was able to bring thousands simultaneously to conversion in the NT church, such conversion may still be authentic today. Could it be that we have been falsely restrictive in limiting the potential of people movements into a true conversion experience? In Sweden we have pondered the statement that was spoken in Switzerland in 1885, a few short years after Seventh-day Adventism began its work in Scandinavia. The printed page first carried the Advent message to Sweden, therefore these words were and are most challenging. It was written: "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."¹ This prognostic insight reflects clearly that early Adventism expected some sort of "people movement." This statement that has a strong motivational element within it has been very widely quoted in Scandinavia. In spite of the early rigid opposition by the Lutheran State church, then later the more subtle hostility of socialism, and the agnostic and secular mind of the present day, Adventists have almost subconsciously awaited a "people movement" that would bring thousands to a true conversion experience. Yet expectation and reality, on this point, have not concurred. It seems

¹D. T. Bourdeau, quoting Ellen G. White in a discourse presented in Basel, Switzerland, at the first European Council; "The Council at Bale, Suisse," Review and Herald, November 1885, p. 700.

very unlikely that dramatic change is about to occur in Sweden. At the same time an openness needs to be maintained to the fact "that responsible research sheds much light on how churches grow or stop growing, and that the social sciences can be harnessed to further the spread of the Gospel and the growth of the Church."¹ This appears to create a tension, for if we accept the possibility of true conversion with a "multi-individual" situation, we might stipulate that it is possible only in a Pentecost-type setting where clearly it is the work of the Spirit. The idea of immense groups of people accepting the everlasting gospel simultaneously has biblical precedence. The Lucan writings clearly incorporate the importance of this in the NT church. Eduard Schweizer observes: "The greatness of Luke's view lies in his showing more impressively than anyone else that the Church can live only by evangelizing, and by following whatever new paths the Spirit indicates."²

Herein lies the tension: Is the people movement a new or renewed path that the Spirit is indicating as genuine? Can detection and acceptance of multi-individual conversion include the use of social science methods? The cooperation of divine intent and human

¹ McGavran and Hunter, p. 18.

² Eduard Schweizer, Church Order in the New Testament (London: S.C.M., 1961), p. 75.

instrumentality has been long acceptable to Adventists. Adventist evangelism relates positively to large baptisms. Why then should conversion amid an interdependent group be held suspect? The stabilization and dynamics of decisions made individually but harmoniously interrelated to its homogeneous unit--be it family, friends, tribe, social, academic, economic, or ethnic group--have higher qualitative and quantitative value on average. Does the Holy Spirit use people movements to permit humanity to find salvation? The answer both biblically and currently is in the affirmative. Can God's Spirit sanctify the inter-disciplinary research, methods, and techniques that are available as tools to better discern and increase people-movement potentialities? Pragmatism, not theological reason, would negate such possibilities. In calling humanity to salvation God has revealed "His unconquerable love for our world, for the human race as a whole, and for each person individually."¹ Though there must be vigilance in maintaining the vital importance of genuine biblical conversion, there must also be increasingly effective methodology and sensitivity to new paths that the Spirit of God may choose to open. Many parts of the world church have experienced rapid growth through

¹Hans K. LaRondelle, Christ Our Salvation (Mountain View, CA: Pacific Press Publishing Association, 1980), p. 9.

people movements, why should not the Seventh-day Adventist Church be open for such occurrences?

Resistance and Receptivity

There is a logical link from the people-movement concept to the church-growth theory of resistance-receptivity continuum idea that has been developed. Having said that there is biblical precedence for people-movement conversion, the contemporary acceptance of such a recurrence is always with the proviso that conversion must be personalized within the group decision. The church-growth school of thought says, "People are never equally receptive throughout the world nor are they equally receptive across time. People become receptive or resistant to the Gospel in different eras."¹ From the inception of Christianity, history confirms that response to the gospel has varied in time and place. C. G. Jung, commenting on high receptivity, says, "Christianity itself would never have spread through the pagan world with such astonishing rapidity had its ideas not found an analogous psychic readiness to receive them."²

The classical example that is often used to

¹Roy E. Shearer, "The Psychology of Receptivity and Church Growth," in God, Man and Church Growth, ed. A. R. Tippett (Grand Rapids: Wm. B. Eerdmans, 1970), p. 160.

²C. G. Jung, Answer to Job (Cleveland: World Publishing Company, 1960), p. 152.

illustrate the recognition of change in the resistance-receptivity continuum is the story of Jesus' visit to the Gerasenes.¹ On the one side of the Sea of Galilee Jesus met with a very high level of resistance, while on the other side he met with high receptivity.² The gospels also indicate that the disciples were to concentrate their work where there was strong receptivity.³ Yet this is surely not the complete picture. Jesus' ministry highlights the fact that though institutionalized Judaism was the most resistant, he concentrated his work among the Jews. There is a sense in which "missio Dei" is disinterested in instantaneous receptivity. Fluctuating receptivity is one of the most constant factors in human society. To intentionally neglect the immediately unresponsive is to make mission circumstantially exploitive in nature. In using the agricultural motif, Jesus accentuated the importance of seed sowing, of nurturing, as well as of harvesting. If mission is directed only at harvesting, the intended life cycle would soon exhaust itself.

Church-growth people suggest rather that "the best way to reach the resistant is to win the responsive first."⁴ McGavran is famed for his coldly promotional

¹Matt 8:28-34; Mark 5:1-20; Luke 8:26-39.

²Luke 8:37, 40.

³Matt 10:14.

⁴J. Robertson McQuilkin, Measuring the Church

statement, "Winning the winnable while they are winnable seems sound procedure."¹ Measurable and preferably immediate results is a trade mark of church growth. Hence anthropology, demography, and statistics are important tools in identifying and predicting receptivity. A population, because of external factors, can move from resistance to receptivity and back to resistance again. The social sciences are used to isolate relevant factors so that both a diagnostic and a prognostic instrument can be developed. Anthropology becomes the steering force determining both where to work and how to successfully attain numerical growth. One senses an echoing absence of rightness, patience, or even theological correctness in this position. The key emphasis becomes one of measuring and manipulating the social setting to induce church growth. The primary accentuation is upon social rather than truly religious priorities. Ironically, church-growth studies which claim antipathy to the humanistic social gospel advocates, within its functional paradigm, have developed a neo-social gospel form of mission. Taking advantage of social and communal receptivity, as Robert Ramseyer says, ". . . means that conversion is, of necessity, not a resynthesis of one's basic

Growth Movement (Chicago: Moody Press, 1973), p. 40.

¹McGavran, Understanding Church Growth, p. 256.

orientation to self and to the world, but rather the adoption patterns in one limited aspect of that orientation."¹

When social indicators become the criteria for the where, how, and what of evangelism, we have distorted the intent and result of mission. To church-growth advocates, a ministry with small numerical results is wasteful. What they denounce as "equalitarianism" (i.e., give the resistant and the receptive equal opportunity) demands a change in evangelistic strategy. In Sweden it would appear to mean abandoning evangelism in most of the nation amongst native Swedes and concentrating on the new immigrants primarily from Finland and Yugoslavia. These are the portion of the population who are most responsive at present. Yet to concentrate all evangelistic efforts on what is called conversion-prone "receptive people" would not be acceptable theologically or psychologically.² Winning only the easily winnable while they are socially vulnerable has an element of opportunism that does not

¹Robert L. Ramseyer, "Anthropological Perspectives on Church Growth Theory," in The Challenge of Church Growth, ed. Shenk, p. 69.

²Roy Shearer wants "skillful research and much money" to be dedicated to professional surveys. He says, "A conversion-readiness questionnaire could be carefully constructed with standardization and validation procedures currently used for the best of the nearly two thousand psychological tests available. Shearer, "Psychology of Receptivity," in God, Man, and Church Growth, ed. Tippett, p. 163.

seem biblical. When Paul went to Corinth he met great resistance.¹ In spite of this Paul stayed eighteen months and his patient hard work was greatly rewarded.² Surely God can lead his mission into resistant peoples and receptive peoples. Do we have the right to neglect either situations? The positive lesson that the resistance-receptivity principle teaches is that God's people should be more flexible to the leading of his Spirit. The gospel is to be preached to all peoples; both the resistant and the receptive need to hear it. God is concerned with sowing and reaping, with seeking and finding. There must exist a creative tension between these two. Mission needs to be alert to those made receptive by the Holy Spirit. Such receptivity can be indicated in externally measurable responses, but these are always accompanied by authentic internal responses. When external variables become the primary index, the spiritual infant mortality rate is usually high, and/or there are accompanying growth disorders. Perhaps the clearest observation was made by Stanley Friesen when he wrote: "McGavran is willing to ride cultural, economic, or political tides that may lead a people to want to associate themselves with the church. . . . This approach

¹Acts 18:4-6, 12.

²Acts 18:8.

. . . place[s] too much confidence in the educational method and process."¹

Herein lies the most vulnerable point of the church-growth school: it tends to usurp or modify divine injunction and rely heavily on the scientific method and human ingenuity. To state that some segments of a population are more receptive and responsive at a given time in history is to state the obvious. To maintain a holistic balance that is consistent with the gospel commission to go to all peoples--receptive and resistant--requires such a divine sensitivity that may utilize science but always supersedes it.

Homogeneous Unit Principle

The Homogeneous Unit Principle has awakened more opposition than other church-growth issues.² The primary tension around it has not so much been theological as it has been either sociological or ethical. What does the church-growth discipline mean by the term? McGavran stated it simply and clearly in saying, "People like to become Christians without crossing racial, linguistic, or

¹J. Stanley Friesen, "The Significance of Indigenous Movements for the Study of Church Growth," in The Challenge of Church Growth, ed. Shenk, p. 102.

²Homogeneous Unit is abbreviated to HU by church-growth scholars. It is simply a segment of society that is noticeably interlinked by common characteristics that makes it distinct from the rest of the society.

class barriers."¹ What is meant is further characterized by Peter Wagner's definition: "A homogeneous unit is simply a group of people who consider each other to be 'our kind of people.'"² Two other statements should act as basic guidelines to our understanding in this section. First, in function,

The social, racial, cultural, economic, and linguistic composition of the local church should as nearly as possible reflect the corresponding marriage and family patterns of the community in which it exists if it is to maximize its evangelistic potential.³

Second, its constant interrelated aim is that,

In structures which are designed on a level over and above that of the local church, Christians should demonstrate practical ways and means of modeling their love and concern for those of other homogeneous units in a public way.⁴

What is being said is that ethno-socio-cultural differences ought to be accepted as normative. To require cultural integration and behavioral modification which exceeds biblical demands is a fundamental betrayal of authentic identity. As Alan Tippett says, "If he" (the potential church member) "has to be extracted from his context to become a Christian, then he is acculturated

¹McGavran, Understanding Church Growth, p. 198.

²Wagner, Your Church Can Grow, p. 110.

³Ibid., p. 121.

⁴Ibid.

rather than converted."¹ The inference is clearly that more acculturalization has accompanied evangelism than conversion. The cultural cost often obliterates the immeasurable gift of salvation.

The total immorality of racist structures have made many suspicious of homogeneous unit growth becoming an alienating force rather than bringing gospel reconciliation. Can churches have plurality and unity at the same time?

In Sweden above 10 percent of the population are of Finnish extraction.² On the average they have accepted the lower economic jobs. Although initially very little was done to evangelize them, spontaneous growth through lay ministry has made them the most rapidly growing segment of the Swedish Union church. In 1968 a first full-time Finnish worker was employed to work solely with the Finnish homogeneous segment. Separate worship groups have now been established in Göteborg, Stockholm, and Rimbo. By a clear recognition of their homogeneity there

¹Alan Tippet, Church Growth and the Word of God (Grand Rapids: Wm. B. Eerdmans, 1970), p. 34.

²The 1970 census recorded 235,453 Finnish-born Finns living in Sweden. This figure represents only 25 to 30 percent of those of Finnish ethnic origin. Finnish immigrants increased by 30,518 in 1970 alone--3.6 percent of the total population. There has come a more reasonable rate in the rest of the decade through Swedish and Finnish government policy changes in immigration. See Demographic Yearbook 1977 (New York: United Nations Publishing Service, 1978), pp. 794, 960, 991.

has been a marked growth in that segment of the Adventist Church.

Similarly, the Yugoslavian immigrant group has clustered mainly in the south of Sweden. Attempts have been made to acquire a full-time minister to guide the growth of membership since the early 1970s. Although the president of the Yugoslavian Union of Seventh-day Adventists has twice made official visits to the growing group of Yugoslavian members, no distinctive leadership cares for their specific needs.

Sweden is becoming a mosaic of cultures. The government has a strong policy of economic and educational integration. At the same time heavy emphasis is placed upon the acceptance and maintenance of the differing cultures. So distinctive homogeneous groups continue to grow in Sweden.¹ There is a conscious attempt not to try to make Sweden into a melting-pot for its immigrants. A serious attempt is being made to permit immigrants to maintain their cultures.²

The homogeneous unit principle is the most

¹In 1975, according to the United Nations Demographic Report, out of a population of 8.5 million people, 1,419,112 residents were of non-Swedish origin. Ibid., p. 990.

²The media, school system, and library system officially attempt to serve the different immigrant groups. Housing and job discrimination is illegal. Overt racism is socially unacceptable to the national mentality. See Alva Myrdal, Nation and Family (London: Harper and Brothers Publishers, 1961), pp. 168, 174.

significant of the church-growth issues to find relevance to the Swedish Seventh-day Adventist setting. Can and should we strive for plurality and be able to maintain church unity? A great risk is that resources tend toward unfair distribution, as in the NT church. Acts 6:1-7 contains the data of a case study. The encounter record long preceded the Jew-Gentile cultural conflict. Here two groups of Israelites were concerned. The texts call them Hellenists and Hebrews. The Hellenists appear to have been "Greek-speaking Jews who had lived outside of Palestine but had returned."¹ There existed what McGavran calls a "linguistic and/or class barrier," the classical "we-they" mentality.² The issue of the mistreatment of Hellenistic widows was probably only the tip of the iceberg. The solution to the problem was to recognize the homogeneous group of Hellenist Jews and equip them adequately with leadership and resources. Not only was the recognition able to aid great harmony but the text adds the fact that "the number of disciples multiplied in Jerusalem greatly."³

When a homogeneous unit receives recognition,

¹Charles M. Layman, ed., The Interpreter's One-Volume Commentary of the Bible (Nashville: Abingdon Press, 1971), p. 735.

²McGavran, Understanding Church Growth, p. 165.

³Acts 6:7a.

respect, and resources, there is every evidence to believe that it will strengthen the life of the church. Yet there needs to be a periodic evaluation so that it does not become introverted, or segregational, for these risks are real. Wagner reminds us, "It is important to keep in mind that the focus here is on evangelism, not Christian nurture. At this place some people confuse and mislocate the issue."¹ The homogeneous unit principle for us must be seen as a "cohesive" force in church growth. Recognize the value of the rich reaching the rich, the Finn reaching the Finn, the blue-collar worker reaching the blue-collar worker, etc. Let our godly diversity become an evangelistic tool. Remember always that true church growth can only accept diversity that will magnify godly unity for that is fundamental to the church which is the "body of Christ." The homogeneous-unit principle presents a high regard for human diversity. Diversity in the Christian setting, like a mosaic, must combine distinctiveness into an underlying and visible unity. For though all are different members we are all of the same Body.²

Discipling and Perfecting

The church-growth discipline has developed a

¹Wagner, Your Church Can Grow, p. 118.

²1 Cor 12:12-14, 18.

dichotomy approach to evangelism. It bases its reasoning upon the particular interpretation it places on Matt 28:19-20.¹ It appears that pragmatism rather than exact exegesis is the determinant behind the dividing of this text. The great commission is supposed to have two distinct aspects, first winning and then nurturing. There is general agreement by all churches as to the importance of the two aspects. The key difference lies rather in that the church-growth school gives pre-eminence and sequential priority to discipling.² First and foremost the church is to make disciples. Until this is done one "cannot go on to the rest of the task."³ Do not let ethics or doctrine get in the way of baptizing the "new convert." It is pointed out that "The discipling of peoples is often hindered or actually stopped because, in the very first stage, the church leader requires evidence of an ethical change or dedication to Jesus Christ which some Christians in older churches have not yet achieved."⁴

¹The text is supposed to say according to church-growth scholars: (1) "Make disciples of all nations, baptizing them" and when this is complete, (2) "teach them to observe all that I commanded you." Matt 28:19-20.

²McGavran, How Churches Grow, pp. 98-99.

³John M. L. Young, "The Place and Importance of Numerical Church Growth," in Theological Perspectives on Church Growth, ed. Harvie M. Conn (Rutley, N.J.: Presbyterian and Reformed Publishing Company, 1976), p. 62.

⁴McGavran, Bridges of God, p. 15.

John Young makes it a foregone conclusion that "the prime purpose of mission is to make disciples."¹ The question that should surely be asked is How does one make disciples? A corollary enquiry must also ask, Can an authentic, saving relationship to Christ be facilitated without transmitting the essential parameters of such a commitment? In response to this issue Stanley Friesen observes that when

. . . discipling has a prior claim over nurture
 . . . one lowers the ethical demands of the gospel
 and the degree of understanding of the gospel . . .
 creating a nominal Christian base from which to
 build a "gathered church."²

Surely to disciple and baptize (which is one unit in church-growth thinking) without teaching the high meaning and requirement of these salvation symbols is to deceive the responsive person or group. It is at this point that church-growth theory exposes its inadequate understanding of the nature of man both from a theological and behavioral science standpoint. First, there is an absence of recognition of what regeneration, conversion, and baptism mean in salvation. Second, there appears to be little awareness of the diametrically opposed realms of the "old" and "new man" in the discipling theory. Third, there seems to be a denial of the

¹Young, p. 62.

²Friesen, p. 81.

innate tension between human culture, as such, and the lordship of Christ.

Though there is some modification to impose a continuous motion to link the previously separated functions of discipling and perfecting, though these are no longer presented as two separate spheres, they are still two halves of the same whole. Baptism becomes the demarcation line between discipling and permits perfecting to begin. McGavran says: "The second stage . . . is teaching them all things,"--perfecting--"This is a bringing about of an ethical change in the disciplined group."¹

Quite possibly church-growth scholars are correct in emphasizing discipling and perfecting as vital to mission. However, the dichotomy falsely created and the time frame superimposed upon them can be seriously questioned. Verkuyl, writing on discipling and perfecting, observed "the tasks are inseparable."² They may be distinct but they should not be disconnected. To divide and separate the experience of becoming a Christian into two segments is to predispose the church into a fragmented perception of salvation. On the practical front to make a partition between these, as Yoder says, is to "favor a

¹McGavran, Bridges of God, p. 15.

²Verkuyl, p. 191.

kind of two-level membership."¹ The very magnitude of God's redemptive action requires gospel proclamation that demands a transfer of learning, loyalty, and life that inseparably links discipling and perfecting.² To disunite or distort them is to virtually invalidate the truly holistic reconciliation intrinsic to the gospel commission.

¹Yoder, p. 33.

²An attempt will be made to contextualize and contemporize this in chapter V.

CHAPTER V

TOWARD A SEVENTH-DAY ADVENTIST

"CHURCH-GROWTH" PARADIGM

RELEVANT TO SWEDEN

The well-known adage attributed to David Livingstone says, "God had only one Son and He made that Son a missionary," accentuates God's mission in Jesus Christ to "save His people from their sins." Our Lord and His church were commissioned to usher in salvation. It is significant that a number of Hebrew words which mean "to enlarge," "to bring into a spacious environment," and "give room to" are used in the OT to describe "salvation."¹

In Sweden a deep malaise has settled into the Seventh-day Adventist Church. We believe in evangelism and growth but we operate a structure which more closely resembles a spiritual club with limited membership. If Jesus' incarnational ministry teaches us anything it is

¹See article on "spaciousness" by John F. A. Sawyer in Annual of the Swedish Theological Institute in Jerusalem (London: SCM, 1968), 6:20-34; also Semantics in Biblical Research, New Methods of Defining Hebrew Words for Salvation (London, SCM, 1972), pp. 16-30.

that salvation is not intended just to satisfy an elitist self-perpetuating club. We must learn to permit the Spirit to give room in planning and proclamation for real enlargement and growth. Let us take time to reflect upon our true mission. God's church is not above analysis. If the Body of Christ is intended to grow we need to diagnose the disorders that are causing decline, and by His saving, healing grace enliven all factors that bring true growth.

Factors of Growth

In this section consideration is given to factors of growth. I am not necessarily attempting to be novel or exhaustive. There is need, however, to approach this subject with such openness that both stimulates questions and encourages commitment of oneself to becoming part of the solution. To make quality and quantity the either-or of church growth is, in my understanding, a self-defeating function. They must remain in creative tension if church growth is to maintain its intended biblical balance. Seven major factors have emerged that are authentic to the Seventh-day Adventist self-understanding.¹ In this

¹Gottfried Oosterwal has in his lecture series (Seminar in Church Growth, CHMN600, March 1980), and his article, "The Seventh-day Adventist Church in the World Today," in Servants for Christ, ed. Firth, pp. 1-51, developed a paradigm for the SDA Church. My research is indebted to his pioneer work and attempts to reflect on and contextualize the model that he has developed.

paradigm of growth factors each deserves independent research, yet there is value here in gaining a panoramic oversight, for it is intended that their interdependent relationship should also be understood.

A Ministering Laity

Germane to the Seventh-day Adventist self-understanding is the concept expressed in 1883 by Ellen G. White: "Every man and woman who has a knowledge of the truth should be a co-worker with Christ. . . . He requires the lay-members to act as missionaries."¹ All members are ordained and commissioned in their baptism to ministry as co-laborers with Christ.² Not only is this the ideal set before the church but research has verified, according to Gottfried Oosterwal, that "Adventist Church growth is primarily the result of spontaneous witnessing of the believers at work, in the neighborhood,

¹Ellen G. White, "The True Missionary Spirit," Review and Herald (November 13, 1883), 60:433. This theme is continually reiterated. "It is the privilege of every human being who receives Christ to be a worker together with Him;" White, Testimonies for the Church, 6:449; again, "God says to His people: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'" "Our mission is the same as that which was announced by Christ." Ibid., 8:34, 134.

²Ellen G. White, Medical Ministry (Mountain View, CA: Pacific Press Publishing Association, 1932), p. 138; White, The Great Controversy (Mountain View, CA: Pacific Press Publishing Association, 1888), pp. 530-31; see also Oosterwal, Mission Possible, pp. 103-19; Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1956), pp. 131-38.

in the family-circle, and among friends."¹ What are we saying when we speak of a "ministering laity?" A variety of names have been used to convey the concept. The reformers generally thought of it as the "priesthood of all believers." Others have expressed it in terms of a "total ministry through spiritual gifts." In still other works, terms like "activated congregation" or "mobilized laity" are used. Though there may be differing emphases, all have this in common, they attempt to recapture the NT dynamism of every Christian being a μαρτυρεῖν (one who bears witness of his belief). Ray Stedman comments on the source of power for such a witness:

"But grace was given to each of us according to the measure of Christ's gift" (Eph 4:7). In that brief sentence there is a reference to two tremendous things: the gift of the Holy Spirit for ministry given to every true Christian without exception, and the new and remarkable power by which that gift may be exercised.²

The gift of the Holy Spirit to the NT church and the church today is intended for every believer for the purpose of accomplishing "missio Dei." It was never designed that the church should be a two-tier structure where an elite group ministered and the majority were to a large degree passive spectators or minimally involved

¹Oosterwal, "The SDA Church in Our World," p. 10.

²Ray C. Stedman, Body Life (Glendale, CA: Regal Books, 1972), pp. 38-39.

in peripheral assignments. When the apostle Paul concentrated on his most detailed treatise concerning the need for every member to exercise his gift, he began, perhaps aware of the lack of understanding besetting the church, by saying, "Now concerning spiritual gifts, brethren, I do not want you to be unaware."¹ God wants His church to be aware of their responsibility. An actively ministering laity is not an idealistic and risk-filled option, it is a biblical mandate.² This does not mean that we have to make puppet pastors out of all church members. What it does mean is that "since we have gifts that differ according to the grace given to us, let each exercise them, accordingly."³ Speaking of such Spirit-filled commitment that maintains a spontaneity and infectious evangelistic impact, Roland Allen says, "[This] force which drives men even at the risk of life itself to impart . . . where this divine desire for the salvation of others has free course, there it exercises a most extraordinary power."⁴

The life of every church member becomes a

¹1 Cor 12:1, NASB.

²1 Cor 12:7-14; Rom 12:3-6; Eph 4:7, 16.

³Rom 3:6, NASB.

⁴Roland Allen, The Spontaneous Expansion of the Church (Grand Rapids, MI: Wm B. Eerdmans, 1962), pp. 9, 10.

ministering dialogical statement, "known and read of all men" with whom they come in everyday contact. This gospel style witness cannot afford to merely be occasional, non-contextual, or non-spiritual gift-oriented. It must be a consistent life-style ministry, where the pastor serves to enable and equip each member to fulfill that unique role, each in his own setting. Again, Allen says it well: ". . . this unexhorted, unorganized, spontaneous expansion has a charm far beyond that of our modern highly organized missions."¹ This does not mean that the church has to be anti-organizational in planning or "laissez-aller" in its witness. It does mean that "activation" will emerge, on the terms of those being activated, not on terms of elitist human activators.² We need to educate the membership and leadership in Sweden regarding the biblical role of the entire Body of Christ. As Worley accurately observes,

The ministers and a few laity are the principle actors in most congregations[;]. . . members have been loyal, obedient, fearful, and passive. Clergy and the lay elite of the society and the church have acted too frequently to keep members passive.³

Elitism precipitates inactivity in the majority of a

¹Ibid., p. 7.

²Robert C. Worley, Dry Bones Breathe! (Chicago: Center for the Study of Church Organizational Behavior, 1978), p. 19.

³Ibid., p. v.

group. When the members understand the vital role and responsibility entrusted to each, God is able to maximize the greatest resource of the church--its people.¹ The congregation takes form as an organism not merely as an organization. Pastoral leadership, then, can assume its rightful biblical "servant-role" in total harmony with the needs of the laity. It may have become a truism but the church must again become the church. For the church in Sweden to grow there must be a ministering laity. To attain a ministering laity, the major resources of the church need to be directed toward the members and they will in turn become the major resources of the organism/organization. Peter Wagner affirms that that "is the way to bring about the kind of church growth that builds the whole person and the whole Body of Christ."²

To attain growth the church must return to a biblical and early Adventist ministering-laity function. Oosterwal sees this becoming attainable through a three-fold approach:

¹"The New Testament does not recognize the distinction implied by the use of the terms 'clergy' and 'laity.' Nor in fact does the derivation of the words themselves support the distinction. All Christians have a 'share' ('kleros'--hence clergy) in being the 'people' ('laos'--hence laity) of God, and in being a royal priesthood (1 Pet 2:9)." John P. Baker, Christ's Divine Body (London: Coverdale House Publishers Ltd., 1973), p. 112.

²C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Glendale, CA: GL Regal Books, 1974), p. 257.

(a) to make the whole church aware of the Biblical role of the laity; (b) to equip and train the laity for its own Biblical role in the world, as well as in the church. . . . (c) to prepare pastors mentally, theologically, and practically to see their roles as equippers of the laity for its work of the ministry and the building up of the church. (Eph 4:11, 12)¹

There exists a strong cultural characteristic in the Swedish life that in secular areas functions in harmony with this sacred precept. Within the church there are indications that, in the terms of Victor Hugo, this is an "idea whose time has come."

Local Church Nucleus of "Church Growth"

In the last two decades the primary portion of the SDA evangelistic budget in Sweden has been spent through public campaigns led by visiting foreign evangelists. During that same period the membership has dropped from 3,809 in 1960 to 3,656 in 1979.² Could it be that had the evangelistic resources been redirected to and through the local church that a positive numerical increase may have been possible? David Watson expresses this when he states:

Certainly evangelism should flow from every live and healthy local church. . . . In many ways church missions and evangelistic crusades are God's second-best: if every local church were truly alive with

¹Oosterwal, "The SDA Church," p. 12.

²Statistical report sent from the Swedish Union of SDAs (see appendix I).

the Spirit of God there would be no need for the considerable time, money and energy expended on these special events.¹

To a large degree Adventists have permitted secular structures to become their model. Specialists in evangelism have usurped the prerogative of the local church and instead of placing their expertise to serve the congregation to better do evangelism, they now monopolize the task. Church growth that is not intimately connected to the church betrays its purpose. C. E. Autrey says this forcefully:

Evangelism must always be vitally related to the church or it is not evangelism. Evangelism is an imperative for the local church. The church which ceases to evangelize neglects one of its primary reasons for existing and begins a process of decline.²

In the south of Stockholm a new company of believers have imitated this approach in 1979.³ If resources and training could be concentrated on this experimental model it might be that much would be gained in the search for growth possibilities.

There may be great benefit in inverting the pyramid structure in Sweden. This does not mean that

¹David Watson, I Believe in Evangelism (Grand Rapids: Wm. B. Eerdmans, 1976), pp. 134-35.

²C. E. Autrey, Basic Evangelism (Grand Rapids: Zondervan Publishing House, 1959), p. 51.

³There has only been one SDA church in Stockholm until 1979.

congregationalism should be introduced. Rather it means that the local congregation becomes the broad base of evangelism and growth. Trained personnel and resources then are made to feed into this "re-newed" order.

To attain this the local church needs to formulate its own mission statement. Its aims, its objectives, its strategy, and its evaluation method all need to be worked out locally. Secondly, there is need for the local church to implement its plans through the spiritual-gifts paradigm. Thirdly, to maximize the potential of the local church, three concentric circles of activity need to be recognized: (1) the "membership circle"--the entire congregation witnessing and in worship, (2) the "fellowship circle"--the homogeneous segments, supportive and serving, and (3) the "kinship circle"--the cell or small circle of caring concern.¹ Oosterwal emphasizes the importance of Ellen White's counsel where she says, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for church members, but for unbelievers."² For several years

¹For detailed development of this see Lyle Schaller, Hey, That's Our Church (New York: Abingdon Press, 1975); also Lawrence O. Richards, A New Face for the Church (Grand Rapids: Zondervan Publishing House, 1970).

²White, Testimonies for the Church, 7:21-22.

in Sweden it has been advocated that the pastor be freed of congregational work so that he might do evangelism. Perhaps an alternative could be to free the congregation to do evangelism and let the pastor engage in equipping them for the task. The pastoral staff is retiring more quickly than new ministers can be trained. If the anomaly of low ratio of ordained ministers to a number of members be an asset in church growth, Adventists may be rapidly entering a new era.¹

The highly resistant milieu in which the work in Sweden is done is suspect of the professional propagandist (i.e., the paid preacher). The local church through its spirit-gifted members' witness, though latent, is most assuredly the nucleus for church growth in Scandinavia.

Holistic Ministry

Having considered the "ministering laity" and the "local church" as nucleus to growth, the threat of neglect appears to surround the church-paid employee.² The person called to specialized ministry (e.g., pastor, teacher, evangelist, medical worker, and administrator, etc.) is to serve in harmony with the needs of the

¹See statistical study in Oosterwal, "The SDA Church," p. 27.

²It needs to always be remembered that though in a spiritual sense God is the "employer," the members are both the "stockholders" and the salary suppliers of church-paid ministry.

membership. The NT clearly affirms all members to be ordained to the ministry by baptism.¹ Jesus clearly modeled for the believer that baptism marks one for ministry. From the beginning it is clear that the church was composed of a "variety of ministries."² The Judeo-Christian approach always maintained a wholeness as its understanding of human nature and activity. Polychromatic was the intended hue of ministry. "Rapidly growing churches," says Oosterwal, "are characterized by a diversified and wholistic ministry."³ Many Christian thinkers have begun to see the importance of a holistic ministry. Ray Stedman feels strongly that:

It is the entire body who must attempt the work of the ministry, equipped by gifted men who are able to expound and apply the Scriptures with such wisdom that even the least believer discovers and begins to exercise the gift or gifts the Holy Spirit has given him.⁴

In Sweden the SDA Church employs 8 percent of its membership within eight institutional structures.⁵ There are thirty-six ordained and seven licensed SDA ministers

¹ 1 Pet 2:5, 9; 1 Cor 12:12, 25.

² 1 Cor 12:5, NASB.

³ Oosterwal, "The SDA Church," p. 22.

⁴ Stedman, p. 77.

⁵ These institutions are: the SDA Union administration, Hultafors Sanitarium, Nyhyttan Sanitarium, AB Esda-kost Health Food Company, Ekebyholmsskolan Junior College, Ekebyholm Retirement Home, Scandinaviska Bokförlaget, VOP Bible Correspondence and Radio Programming.

in Sweden, eighteen of which are on sustentation and eight in administrative or non-congregational offices.¹ Both biblical and pragmatic reasoning would favor an acceptance of holistic ministry where the entire church coordinated their diversified gifts toward the growth of the church. Diversity should not be permitted to become divisive, for holistic ministry also means harmonious service. The intention of holistic ministry is to first recognize the multiformity of spiritual gifts and avenues through which God's salvation activity may find expression through all of His church. Secondly, it is that the world may receive the gospel in the form that the Holy Spirit provides through the membership diversity yet cohesiveness of such ministry.

The pulsation of this holistic body function of the church is already being felt. The laity in Sweden are responding increasingly to the call to service. Through small study circles and radio programs the "unsalaried ministry" of the SDA Church in Sweden is responding to the opening to which the Holy Spirit is leading them. Training, coordination, and constructive evaluation are areas where application would multiply the effectiveness of the attempts at holistic ministry.

¹Seventh-day Adventist Yearbook 1980 (Washington, D.C.: Review and Herald Publishing Association, 1980), pp. 242-43.

Hans Küng has caught the Biblical intentions of holistic ministry when he states:

The Christian message spread with such speed from the very first because it was proclaimed by all, according to the gifts and opportunities, and not just by a few with a special commission. . . . Every believer can and must, having been taught by God, teach others; can and must, having received the word of God, be its herald in some form or other.¹

The clergy may have starved the members of this knowledge and enfeebled their involvement in spontaneous witness. Church growth, like a mighty river, is dependent upon the smallest of its rivulets and tributaries for input to maintain its life-giving flow. Proclamation of the Word ("kerygma"), Christian service ("diakonia"), and fellowship ("koinonia") are the three pillars of holistic ministry. Technically, the SDA Church has performed in all these areas. What they have not done is coordinate and focus the aim of these functions into a harmonious union. In the sense that Christianity is primarily "caught" rather than "taught," fellowship becomes the strongest yet most neglected force of Swedish evangelism and growth potential.² Little recognition has been given to this vital facet of evangelism. In the security, yet

¹Hans Küng, pp. 480-81.

²"Church growth studies from across the world clearly indicate that fellowship is the single most important factor of growth today." Oosterwal, "The SDA Church," p. 23; further reflection is given to this in chapter VI.

ultimately meaninglessness, of the political welfare state in Sweden, Christian fellowship as a tool of holistic ministry is still an unexplored realm awaiting discovery.

Pertinent Proclamation

Proclamation is fundamental to Adventism. Adventists were born as a movement in the matrix of proclamation amid the Advent awakening. The content of preaching has been very important to the SDA Church. Terms like the "message," the "truth," and "present truth" have been basic to the Adventist vocabulary. As an American frontier movement seeking meaning to their existence, the pertinency of proclamation was a priority. There is always a desire to provincialize the gospel to one's locality and time. This is by no means all bad. The miracle of the gospel is that it is forever "good" and forever "news."

Christianity's struggle for proclamation to be relevant can take differing directions. It is contended today that churches are declining because they are not relevant to the needs of the times. Dean Kelly notes, however, some think that "To become more 'relevant, . . . ' [means to] show greater interest in social problems and engage in more vigorous programs of social action and

welfare."¹ Such relevance may tend toward counter-productivity in that it often becomes directed to the "wants" rather than the real needs of humanity. Pertinency in ministry must make its proclamation relevant not merely to the external needs but must prioritize itself to bring healing and meaning to the deepest levels of human need. Again Kelly observes, "The human being responds to 'meaning' perhaps in more ways, and more profound ways, than we have appreciated."² Pertinent proclamation when accompanied by holistic ministry reaches the most urgent needs and innermost aspirations and coincidentally equips them to overcome the external problem areas. "The growth of the church," says Oosterwal, "is proportionally related to the relevance of the message to people's life and existence, in the context of their particular situation."³

Swedish society has virtually eradicated poverty within its borders, yet it maintains one of the world's highest suicide rates and lowest church attendance.⁴ It

¹Dean M. Kelly, Why Conservative Churches Are Growing (San Francisco: Harper and Row Publishers, 1972), p. 13.

²Ibid., p. 47.

³Oosterwal, "The SDA Church," p. 13.

⁴"Sweden has some 5,000 churches--or one church for every 1,600 people. But very few Swedes are regular church-goers . . . [--] perhaps 9 percent." Paul Britten-Austin, "Is God Forsaken," Sweden Now (Stockholm: Ingenjörsläromästarförlaget AB, 1977), 1:39-40.

is a highly informed technological society where all churches "are losing active membership."¹ The unavoidable question then becomes, What is pertinent proclamation in Sweden? Certainly, the day should be past when proselytizing from other churches is done as if that were the legitimate target area. We are confronted by a pagan society--a generation that has all its needs satisfied and still finds life meaningless. This sense of futility is documented by Viktor Frankl when he says: "People are complaining not only of a sense of meaninglessness but also of emptiness, and that is why I have described this condition in terms of the 'existential vacuum.'"²

An "existential vacuum" immobilizes our generation because nothing can adequately fill that psycho-spiritual void except the spiritual therapy of the gospel. Again Frankl says, "It is only from the viewpoint of man's spirituality that being human can be described in terms of being responsible."³ There is the crux of pertinent proclamation, for it restores human identity and responsibility. Creative, experiential, and attitudinal value is revived within people at levels that can find no substitute.

¹Ibid., p. 39. The Roman Catholic Church is showing some increase "because so many immigrants are catholics--Yugoslavs, Italians, and Spaniards." Ibid.

²Viktor E. Frankl, The Unconscious God (New York: Simon and Schuster Publishers, 1975), p. 90.

³Ibid., p. 24.

Pertinent proclamation diffuses the destructive force of "future shock" that is overwhelming our time. We have no sure anchor in time and space anymore. Technology is accelerating our life-style at such a pace that everything has become relative and temporary. Amid our "knowledge explosion" there is near total ignorance of eternal absolutes. Within the eschatological elements of Adventist proclamation there is something to say about absolute and relativistic values. Adventism should not be as concerned about preserving the past as it is about saying something concerning the reality of tomorrow.

Francis Schaeffer challenges Christianity in saying:

". . . the church today should be getting ready and talking about the issues of tomorrow and not about issues of 20 and 30 years ago, because the church is going to be squeezed in a wringer."¹ Pertinent proclamation means that we can speak of life, of end things, and of new beginnings, from the persuasive standpoint of personal exposure to a creating-redeeming God. To a predominantly urbanized people in Sweden Adventists will have to develop an incarnational proclamation that understands the modern mind, its vocabulary, its attitudes, its confusion, and its needs. No provision is made for any training programs that function within the Swedish

¹Francis A. Schaeffer, The Church at the End of the 20th Century (Downers Grove, IL: Inter-Varsity Press, 1977), p. 81.

culture. There is a very high average level of education in Sweden amongst Adventists, yet little instruction has been given regarding how or what to proclaim to people. Adventists understand even less about the people to be reached. Perhaps it is time to prepare the preachers and people to understand the demands of this exciting and awesome task.

Crisis Situation Sensitivity

One of the most disregarded yet dominant factors of church growth is crisis situations. Paul Tillich correctly refers to our age as "the age of anxiety." When anxiety, whether founded or unfounded, escalates individuals or groups of people to excessive distress levels that constitutes a crisis situation. This can be precipitated by a multiplicity of causes--social, economic, political, personal, and material disasters--all constitute some flow of uncontrollable extrinsic or intrinsic rapid change which form the basis of human crisis situations. Sweden has not been involved in war since 1814.¹ There has not been any major social, economic, political, or natural disasters in half a century.² Yet, on the personal front Sweden is far from utopia. In this area

¹Ragnar Svanström and Carl Palmstierna, A Short History of Sweden (Westport, CT: Greenwood Press, 1975), pp. 332-33.

²Ibid., pp. 395-400.

exists the primary condition. With this awareness it is noted that: "No one turns to God until he's in distress, concludes Valdemar Runcis. . . . Here in Sweden it's no longer a question of that distress being economic. It's spiritual."¹ There is an invariable correlation between distress that is at crisis level and the acceptance of the everlasting gospel as the most viable solution.²

It is in crisis situations that people are brought to terms with the limitations and transiency of their human resources. "Faith," says David Switzer, "is a direct counterforce to the dynamics of crisis."³ Modern man has largely lost the perspective of God's providence and immanence, hence his inability in many a crisis experience to sense any consistency with "the ultimate meaning of things," notes Charles Gerkin, and therein gain "the sustaining of courage to cope with life's contingent events."⁴ Crisis situations are not

¹Britten-Austin, 1:40.

²" . . . it [is] abundantly clear that for a large majority of new converts to the Adventist faith (70 to 90 percent) a crisis, either personal or communal, was a very important creative factor in their decision to join the church." Oosterwal, "The SDA Church," p. 9.

³David K. Switzer, The Minister as Crisis Counselor (New York: Abingdon Press, 1974), p. 269.

⁴Charles V. Gerkin, Crisis Experience in Modern Life: Theory and Theology in Pastoral Care (Nashville: Abingdon Press, 1979), p. 27.

to be viewed as a time when people become vulnerable, therefore less resistant to Christianity. Rather it is a time when there is sensitivity to holistic alternatives that will stretch that person beyond his present limitations.

The very term "crisis" attests to the dissatisfaction of humanity to accept it as normative. It also points the human mind beyond itself to a "more than human" sense of solution. Acceptance of God's plan for recreated life (i.e., being born again to newness of life) becomes optional in a crisis experience. William Horosz describes it this way:

A crisis is a groping for goals, a search for a specific directionality, a time of stock-taking. . . . A crisis is not a "lack of will" or a "lack of purpose," it is rather the search for goals and choices; it is looking for a way out of a problematic situation.¹

This becomes one of the most important factors of growth. The Adventist system of belief reaches multiple levels of human needs. When a human being becomes open to the goals and choices that the everlasting gospel offers, it really affords him the way out of man's ultimate problem. Surely we should be more sensitized to the human-crisis situation, for it is a conjoining focus point that enables God's church to minister both to the immediate

¹William Horosz, The Crisis of Responsibility: Man as the Source of Accountability (Norman, OK: University of Oklahoma Press, 1975), p. 314.

and affirm eternity in Christ Jesus who has ratified God's victory over the ultimate cosmic crisis.¹

The Role of Pastoral Leadership

Church-growth scholar Peter Wagner says categorically, "The primary catalytic factor for growth in a local church is the pastor."² The pastor of a church is growth's pacesetter. Not only must he direct the church in growth-possibility thinking, but he must coordinate and carefully maintain that creative balance between quantity and quality growth of his church. The pastor should, as Paul puts it, "try to excel in gifts that build up the church."³ What then is the role of pastoral leadership in the Adventist church-growth paradigm?

First, he is one who is called to a ministry of service. Cyril Eastwood states:

Ministers are called to serve not to rule. . . . His calling is confirmed by the congregation and charged with special duties. At his ordination he is publicly proclaimed and commissioned by the whole church, and in this way he becomes in St. Paul's phrase "servant of all" (1 Cor 9:10).⁴

L. O. Richards emphasizes the incarnational commitment

¹1 Cor 15:54-58.

²Wagner, Your Church Can Grow, p. 55.

³1 Cor 14:23b, NIV.

⁴Cyril Eastwood, The Priesthood of All Believers (Minneapolis: Augsburg Publishing House, 1962), p. 46.

of the pastoral role when he says, "The servant-leader must share himself and give himself in his ministry to the church."¹ Such giving includes both excellence and longevity. The latter is often overlooked in Sweden. Church-growth studies suggest that it takes at least four years before real growth even begins.² After research, Lyle Schaller states: "one of the means of reducing the positive impact of pastoral leadership is to change ministers every few years."³ When the congregation is secure in the knowledge that their pastor will be with them for a length of time, they are more willing to commit themselves to long-term plans for real growth.

Longevity also permits an important paradox to develop. Strangely, such servant-leaders who remain in their churches and facilitate their growth, command a great deal of authority. The authority is not "ex officio," it is given because it is earned. It is never self-inflating or self-serving, but rather it is exercised to fulfill the needs and aims of the Body of Christ.

¹Richards, p. 114.

²Wagner says, "The most productive years of a pastor usually begin only after the fourth to sixth year of the minister's tenure." Wagner, Your Spiritual Gifts, p. 163.

³Lyle E. Schaller, Assimilating New Members (Nashville: Abingdon Press, 1978), p. 53.

Paul indicates that the job description is really "pastor-teacher."¹ The reasoning for this double dimension is that a minister of the gospel is intended to teach and "prepare God's people for the work of service."² This preparing or equipping of the people to do the work of ministry is God's model intended for the extension or "building up" of His church. The pastor who is an equipper not only shares information but also shares his whole range of resources. The church-growth pastor demonstrates what ministry is, then he teaches his congregation how to do ministry. A realistic summing up is given in these words:

Most growing churches have a strong, dynamic, aggressive pastor as a leader. He is usually a very gifted speaker or proclaimer of the message of God. Always, he is a motivator of people and can move a church toward growth priorities.³

A pastor cannot afford to dissipate his energy on other things and neglect qualitative growth of his people and still be true to the great commission. Pastoral leadership must incorporate proclamation, visitation, and evangelistic and administrative skills but not to

¹Eph 4:11. See William J. McRae, The Dynamics of Spiritual Gifts (Grand Rapids: Zondervan Publishing House, 1973), pp. 86-90; Wagner, Your Spiritual Gifts, pp. 76, 77.

²Eph 4:12a, NIV.

³Charles L. Chaney and Ron S. Lewis, Design for Church Growth (Nashville: Broadman Press, 1977), p. 53. Emphasis supplied.

multiply them, though the delegation of the task and the training of the laity is both divinely inadequate and humanly inefficient. Germane to church-growth pastoral leadership are the incarnational, organizational, motivational, redemptive, and didactic aspects; yet inevitably there is a sanctified obsession which finds fruition in the growth of God's church.

Faith and Commitment

A Seventh-day Adventist church-growth paradigm would be incomplete without the inclusion of some reflection upon the faith and commitment that is an important part of the growth discussion. The church-growth school of thought concentrates almost exclusively on extrinsic factors that facilitate growth. Yet intrinsic factors are preeminent in and prerequisite to holistic growth.

The intrinsic facet termed faith is vital. Faith, though it may encompass a body of belief, is considered here rather as the agent of acceptance of God's reversal of man's alienation from Himself. Christian faith needs to be all encompassing, permeating the entirety of the believer's life-style. Hence, it is the basis of the Christian's sharing what he is in Christ, much more than what he knows about Christ. The spontaneous sharing of his faith becomes normative in the Christian's life. In an inductive methodology the faith

sharing moves from a response to a particular need to comprehensive general human needs. In the colloquial it is "scratching where it itches" before prescribing the panacea cure. It is false to say that we bring people "into faith" for that is the Holy Spirit's task; all we do is to help people toward faith. We become what George Hunter calls "counsellors or 'midwives' for seekers who are on the threshold of faith's experience and new life."¹ It is in this frame of reference that Oosterwal's concise statement is so meaningful: "Evangelism," he says, "is faith in action."²

Church leaders seem constantly to be exhorting their people to put their faith into action. The expression of faith is often considered as a gauge for the commitment level of the believer. Qualitative church growth is attained, however, in that dynamic reality where the Holy Spirit is freely permitted to aid the congregation to attain "Church-actualization," where "Church-actualization" is the highest fulfillment of the purpose of its existence. Faith and commitment are the twin life forces that, when able to find full and free expression, irrespressibly enable growth to ensue. "A serious and

¹George G. Hunter, III, The Contagious Congregation: Frontiers in Evangelism and Church Growth (Nashville: Abingdon Press, 1979), p. 60.

²Oosterwal, "The SDA Church," p. 29.

thoroughgoing faith-commitment," says Dean Kelly, "seems to occupy, preoccupy, and preempt most of the time, energy, and interest of those caught up in it."¹ Being a Christian was never intended to be a part-time experience. Faith and commitment must rightfully find full-time spontaneous expression or it is dwarfed in a state of repression. The NT spends little time exhorting Christians to share their faith (that would have been similar to telling water to be wet). It is said: "The early church assumed that every Christian was on fire as a witness to his faith and that he would share his faith with others wherever he went. . . . As a result, the church grew rapidly."² The power of faith and commitment in God's church is such that it either ignites an explosion which, as in a combustion engine, is necessary to produce mobility, or it precipitates an implosion where the energy is directed inward, most often, with internally destructive results.

Faith and commitment cannot be inherited; it must always be a first-hand covenantal bond. It flourishes best in the familyhood of one's godly heritage and homogeneous unit support; but there is a sense in which, in

¹Kelly, p. 128.

²E. LeRay Lawson and Tetsunao Yamamori, Church Growth: Everybody's Business (Cincinnati, OH: New Life Books, Standard Publishers, 1976), p. 27.

its purest meaning, there is no such thing as second generation faith. Just as eating, education, breathing, or falling in love demand new personal participation from every generation, so faith and commitment, though not isolated from its past, need to be new and renewed discoveries for each Christian. Once discovered, they demand that they be shared in an unlimited way and spontaneous form.

Now, spontaneity and liberty do not thrive on inactivity or unpreparedness. In fact, they are best able to reach these finest expressions where learning, reflection, purpose, and preparedness undergird their exposure. So it is with faith and commitment. Like the compass, there are four directives that are one's constant orientation anchor-points. These four are Bible study, prayer, fellowship, and witness.¹ Bible study and prayer accent the vertical level of interaction, although the horizontal may also be present. Fellowship and witness emphasize the horizontal level of interaction, although the vertical plane must also be present. It may help to look at this in a dialogical form where the prior (Bible study and prayer) are a dialogue in faith-commitment gained through revelation and meditation. The latter (fellowship and witness) are a dialogue in

¹Acts 2:41, 42.

faith-commitment shared in celebration and evangelization. In the dialogue model there is captured the dynamics of interaction where the elements of giving and receiving are essential. Faith and commitment framed by this form--Bible study, prayer, fellowship, and witness--tend always toward maturing actualization and increased accessions to the church of God.

Discipling and Nurturing Interrelated
in Church Growth

Most Christians agree that discipline and nurturing are important facets of the necessary growth of people in the church. The church-growth school of thought places its priority upon discipling. What it means by discipling, however, is limited primarily to the "Christianizing of a people."¹ The non-Christian nations can be disciplined, but the nominally Christian nations have already been disciplined, according to church-growth thought.² The winning of non-Christians in nominally Christian countries is considered something other than

¹See McGavran, How Churches Grow, pp. 3-6, 20-24; also McGavran, Eye of the Storm, pp. 103-5.

²"... the discipling of a people takes place only on new ground. It does not take place in a nominally Christian land. For example, the conversion of ten thousand individuals in an evangelistic campaign in London is not discipling of a people. The peoples of Britain were disciplined centuries ago. The conversion of each new generation is a continuing task of the churches, but it is not the discipling of the British peoples." McGavran, Bridges of God, p. 15.

discipling. John Yoder calls this redefining of terms, "the tactical gumming-up . . . of clear verbal usage."¹ Discipling is more than the moving of a person or population over the threshold of minimal commitment. It is surely that of an all-enveloping acceptance of the lordship of Christ and an entering into a saving relationship with an awareness of its profound implications. Nurturing is then the progressive unravelling, learning, and internalizing of those profound and life-giving implications that were germane to the faith-commitment of that which was essential to the gospel that was first accepted. Even though the church-growth school tends to describe "discipling" and "perfecting" as a continuing wave movement, there remains a dichotomy in the approach to the church-growth discipline.² Discipling is the all important, if there is a choice of concentration, perfecting is to be sacrificed.³

Now the church-growth school of thought may have over-emphasized the differences in the function of evangelizing ministry. In spite of these weaknesses the real contribution they have made in this area is to qualify that there exists pre-baptismal and post-baptismal

¹Yoder, p. 32.

²McGavran, Understanding Church Growth, p. 359.

³McGavran, How Churches Grow, pp. 93-101.

ministries. There is great value in avoiding distortion of emphasis in either direction. A balance of distribution of resources will be the preferred path. Discipling and nurturing are on the same continuum, just as giving birth to and nurturing a child is the same continuing responsibility.

A great weakness that exists in Swedish Adventism is that the major part of the resources are spent on evangelism and little is directly concentrated on the nurturing of new converts. When it is seen that church growth is a holistic endeavor and that a balanced distribution of effort needs to be devoted to discipling and nurture, the measurable and non-measurable growth factors will increase.

The fundamental meaning of the words "make disciples" is to make "learners," "pupils," "followers," "imitators," and ones who "understand" and accept the Lordship of Christ as Saviour.¹ The word nurture involves: giving nourishment, protecting, instructing, training, developing, and promoting growth.² It is a costly mistake to miss the continuing relationship of the two aspects of continuing growth of the church. How does one nurture new believers? By teaching them to do the

¹Brown, 1:480-93.

²Webster's Third New International Dictionary (1961), s.v. "Nurture."

work of ministry. C. B. Hogue is insistent that

All persons of the church should possess witnessing skills. The manifestation of these may be in varied forms. . . . The believer probably will not--perhaps cannot--do the work of the church on mission unless he or she is equipped by the church to do so.¹

Teaching new believers doctrines, morality, and healthful living is all important, but the primary emphasis of nurturing new converts goes beyond this and equips them to witness to what Christ has done for them. John Havlik sees this in what the Germans call "Sammlung und Sendung," a coming together to be equipped to go forth, a cyclical dynamism. He says, "Growing churches evangelize unbelievers, [and] nurture believers," so it is continually repeated.²

The church which, through its paid ministry alone, expends the major part of its resources on public evangelism through specialists and does not have a careful and consistent nurture ministry to train its new and old believers in witness through their spiritual gifts is being ineffective by both plain mathematics and biblical example. Let me suggest that the "factors of growth" previously presented in this chapter are directly

¹C. B. Hogue, I Want My Church to Grow (Nashville: Broadman Press, 1977), p. 105.

²John Havlik, The Evangelistic Church (Nashville: Convention Press, 1976), p. 104.

interrelated as the framework of a balanced discipling and nurture model of growth.

CHAPTER VI

APPLICATION TECHNIQUES TO AID GROWTH

POTENTIAL IN THE SWEDISH SEVENTH-DAY

ADVENTIST CHURCH

The growth of His church is surely of the deepest concern to God. Indeed, if it is not initiated and sustained from that source then attempts at growth are futile. Melvin Hodges, with rich insight, observes:

Church expansion does not begin with better methods or more money. Rather, it is a continuation of redemption, in the heart of God from eternity, revealed in His Son. This ministry was imparted by Christ to His disciples, energized by the Holy Spirit, and has been given to Christians today as both gift and command.¹

Is one then justified in attempting to apply techniques that serve to aid growth potential to the Swedish Seventh-day Adventist Church? My answer must be unequivocally in the affirmative. Our world today does not so much need better technology, philosophy, politics, or economics as it needs a Saviour. Proclaiming that Saviour was the preoccupation and vocation of NT

¹Hodges, p. 27.

Christians, whatever secular avocations they chose to earn their living. The same spirit and command to equip the saints for ministry that applied to the NT church is relevant and applicable to the church of today. Every skill, method, and technique, sanctified by God, that can serve to build up His church ought to be enlisted as a tool of growth. Though attempt to rationalize regression is made, we are fundamentally aware that faith-commitment development without numerical growth is less than our total aim. Aware that holistic growth "does not begin with methods or money," it is also true that impulse and instruction from God's revealed sources include methods and money. Christianity often does dichotomize the material and methodological, from the spiritual and unfathomable. Thought must be given to church-growth methodology that could be of assistance to the Seventh-day Adventist Church in Sweden.

Equipping the Church for Growth

There are many statements that are indigenous to the Seventh-day Adventist self-understanding that affirm the importance of equipping, enabling, and educating the church for this mission. Ellen White speaks directly to this issue when she says,

Many suppose that the missionary spirit, the qualification for missionary work, is a special gift or endowment bestowed upon the ministers and a few members of the church and that all others

are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit, for to be a Christian is to be Christlike. No man liveth to himself, and "if any man have not the Spirit of Christ, he is none of His."¹

She also instructs ministers to train each member "to improve his talents to the utmost."² There is little doubt that Seventh-day Adventists have a clear mandate to "educate, educate, educate" the people of God in redemptive development. The mandate and goals need to be clear. There could be far greater flexibility in the implementation of these goals. These important parts of attaining the desired aims are preparation, application, and evaluation.

Preparation

The leadership as much as the laity need to be prepared to find consensus, formulate, and prioritize the goals of the local churches in Sweden. Ekebyholmsskolan, the SDA junior college, is within one hour's drive from the important churches of Stockholm and Uppsala.² Intensive workshop seminars could be held to inform and train

¹Ellen G. White, Welfare Ministry (Washington, D.C.: Review and Herald Publishing Association, 1952), pp. 55, 56.

²Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1903), p. 226.

³Over 33 percent of the membership live within a 150-mile radius of Stockholm, with twelve ordained ministers in that same area. "Årsrapport," in Missionären, ed. Gustavsson, April 12, 1979, p. 15.

the ministers in church-growth principles. It is unlikely that all the ministers would be persuaded as to the value of the importance of holistic church growth (the Swedish culture has a strongly conservative side). Those who are interested ought to be given maximum support to assist them in their implementation plans.

The Swedish Union leadership is interested in growth. A resource center is needed and would function well if placed at the Union office. Such a resource center could include a selection from the wide range of literature, audio-visual materials, case studies, statistical, and demographic data. Research projects done by pastors, teachers, students at Ekebyholmsskolan, university students, or by any local church, etc., could be fed into this resource center.

Pastoral leadership is a key role in church growth (as discussed in chapter V). The ethos of the pastor's response will greatly impact upon the membership's acceptance level. The risk factors in anything new are lessened if thorough preparation is pursued. Biblical reasoning and prayer ought to be an essential in preparation. Basic information regarding growth principles, including and understanding what needs to be known about the community, and a historic and present profile of the local church. A personal plan outline should be developed by the pastor of how he intends to

prepare his church membership for growth possibilities. It would appear preferable to introduce a church-growth workshop into his church some time before the new church officers are elected (an annual event) so that as the church begins its planning for its new year, church growth becomes a vital central part of its strategy.¹

Application

There is a natural resistance to change that is present in all human beings to a greater or lesser degree. It is a radical change in Sweden to accept Oosterwal's thesis that "Church growth hinges on the initiative, the responsibility, and the accountability of the local church."² Yet if the local church members are able to share in the ownership of the changing pattern at the very earliest stage, then the credibility, acceptance, and application of church-growth patterns are feasible.

First, the local church must be introduced to holistic growth thinking and the factors of growth.³ Second, the membership needs to purposefully formulate a mission statement for its congregation. Third, a "discovery workshop" where spiritual gifts are studied to better understand what resources God has specifically

¹See suggested workshop format in appendix B.

²Oosterwal, "The SDA Church," p. 24.

³See appendix B.

given to the local church should be conducted.¹ Fourth, an introduction to the dynamics of small-group work and fellowship units should be introduced to the local churches in Sweden.²

Evaluation

Much energy is wasted in our time. Yet an age of accountability is fast closing in on all of us. The church and its programs are clearly not above analysis or evaluation. Arnold Kurtz has with great sensitivity described the church as "A Human Institution under God," with clear sociological function and theological foundation.³ It is not just sufficient to merely give general reports on church activity. The local congregation must be ready to evaluate that to which it has committed itself. Every planned activity should have an evaluation module built into it from its planning stage. For church growth to achieve its goals it must be evaluated. This function not only enhances accountability levels, but it

¹See appendix C.

²"Sharing groups and mission groups, in the language of sociological and psychological literature would fit most nearly into the two basic classifications . . . either for the purpose of personal growth or for the performance of a task. . . . The ideal would be to have a combination of personal growth as well as a concern with a task." William Clemmons and Harvey Hester, Growth through Groups (Nashville: Broadman Press, 1974), p. 46.

³Arnold A. Kurtz, "A Design for Continuing Education in Church Leadership for Clergymen" (D.Min dissertation, McCormick Theological Seminary, 1975), pp. 8-21.

permits modification to improve the planned performance of the local church. Evaluation will not perfect the local church, but it has a good chance of improving its achievements and growth potential. Edgar Schein says these helpful words, "Expertise is less relevant than are the skills of . . . self-diagnosis" by the group to evaluate their "particular situation and unique set of needs."¹

Evaluation for growth purposes serves to affirm the congregation for their attainments and to give possibility for more effective advancement. The element of ownership of the success or failure in the achieving of desired goals is spread over the wider and more appropriate base--the whole body of believers. The resources of the church are not to departmentalize but, invested by mutual consent, to bring about balanced development. Evaluation should not be based on a moralistic right or wrong basis but on a need assessment continuum that benefits the congregation corporately.

Church Planting: The Why,
How, and When

Between 1965 and 1980 the Swedish Seventh-day Adventist Union built, extensively remodeled, or bought

¹Edgar H. Schein, Process Consultation: Its Role in Organization Development (Reading, MA: Addison-Wesley Publishing Co., 1969), p. 7.

church buildings.¹ The only successful church planting during this period was in Stockholm and Rimbo. Both of these were primarily laity-based planting. Neither newly planted church group has major pastoral supervision. These experimental examples, in spite of some growing pains, serve to illustrate that church planting is possible in Sweden, and that the long-holding pattern need not be maintained.²

Church-growth thought recognizes three kinds of evangelism often designated simply E_1 , E_2 , and E_3 . "Evangelism One," says McGavran, reaches "intimates, friends, business companions, uncles and aunts, sisters and cousins."³ Here unstructured spontaneous witness is the mode of evangelism. "Evangelism Two" reaches those who, though not consciously connected, belong to the same homogeneous unit. Those who belong to a different race, class, language, economic, academic, or cultural group are reached through "Evangelism Three."

The church planting done in Sweden has resulted from "Evangelism Two" and "Evangelism Three," primarily.⁴

¹New structures were built in Malmö, Kalmar, Jönköping, Norrköping, Gävle, and Umeå. Churches extensively remodeled are in Örnsköldsvik and Västervik. Churches purchased are in Karlskrona and Uppsala.

²See Chaney and Lewis, Designs for Church Growth, pp. 67-84.

³McGavran and Arn, How to Grow a Church, p. 51.

⁴The expertise of an Australian evangelist holding

In Stockholm attempt was made to plant new churches on the north and south sides of the city. The northern group discontinued and rejoined the one control church after only a brief period. The primary reason given was the inability to get the type of meeting place that was felt needed. The fact that there was virtually no prior training, little material resources, and a lack of spiritual gift orientation gave every opportunity for a high frustration level.

The group in the south of Stockholm was basically in the same situation. Instead of dissipating energy on their needs, a strong local witness program was started. Witnessing appears to have been the key factor in maintaining the will to survive and grow.

The church planting in Rimbo, the nearest town to the SDA junior college, emerged out of an evangelistic effort in the town. It did not derive its membership from the effort but rather from the Finnish SDA community that prior to the effort worshipped with the help of a translator in the college church. Since planting the Finnish homogeneous unit into an independent place there are indications that there is a real renewal of a sense of responsibility among the group to witness to other Finnish people in the area.

a campaign in Stockholm and work among Finnish people have been the basis of church planting since 1978.

What do these case-study incidents teach us in Sweden? One is that church members are more interested in doing ministry than they have received credit for in the past. Another is that church planting is a viable concept even in Sweden.

The church-growth school of thought speaks of reproduction of churches through "planned parenthood." It is theorized and field tested that dividing churches multiplies membership. That is why planned parenthood makes good sense. The parent church provides the new membership nucleus, the resources, the experience, and encouragement for the fledgling church.

How is church planting done? The primary pattern is that of locating the new church in reasonably reachable proximity. The daughter church will need to fight most of its own battles of survival but this will strengthen it. The parent church equips and supports it with ever-decreasing intensity and at a rate that healthily permits the young church to realize its rightful independence. Understanding and support clearly mark the family bond between the churches involved.

It may also be asked, When should one plant a new church? McGavran and Arn say, "One every nine months!"¹

¹McGavran and Arn, Ten Steps for Church Growth, p. 100.

Though that may be more biological than theological, it certainly stretches the thinking in Sweden, where there have been two successful church plantings in ten years. The question as to how often this could be done relates more to the optimum size-index factor than to a time span.¹ In Sweden only three churches have a membership of over 250, six churches range between fifty and one hundred, but thirty-two groups have a membership below fifty.² There is indication that churches reach an optimum at around 150 to 200 members. Only nine churches in Sweden would at this time be eligible for consideration for potential church planting.

There are other factors that come into the discussion. The SDA Church is a very small denomination in Sweden. Adventists have tended to cluster around the larger SDA churches because of the facilities and fellowship they provide for themselves and their children. The risk of dividing and fragmenting the resources of the church seem to have more disadvantages than advantages. Yet several churches have reached their full seating capacity. Peter Wagner indicates that "Facilities always have a good deal to do with determining the maximum

¹ See appendix H, table 3.

² Twenty-seven congregations own their church buildings, twelve churches hire their meeting places and eight use a house-church format. See appendix H.

optimum growth level."¹ The facilities of the churches in Stockholm, Göteborg, and Ekebyholm all have reached their maximum optimum growth level, but church planting seems to be more accidental than planned parenthood. It appears that church growth and church leadership are, as Oosterwal tersely puts it, "utterly dependent upon the minister (pastor)."² The lay thrust behind the church planting attempted since early 1979 indicates that under God's guidance church planting, indeed all church ministry, should be utterly dependent upon the laity. The salaried pastorate should be the catalyst facilitating the local church to multiply its ministry, including the function of planned church parenthood.

Steps in Holistic Church Growth

David Womach says with great sensitivity, "A church will not grow beyond its ability to care for its people."³ Holistic church growth with a redemptive motivation is always people-oriented--it cares intensely for people. It holds a very high view of God's ability to work through all believers. It is aware at the same

¹Wagner, Your Church Can Grow, p. 95.

²Oosterwal, Patterns of Seventh-day Adventist Church Growth in America (Berrien Springs: Andrews University Press, 1976), p. 66.

³Womach, p. 24.

time that "the roles people occupy partly determine how they will behave."¹ In Sweden, and I suspect in other places, the role of the laity has, to a large degree, been--and I do not mean this disrespectfully--a passive paying and praying people.²

Using a Maslowian model, let us explore seven areas in holistic growth thinking:³

1. The basic physical needs of the local churches are to become growth oriented. Church buildings are very representative and respectable. They are generally in use from three to twelve hours a week. The church precincts could, however, be used more comprehensively to qualitatively and quantitatively meet the needs of its people. The church could become a teaching center for preventive medicine, nutrition, child care, etc., for the community.

The local church could maintain an expanding resource center for church growth that would be closely associated to a Union resource center. All growth

¹Edgar H. Schein, Process Consultation, p. 11.

²The leadership and lay elite in Sweden are attempting their utmost to serve and motivate the whole church, and a high level of commitment is to be credited to all, yet a passivity predicament exists.

³See Abraham H. Maslow, Motivation and Personality (New York: Harper Publishers, 1970), pp. 46-51; also George G. Hunter III, pp. 41-44.

resources, including evangelistic materials, would be directed toward availability to the entire church.

2. The safety needs of the local church can be considered in this growth pyramid. Maslow's safety-needs recognition refers primarily to external security, but in our usage here we could reflect upon the motivation that emerges from what could be loosely termed a "doctrine of assurance." The assurance of salvation needs to be affirmed among the people of God. Witness that is anchored deep in the surety of salvation aids a multiple level of growth. The assurance is needed that the message proclaimed from the pulpit and personal witness is biblical truth. This gives a holy boldness rightly balanced by humility. There is assurance that as, Arthur Glasser says it, "God wills the growth of His church."¹ Were church leaders to spend as much time upon equipping as exhorting their members to witness, the assurance of growth would be closer to being realized.

3. The need to belong may be the most overlooked church-growth tool. "Belongingness" may be interpreted in terms of acceptance and fellowship which was embodied in the early Christian Church and expressed in words like, "See how they love one another." Christ incarnationally met the most profound human need for

¹Arthur F. Glasser, "Church Growth and Theology," in *God, Man and Church Growth*, ed. A. R. Tippett (Grand Rapids: Wm. B. Eerdmans, 1970), p. 52.

"belongingness." In an over-populated world, loneliness and meaninglessness are precipitous to a sense of lack of belonging. Adventists are often distinctive because of belief and life-style differences. This is really not a sufficiently cohesive force to assure a deep sense of "belongingness." It is only as intimate bonds of fellowship and love are brought about within the dynamics of small group-cell association that Adventists will be able to permit fellowship to function as a church-growth tool in its fullest sense. Small-group fellowship circles need planning yet flexibility to be able to function well. This is attained by an intentional ministry that structures cell activity to serve the members' mission aims as well as personal belonging needs.¹

4. Self-esteem and esteem for others can also be viewed in holistic growth terms. The Biblical stance of priesthood of all believers disqualifies any second-class citizen status that lowers the self-esteem in terms of salvation or witness of believers. Yet, church membership is often conditioned to accept a role that is less than the biblical intention. Abraham Maslow's

¹"The research in 'small group' activities and outreach has provided new insights into the possibilities of lay evangelism. . . . The laity in the structured form of a group . . . is the most potent force in the visible church." Johnny Durant Johnson, "The Development and Evaluation of a Program for Bible Evangelism to Be Used by Laymen Employing Small-Group Methods as a Basic Format" (D.Min dissertation, Andrews University, 1977), pp. 96, 97.

thesis can be very applicable within religious life. He writes, "Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability, and adequacy of being useful and necessary in the world."¹ Now all of these can be distorted, but rightly directed, Christian assertiveness can be used to produce holistic church growth. When we consider the value God has placed upon human life we have reason to place true worth upon ourselves and our fellow beings. Each believer is esteemed of God both necessary and useful to His elevated purposes.²

5. The need for actualization is applicable both on a personal and corporate level. The Great Commission is part of the actualization level of responsibility that every believer needs to attain. Ellen White was aware of God's actualization level for humanity when she wrote, "Higher than the highest human thought can reach is God's ideal for His children."³ God intended His church to grow intrinsically and extrinsically. When this is happening the people of the church are aware that the divine purpose is being fulfilled.

¹Abraham H. Maslow, Dominance, Self-Esteem, Self-Actualization: Germinal Papers of A. H. Maslow, ed. Richard J. Lowey (Monterey, CA: Brooks/Cole Publishing Company, 1973), p. 162.

²See Ellen G. White, Christ's Object Lessons (Mountain View, CA: Pacific Press Publishing Association, 1900, p. 327.

²White, Education, p. 18.

We discussed the importance of witness of members as being spontaneous and natural. Notice the value of Maslow's description:

Self-actualizing people can all be described as relatively spontaneous in behavior. . . . Their behavior is marked by simplicity and naturalness, and by lack of artificiality or straining for effect.¹

The greatest church-growth force is a spontaneous, consistent, "loving and lovable" Christian witnessing in his natural setting by word and life-style. For that witness to ignite faith, the Holy Spirit must work, but He labors most effectively through an authentic Christian life.

6. A desire to know and understand motivates growth. The biblical concept of truth embodies a cognitive system of knowledge but includes much more than that. To the Seventh-day Adventist with a tradition that God wants humanity to know and understand truth, there is motivation in the fact that to know or understand means that one is obligated to accept, neglect, or reject truth. Knowing and understanding demand action, in other words. Not to share the knowledge one has of God's truth is to deny the purpose of receiving it. Openness to and about truth is part of the nature of internalizing the understanding of truth.

¹Maslow, Dominance, Self-Esteem, Self-Actualization, p. 184.

7. The aesthetic needs may also be a holistic church-growth motivation.¹ Although all facets of life are affected, it is on the aesthetic level that one must fully become sensitive to the depth of God's redemptive work. It is on the aesthetic level that one begins to be aware of the reality that holistic church growth goes beyond mere numerics. It makes one become open to the grandeur of the task that God has entrusted to mankind. It ties one's daily living to the reality of the heavenly vision. As H. Richard Niebuhr expressed it, "... marvel at the interweaving strains of faith in Christ[;] ... wonder at the tenacious hold Christ exercises on men in the midst of their temporal labors."²

There may exist a viable parallel between the church and the individual human being who is in a state of "discontent and restlessness . . . unless the individual is doing what he individually is fitted for. . . . What a man can be he must be."³ In like manner the corporate Body of Christ must be what it can and was intended to be. Holistic church growth can never merely isolate itself in numerical growth nor should it insulate

¹"Godliness--godlikeness--is the goal to be reached." White, Education, p. 18.

²H. Richard Niebuhr, Christ and Culture (New York: Harper Colophon Books, 1951), p. 231.

³Maslow, Motivation and Personality, p. 46.

itself from measurable expansion. Understanding the Maslow scheme of needs equips the believer and the church to relate their diverse spiritual gifts to apply themselves to the need level of the unchurched.

The triad of evangelism within the local church must be proclamation, service, and fellowship. So often the specialist in public evangelism does his work in Sweden with no interrelated plan to the mission and function of the local church. The Stanford scholars, Philip Zimbardo and Ebbe B. Ebbesen, argue that no enduring change can be introduced in existing patterns unless underlying attitudes are first changed. Indeed, they suggest that "by changing underlying attitudes, more enduring changes in behavior should be produced than by trying to directly change only the behavior in question."¹ To bring about lasting change they further stipulate that "the receiver actively participate in, rather than passively receive, the communication."²

The basic strategy which would divide into seven steps to attain the desired holistic church growth on the local church level through a participatory model is as follows:

¹Philip Zimbardo and Ebbe B. Ebbesen, Influencing Attitudes and Changing Behavior (Reading, MA: Addison-Wesley Publishing Company, 1970), p. 7.

²Ibid., p. 23.

1. The biblical model of the priesthood of all believers must be fundamental and clearly formulated as the basis of holistic church-growth thinking.

2. It is God who both desires and brings true growth, consequently as He has chosen to supply spiritual gift(s) to each believer, this should be the determining guide as to the witnessing role of the membership.

3. Each local church is responsible and held accountable for stating its mission purpose.

4. Specific plans that outline general objectives and detail aims with both long-term and short-term goals should be formulated by the local church.

5. A documented membership profile with available skills and resources stated should be established. The material resources owned and/or obtainable by the local church ought to be related to its objectives and goals.

6. Small-group cells should become the format to achieve supportive and task functions that the congregation outlines as goals and objectives.

7. Regular evaluation should be instituted to affirm and motivate anew, as well as to gauge and correct activity.

These procedures are not to be seen as a substitute for the profound need we have to saturate each step with prayer, for without prayer our endless toil would be

in vain.¹ Rather holistic church-growth methodology is sharply aware that "It is the desire of the Holy Spirit to make known to us the will of God, and then to give us the strength to do it."² All church-growth efforts will always need to manifest a constant and conscious reliance upon God, but it must never equate reliance upon God with immobility and lack of holistic growth.

¹"Dr. J. J. Packer wrote that 'where we are not consciously relying on God, there we shall inevitably be found relying on ourselves. . . .' A conscious reliance upon God, in specific terms, involves one essential ingredient: much prayer." Watson, I Believe in Evangelism, p. 180.

²Ibid.

CHAPTER VII

CONCLUSION

As an unequivocal reiteration of his position McGavran states: "Where the population of a land such as Sweden . . . has been discipled (the towns and villages are full of church buildings) there surely numerical increase of Christians is the first task of the Church."¹ The challenge that is afforded in this spirited statement is highly intoxicating. They may, however, be more promotional and method-centered than fully theological. Stanley Friesen notes that "Church growth as described by McGavran is more a strategy or methodology than a theology."²

In clear defense of the school of church growth Ebbie Smith states: "While the theory of church growth makes full use of anthropological and sociological insight and techniques, it is basically a spiritual movement. The power for all church growth comes from the Holy Spirit."³ Why then does the McGavran church-growth

¹McGavran, How Churches Grow, p. 14.

²Friesen, p. 81.

³Ebbie C. Smith, A Manual for Church Growth Surveys (South Pasadena, CA: William Carey Library, 1976), p. 25.

school of thought often awaken a less than totally positive response from many theologians? Could it be that its deductive methodology is so heavily oriented toward measurable data that it harmonizes more readily with the social sciences than with the academics of biblical theology?

Its pragmatism, though of great help regarding the externals, is less than adequate in dealing with the complexity of internal factors of growth. Even Peter Wagner's attempt at being more comprehensive does not quite succeed when he says:

The theologically determined task thus becomes to persuade men and women (1) to establish a vertical relationship with Christ and (2) to establish a horizontal relationship with Christians in a community of believers. As this happens, churches grow, and thus the rationale for the expression, "church growth."¹

In reality, the church-growth discipline is mostly involved in the diagnostics surrounding the delivery stage of Christian birth, than the full picture of spiritual conception, birth, growth, and continued nurture. Virgil Gerber encapsulates this imbalance when, speaking of the health and growth of a church, he says that "membership statistics" are "the bedrock of data" necessary to

¹Wagner, "Church Growth Research," p. 272.

restore health.¹ Such health is directly equated to numerical growth.

It could be that the church has too long been held above critical analysis. If the church is to be seen as a human institution under God, the enigma of growth has perhaps needed this demythologizing. Church growth has vocalized the almost intuitive desire by most Christians that numerical church growth is important. It may be the innovative vocabulary and the scientific systematization that brings some discomfort to certain Christians. The sense that a sort of process management seems to have taken over where once theology and pastoral concern controlled our thinking tends also to contribute to the uneasiness.

Today the church, and the world, is undergoing a major series of crises. A crisis of confidence, a crisis of purpose, and a crisis for survival all form part of the challenge of these two decades before the year 2000.² The church-growth school of thought has attempted a demarcation of some of the crisis zones and a marshalling of the resources to combat certain visible deficiencies. One must affirm the valuable contributions made by the

¹Virgil Gerber, A Manual for Evangelism/Church Growth (South Pasadena, CA: William Carey Library, 1973), p. 43.

²Peter Beyerhaus, Missions: Which Way? (Grand Rapids: Zondervan Publishing House, 1971), pp. 17-40.

church-growth school of thought, for their diagnostic and prognostic methods, for the vision of commitment to local and world mission, and most of all for their realistic optimism. Importantly, they have made a clear declaration that billions now living will be betrayed regarding salvation until Christian mission anew makes world evangelism a priority.¹

It is not so much for errors of commission but for its noticeable omissions that the church-growth school of thought has, in my opinion, its major deficiency. It is my belief that primary weakness with the McGavran church-growth approach is one of incompleteness. This stems from a distinct theological inadequacy in both its understanding of soteriology and of the nature of man.

In its soteriology, salvation has been diluted with its heaviest stress upon the sociological effects.² Regeneration and conversion in their system has a tendency not to demand that depth of response that hungers after holistic nurture. Indeed, the disproportion of weight that is placed upon discipling is lacking in, it seems to me, that total transformation that is implicit

¹ McGavran, Eye of the Storm, pp. 233-41.

² The great obstacles to conversion are social not theological." McGavran, Understanding Church Growth, p. 191.

in the Pauline model of "a new creation."¹ Becoming a follower of Jesus Christ surely demands not only a change in making Him the object of faith but in the total manner of belief itself.² Now the church-growth school does not exclude this, nor does it adequately include the magnitude of becoming a disciple of Christ. Methods that concentrate on the potential manipulation of external forces weakens the very substance of a saving belief in Christ. This is not to say that externals are irrelevant. The priorities in and balance between the internals and externals of belief in Christ must be brought more completely into the very foundation of church-growth thought.

Secondly, the nature of man is platonically dichotomized in church-growth procedure. The priority becomes saving man's soul. Hence the physical, mental, and social can be manipulated and then neglected once one's objective is met. The spiritual response is what is the priority. The objective of ministering to the whole person is as good as totally lacking because of the underlying understanding of the nature of man. It is as if the internalization of the content of belief in Christ is not needed, because another separate spiritual plane of acceptance alone needs to be operative in discipleship.

¹2 Cor 5:17; Gal 6:15; Eph 4:24.

²Ramseyer, p. 73.

In Jesus' judgment parable the rejected ones clearly recognized and accepted Christ as Lord, yet Jesus surely indicates there is that need for more than nominal acceptance when he responds by saying, "And why do you call Me, 'Lord, Lord' and do not do what I say?"¹ One may also inquire if it is ethically right to follow the church-growth path of discipling with its minimal information level approach. Surely the seeds of the all-inclusiveness of belief in Christ must be germane to the call to discipleship. Yet, when one divides man in the platonic view, there is a lessening for the need of a holistic approach to winning him into a saving relationship. The church-growth school of thought is clearly vulnerable in this area.

The measurable side of church growth is both its strength and weakness. It is important to gain a statistical profile of a church. It is deceptive to use only that criterion for interpretive analysis. Useful as gathering numerical data can be, at best it can give only a part of the total picture. Utilitarianism holds the high risk of dehumanizing the people who should be central to the solution but easily become counted as part of the problem.

Church growth is inadequate when it is locked

¹Luke 6:46, NASB.

rigidly only upon numerical growth. The McGavran church-growth paradigm really has but the one model. Though its disciples may be prolific, it is really a repetition of the same theme with a multitude of minor variations.

Church growth must include the concept of numerical growth, but it must go beyond that. Therein lies the crux of the issue. Holistic church growth, rather, should be an immediate and an ultimate goal. Such holism, though not immediately realizable, must be inaugurated at the inception of church-growth thinking. Holistic church growth must encompass at least these six key areas:

1. It should include a numerical facet that takes into account its needed but limited function.
2. It recognizes the importance of growth that seeks both to understand and internalize revealed biblical truth. That truth was made flesh in Jesus Christ. In the life of every Christian, truth must not only become knowledge or insight; it must be a dynamic life style.
3. Growth should also be directed toward the levels of faith and commitment in God's mission to and through His church. The growth of constructive input should be directly related to the discovery and development of each individual spiritual gift orchestrated harmoniously within the church.

4. There should be growth concerns for the sanctified self-actualization and deep satisfaction level that responds to the reception of the promises of God. Humanity was created to attain high and godly goals in this life as well as eternity.

5. The basis of creative and redemptive activity was and is love. Christian growth cannot overlook the important maturation of love and care that finds authentic yet disinterested expression inside and outside of the church.

6. The growth cycle must find genuine expression in such social witness that brings true liberation, dignity, and reconciliation on the horizontal and vertical plane. This social witness should function as an evangelizing bridgehead of understanding that will neither exceed nor hinder God's mission to the human family.

As a member of the Body of Christ I am particularly sensitive to the inadequacy and limitation within present concepts of growth. Even the most exhaustive research in our understanding is at best but a fragment of the divine plan. Yet though our perception may not be as comprehensive as God's complete goal, our perception and plans need to be permeated with the dynamics of growth.

There are really few external indications of dramatic progress within the context of church growth in

Sweden. Yet, beyond and deeper than the external, the explosive contact point between possibility and promise could ignite the reality change. Holistic church growth in the fullness is faith finding expression. Such expression, though it calls for the inclusion of the finest of human resources, by its very nature, transcends mere humanity. Mission is ultimately God's redemptive initiative, realizing its most extensive parameters within the life, the world, and the mind of mankind.

APPENDIX A

A BRIEF BIOGRAPHICAL SKETCH:

D. A. McGAVRAN

A BRIEF BIOGRAPHICAL SKETCH

D. A. McGAVRAN

Donald Anderson McGavran was born in India on December 15, 1897. Both his parents and grandparents served as life-long missionaries. His earliest ambitions and subsequent vocation, if not resultant, were certainly in harmony with his heritage.

Educated in the United States, he received his B.A. at Butler University, Indianapolis in 1920; his B.D. at Yale Divinity School in 1922; his M.A. in missiology at the Indianapolis College of Missions in 1923; and his Ph.D. in education at Columbia University, New York, in 1936.

He was ordained to the gospel ministry in 1923 by the Disciples of Christ denomination. He served as a missionary with the United Christian Missionary Society on the Indian subcontinent from 1923 to 1955, working primarily in education and medical administrative roles. Subsequently, on permanent return he worked as researcher and lecturer on missiology in America until he was called by Northwest Christian College to begin the Institute of Church Growth at Eugene, Oregon, in 1960. In 1965 he relocated to Fuller Theological Seminary at Pasadena. There he served from September 1965 to June 1971 as Dean

of the School of World Mission and Institute of Church Growth. He continues to function as Dean Emeritus at Fuller. He is internationally acknowledged as a patriarch in church-growth studies. He continues as editor of the Church Growth Bulletin. He did much to foster a new vision for world evangelism. He has extended missiological concepts and its vocabulary. Through his work a cross-fertilization of interdisciplinary methodology has come to serve this discipline. The impact of his life and work has been profound. As one of his colleagues confirms, "No one can work with Dr. McGavran very long without being influenced by his passion and optimism for church growth, and learning to suspect non-growth."¹ For a man born in the heyday of colonial Victorian India, McGavran has proved to be one of missiology's most independent and influential sons.²

¹David Liao, "The Orient Awaits an Optimistic Missiologist," in God, Man and Church Growth, ed. A. R. Tippet (Grand Rapids: Wm. B. Eerdmans, 1973), p. 14.

²The biographical details were gleaned primarily from the "Festschrift," in God, Man and Church Growth, ed. A. R. Tippet (Grand Rapids: Wm. B. Eerdmans, 1973), pp. 19-30. Facts were also confirmed and clarified per telephone by McGavran's disciple, C. Peter Wagner in November 1979.

APPENDIX B

LOCAL CHURCH-GROWTH WORKSHOP

LOCAL CHURCH-GROWTH WORKSHOP

- I. Preceding the Workshop: A series of three church-growth sermons
 1. God's Mission to Planet Earth
 2. The Mission and Gifts of the Spirit
 3. Holistic Growth Our Mandate
- II. Workshop Seminar Promotion
 1. Bulletin and pulpit announcement
 2. Public and personal invitation
 3. Enrollment pre-registration and/or arrival registration
- III. Goals
 1. To introduce church-growth thinking
 2. To prepare the church to write a mission statement for the local church
 3. To introduce Spiritual Gifts as basic to service and witness
 4. To introduce a multiple small-group format as the nucleus of the work structure
- IV. Format
 1. Devotional Theme: "Build Up the Church," 1 Cor 14:12
 2. Prayer-based Growth: small-group prayer circles
 3. Seven Factors of Holistic Church Growth
 4. Small-group planning on How to Contextualize the Growth Factor
 5. Open Discussion and Information Sharing
 6. Planning for: (a) the writing of a Local Church Mission Statement, (b) a Spiritual Gifts Discovery Workshop
 7. Evaluate the aiming of workshop goals

APPENDIX C

EXAMPLES OF LOCAL CHURCH STATEMENTS
OF PURPOSE

Our Purpose Existence

OUR STATEMENT OF MISSION

The All Nations Seventh-day Adventist Church is a fellowship of believers from diverse cultures and ethnic groups united in Christ, their Savior and Lord. This church sees its mission as a continuation of Jesus' ministry of compassion through utilizing the various gifts of the Spirit as manifested among all its members. This mission includes:

THE MESSAGE:

The proclamation of Jesus' liberating gospel of salvation in the context of the messages of the three angels of Revelation 14. This gospel message not only meets spiritual needs, but also reaches all levels of human concern for social, economic, and political justice regardless of age, gender, and color.

THE MEDIUM:

The demonstration of this gospel of Jesus in the lives of church members at all times and in all places, so that every person who responds to the ministry of the church may be led to total restoration in Christ.

THE METHOD:

The continual renewal of the structures of the church so as to provide opportunity for all groups to make effective contributions of all their talents and spiritual gifts in an atmosphere of worship and service devoid of sexist, racist, and ethnic prejudices, discrimination and separatism.

THE MARK:

The development of community which fosters fellowship and equality among all, and respects but is not limited by culture. Such community will bring unity in diversity in Christ and prepare a people to meet their Lord who is coming in glory.

"The glory which thou gavest me I have given to them, that they may be one, as we are one: I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me." (John 17:22-23, NEB).

"Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son." (Ellen G. White, *Review and Herald*, July 4, 1899.)

(This statement is dynamic and is under continual review by the congregation.)

ose For
nce

OUR VISUAL DECLARATION

The symbol of the All Nations Seventh-day Adventist Church is a visual statement declaring in graphic form the mission of the church. Each element in the symbol illustrates a corresponding element of the church's understanding of its purpose for existence.

THE CROSS:

The central theme of the church's message is the proclamation of the gospel of salvation. The focal point of the gospel, the cross of Jesus, is exalted by every aspect of the ministry of the church.

THE COMMUNITY:

At the foot of the cross, standing united with uplifted arms, is a community of believers, representing the ethnic richness of the human family, showing that unity and fellowship are to be found in Christ.

THE COUNTRIES:

From all nations of the world, from diverse cultures and customs, the followers of Jesus unite in fellowship, in worship and in service of their One Father. This is a conscious and deliberate effort which sees the cultural, racial, national and sexual diversities of God's body as a positive force and thereby seeks the open expression of such distinctiveness, in a manner which encourages these differences, while recognizing that the strength of God's church lies in the unity of its diversity.

THE CASEMENT:

The church window symbolizes the worship experience of a dynamic church in an invigorating Christian fellowship. Light from the Risen Christ, entering the church through the window, enlightens the members within, who, with outward gaze, seek to be of service to the world around them, while awaiting their coming Lord.

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head . . . and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." (Psalm 133:1-3).

"The strength of God's people lies in their union with Him through His only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity." (Ellen G. White, *Review and Herald*, July 4, 1899).

The purpose of our Church is to reflect God's character of Love...

- ...by encouraging prayer, Bible study and witnessing for continuous spiritual growth and fellowship and by training for the use of God-given abilities.
- ...by living the Word of God and presenting through effective communication a variety of services which will meet the spiritual, physical and social needs of our community.
- ...by spreading the gospel to all the world through our denomination, supporting it by prayer, systematic offerings and educating for mission service.

In order to fulfill our purpose we have adopted the following goals for the current Church year:

To enhance our spiritual growth and deepen our fellowship:

- ☐ Establish training sessions which will help our members identify and use their abilities for witnessing.
- ☐ Revise the Sabbath School program to encourage better attendance, promptness and reverence.
- ☐ Establish Bible study groups ready to function by September 1.
- ☐ Increase circulation of *Review and Herald* by 10%.
- ☐ Provide information regarding the opportunities for all age participation in Community Services in order to increase participation by 50%.
- ☐ Encourage specific prayer in every home and every function of the Church for our world-wide work.
- ☐ Establish four days for fasting for our world-wide work.
- ☐ Conduct a recruitment program to increase Church School enrollment.
- ☐ Reorganize youth department and activities to hold our youth and attract others.
- ☐ Seek to reclaim absent, missing and former members.
- ☐ Provide continuous education regarding stewardship responsibility.

To tell Milwaukee about Seventh-day Adventists:

- ☐ Encourage each member to get to know one more neighbor.
- ☐ Solicit more TV, Radio and Newspaper coverage of special church functions.
- ☐ Improve Vacation Bible School follow-up.
- ☐ Plan and implement four Visitor's Days.
- ☐ Study the feasibility of establishing a Better Living Center within the next five years.
- ☐ Hold a minimum of three Five Day Stop Smoking Plans.
- ☐ Hold a minimum of three Vegetarian Cooking Schools.
- ☐ Offer Temperance and Vegetarian Cooking programs to the public schools.
- ☐ Provide an appropriate concert series to acquaint the public with our Church.
- ☐ Design an evangelistic Ingathering program which will involve 75% of the Church members.

To give the Advent message to all the world:

- ☐ Increase circulation of *Liberty, Listen, These Times and Life and Health* by 10%.
- ☐ Provide information regarding the financial needs of our world Church.
- ☐ Provide information regarding opportunities for volunteer mission service.
- ☐ Add 100 persons to our Church fellowship through baptism or profession of faith.

APPENDIX D

AN EXAMPLE OF A SPIRITUAL GIFTS

DISCOVERY WORKSHOP

AN EXAMPLE OF A SPIRITUAL GIFTS DISCOVERY WORKSHOP

(Printed with Permission)

Milwaukee Central Seventh-day Adventist Church
SPIRITUAL GIFTS DISCOVERY WORKSHOP
Class Report

MILWAUKEE CENTRAL SEVENTH-DAY ADVENTIST CHURCH
SPIRITUAL GIFTS DISCOVERY WORKSHOP
May 12, 1979

I. Format

- A. Enrollment Procedure
1. At conclusion of fall sermon series, invitation was given to join future study session. Respondents received a personal invitation letter to this workshop.
 2. Bulletin announcements with request for notice of intention to participate.
 3. Personal invitation to several persons, including all elders.
 4. Open door for any walk-in participants.
- B. Number of participants: 37 (including 6 of 8 elders).
- C. Schedule: Sabbath afternoon, 5:00 p.m.-Sundown (approx. 8:30).
- D. Outline: See opposite.

II. Goals

- *A. Review "gift theology" in order to increase participant's gift consciousness.
- *B. Stimulate reflection on personal abilities/gifts.
- *C. Provide tools to assist in discovery.
- *D. Lay groundwork for further study, development and exercise of gifts for ministry.
- E. Begin gift inventory of church membership.

*From conversations with participants, it appears these goals were achieved. They have expressed great excitement/appreciation.

III. Evaluation

- A. Main Problem: Three hours was too short!
1. Answering Houts questionnaire occupied too much time.
 2. Time did not allow planned "confirmation" exercise.
 3. Houts scoring needed more explanation.
- B. Other Improvements Needed
1. More emphasis on "acceptance" of knowledge of own gifts.
 2. Questionnaire scale could be improved: "Frequently Never" 4 3 2 1 0
 3. Questionnaire was difficult to read.
 4. Report sheet should be returned at the meeting!

IV. Future Projection

- A. For Follow-up
1. Continue with in-depth study on each gift with brainstorming for exercise channels.
 2. Begin studying each office and gifts required, and developing a church member gift inventory.
- B. For repetition
1. Extend to Friday evening and Sabbath afternoon
 - a. Friday evening: 1 hour for Biblical review; distribute Houts questionnaire for relaxed answering at home
 - b. Sabbath afternoon: Discovery: Study, confirmation, Houts scoring; Report.
 2. Press for 15%-20% more of congregation in similar workshops.
 3. Possibly begin Sabbath School Class quarter for remaining members and new members.

Foundation: Eight sermons on Spiritual Gifts, September-November, 1978

WORKSHOP OUTLINE

- Distribution of Houts Questionnaire
- Biblical Introduction: A Review
 - A. Importance. 1 Corinthians 12:1.
 - B. New Testament "Ministry."
- Spiritual Gifts
 - A. 1 Corinthians 12.
 - B. Ephesians 4.
 - C. Definition of Spiritual Gifts.
 - D. What Gifts are Not.
 - E. Benefits of Knowing Gifts.
 - F. Abuses of Gifts.
- The Discovery Process
 - A. Biblical Foundation. Romans 12:1-6.
 - B. Prerequisites.
 - C. Five Steps to Discovery.
 - D. Group Activity.
 1. Developing the Biblical list
 2. Examining the definitions
 - E. Houts Questionnaire scoring
 - F. Report Sheet
- Banner Construction

-- Halvard B. Thomsen

Milwaukee Central Seventh-day Adventist Church

SPIRITUAL GIFTS DISCOVERY WORKSHOP

I. Modified Houts Questionnaire

II. Biblical Introduction: A Review

A. Importance. 1 Corinthians 12:1.

B. New Testament "ministry."

III. Spiritual Gifts

A. 1 Corinthians 12

Two common denominators in Paul's "gift theology."

B. Ephesians 4: The gospel in daily living.
The two-fold work of the gifts

Results of this two-fold work:

C. Definition of Spiritual Gifts.

A Spiritual Gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body.

D. What gifts are not

E. Benefits of Knowing Gifts

F. Abuses of Gifts

IV. 1. Discovery Process

A. Biblical Foundation. Romans 12:1-6

B. Prerequisites

C. Five Steps to Discovery

D. Group Activity leading to discovery
Romans 12 List

<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	Ephesians 4 adds
<hr/>	<hr/>
<hr/>	<hr/>

1 Corinthians 12 adds

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Additional Gifts

Biblical Reference

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

E. Scoring the Houts Questionnaire

V. Sundown Worship: Banner Construction

After reading the definitions
I believe I may have the
following gifts

My group has recognized these
gifts at work in my life :

The Houts Scoring suggests I
may have the following gifts

My group agreed with the
Houts scores on these areas

1. Proclaiming God's truth in a way that at times irritates the "establishment."
2. Enjoying the responsibility for the spiritual well being of a group of Christians
3. Enabling persons to learn biblical truths in detail.
4. Applying truth effectively in my own life.
5. Having ability to discover new truths for myself.
6. Verbally encouraging the wavering, troubled, or discouraged.
7. Clearly perceiving the difference between truth and error.
8. Managing money well in order to give liberally to the Lord's work.
9. Assisting leaders to relieve them for their essential job.
10. Desire to work with those who have physical or mental problems to alleviate their suffering.
11. Adapting easily in a culture different from mine.
12. Leading others to a decision for salvation through faith in Christ.
13. Providing food/lodging graciously to those, in need.
14. Believing God will keep His promises in spite of circumstantial evidence.
15. Persuading others to move toward achieving biblical objectives.
16. Know when and to whom to delegate important responsibility.
17. In the name of the Lord, miraculously changing circumstances, which reveals His glory.
18. In the name of the Lord, curing diseases.
19. Having spoken in tongues.
20. Interpreting messages given in tongues.
21. Feeling a sense of authority when I relate to other Christians.
22. Being single, and enjoying it.
23. Seem to recognize prayer needs before others.
24. Physical danger is insignificant to me.
25. Enjoy being called upon to do special jobs around church.
26. Through God, revealing what will happen in the future.
27. Enjoy the task of relating to the successes and failures of the same group over a long period of time.
28. Explaining clearly New Testament teaching relevant to the health and ministry of the Body.
29. Intuitively arrive at solutions to complicated problems.
30. Having insights of truth which bring conviction to other Christians.
31. Being an instrument for dislodging the complacent and redirecting the wayward to face spiritual reality.
32. Judging well between what is poor and what is good (or evil and good).
33. Giving things or money cheerfully to the Lord's work.
34. Sense the need to help other people to become more effective in their ministry.
35. Have felt an unusual compassion for those with physical or spiritual needs.
36. Learning well another language in order to minister to a different people.
37. Sharing joyfully how Christ has brought me to Himself in a way that is meaningful to non-believers.
38. Providing a gracious haven for guests without the feeling of family interruption.
39. Received from God an unusual assurance that He will do the impossible to fulfill a special work.
40. Knowing where I'm going and seeing other Christians follow me.
41. Able to organize ideas, people, things and time for more effective ministry.
42. In the name of the Lord, casting out demons.
43. In the name of the Lord, healing the emotionally disturbed.
44. Have spoken an immediate message of God to His people in a language I have never learned.
45. Interpreting tongues which results in the Lord's body being edified, exhorted, or comforted.
46. Proclaiming the Gospel on new ground and seeing new groups of Christians formed.
47. Feeling indifferent toward being married.
48. Taking prayer requests more seriously than other Christians seem to.
49. Suffering physical persecution for my faith is not a major concern.
50. Able to effectively take care of the everyday needs of the Body.
51. Communicating to others timely and urgent messages which I feel come directly from God.
52. Knowing intimately and being well known by those I serve and guide.
53. Able to devote a great amount of time to learning new biblical truths to communicate to others.
54. Choosing from several biblical alternatives an option which usually works.
55. Acquiring and mastering new facts and principles of Bible truth.
56. Have urged others to seek a biblical solution to their affliction or suffering.
57. Tending to look beneath the surface and question people's motives.
58. Feeling deeply moved when confronted with urgent financial needs in God's work.
59. Enjoy doing routine tasks that lead to more effective ministry by others.
60. Visiting in hospitals or retirement homes and being blessed.
61. Being able to relate well to Christians of different race, language or culture.

[illegible]

62. Explaining clearly the meaning that Jesus is the Savior and seeing its positive effect on the listeners.
63. Having a knack of making strangers feel at home.
64. Trusting in the presence and power of God for the impossible.
65. Enjoy leading, inspiring and motivating others to involve themselves in the Lord's work.
66. Am able to make effective and efficient plans to accomplish goals of the group.
67. Many times God has intervened to do impossible things through my life.
68. In the name of the Lord, treating successfully those who are spiritually sick.
69. Have spoken to God in a language I have never learned.
70. Praying that I may interpret if someone begins speaking in tongues.
71. Other Christians seem willing to do what I say without asking many questions.
72. Glad I have more time to serve the Lord because I am single.
73. Prayer is one of my favorite spiritual exercises.
74. Dying for my faith seems like a desirable way to go.
75. Feeling satisfaction in performing routine tasks for God's glory.
76. Have spoken direct messages from God that edify, exhort, or comfort others.
77. Helping needy Christians by guiding them to relevant portions of the Bible and praying with them.
78. Communicating biblical truths to others which produce changes in knowledge, attitudes, values or conduct.
79. Able to perceive and apply biblical truth to the specific needs of the Body.
80. I study and read a great deal to learn biblical truths.
81. Able to counsel effectively the perplexed, guilty or addicted.
82. Accurately recognizing whether a teaching is of Godly, satanic or human origin.
83. Consistently and sacrificially give to the Lord, knowing He will meet my needs.
84. Distributing Gospel literature or papers in my community.
85. Taking shut-ins out for a drive, or assisting them in other practical ways.
86. Enjoying life in a foreign country.
87. Speaking a message which is primarily the Gospel of salvation.
88. Having a genuine graciousness and appreciation of each guest.
89. Feeling sure I know God's specific will for the future growth of His work even when others are not so sure.
90. Have influenced others to accomplish a particular task or biblical purpose.
91. Enjoy giving direction to and making decisions for others rather than try to persuade them to my way of thinking.
92. Being an instrument for God's supernatural change in lives and events.
93. Praying for others so that healing occurs.
94. Recognizing that when I give a public message in tongues, it should be interpreted.
95. Interpreting tongues in a way that seems to bless others.
96. Being sent out by a church to start new churches.
97. Sexual fulfillment has generally been low on my priority list.
98. God consistently answers my prayers in a tangible way.
99. Hoping at times for the privilege of dying for my faith.
100. Able to identify and meet the needs involved in a task in the Lord's work.
101. Giving messages of warning, judgment, or direction from the Lord.
102. Able to restore persons who have wandered away from their Christian community.
103. Training Christians to be more obedient disciples of Christ.
104. Feeling an unusual presence of God and personal confidence when important decisions need to be made.
105. Able to distinguish key and important facts of Scripture.
106. Comforting Christians in their afflictions or sufferings in such a way that they feel helped or healed.
107. Can see through a phony before his phoniness is clearly evident.
108. Willing to maintain a lower standard of living in order to benefit God's work.
109. Happy to be a teacher's aid in a Bible class.
110. Talking cheerfully with those in prison, or the lonely shut-in person.
111. More than most, have a strong desire to see peoples of other countries won to the Lord.
112. Have a burden to seek out unbelievers in order to win them to Christ.
113. Desire to make my home available to those in the Lord's service.
114. Trusting in the reliability of God when all looks dim.
115. Others follow me because I have some expert knowledge which contributes to the building of the church.
116. Enjoy the responsibility for the success of a group or organization.
117. In the name of the Lord, able to recover sight for the blind.
118. Praying successfully for others for restoration of health apart from natural means.
119. Believing that when I speak in tongues it is edifying the Lord's body.
120. Interpreting tongues in such a way that the message appears to be directly from God.
121. Receiving a commission from Christians to exercise God-given authority among believers and unbelievers.
122. Seldom have felt strong attractions to those of the opposite sex.
123. Faithfully pray for others recognizing that their effectiveness depends on it.
124. Identifying with Soviet Christians who will not recant to avoid imprisonment or death.
125. Able to make use of available resources to accomplish the desired goals.

-- Adapted from Fuller Evangelistic Association.

MODIFIED HOUTS CHART
Score Sheet

Directions: Place the numerical value of each answer next to the number of each question:

Continuously, 4; Regularly, 3; Often, 2; Infrequently, 1; Never, 0

Now add up the five numbers in each row, placing the total in the column.

	Value of Answers					Total	Gift
Row A	1	26	51	76	101		
Row B	2	27	52	77	102		
Row C	3	28	53	78	103		
Row D	4	29	54	79	104		
Row E	5	30	55	80	105		
Row F	6	31	56	81	106		
Row G	7	32	57	82	107		
Row H	8	33	58	83	108		
Row I	9	34	59	84	109		
Row J	10	35	60	85	110		
Row K	11	36	61	86	111		
Row L	12	37	62	87	112		
Row M	13	38	63	88	113		
Row N	14	39	64	89	114		
Row O	15	40	65	90	115		
Row P	16	41	66	91	116		
Row Q	17	42	67	92	117		
Row R	18	43	68	93	118		
Row S	19	44	69	94	119		
Row T	20	45	70	95	120		
Row U	21	46	71	96	121		
Row V	22	47	72	97	122		
Row W	23	48	73	98	123		
Row X	24	49	74	99	124		
Row Y	25	50	75	100	125		

APPENDIX E

SPIRITUAL GIFTS POSITIONS

ANALYSIS WORKSHEETS

WORKSHEET I

POSITION/WORKER LISTING

	<u>Position/Worker</u>	<u>Number Needed</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____
11.	_____	_____
12.	_____	_____
13.	_____	_____
14.	_____	_____
15.	_____	_____
16.	_____	_____
17.	_____	_____
18.	_____	_____
19.	_____	_____
20.	_____	_____

WORKSHEET II

POSITION ANALYSIS WORKSHEET

[illegible]

WORKSHEET III

JOB DESCRIPTION OF ELDER

Position: Elder

Term of Service: One year

Purpose: To serve as a strong religious and spiritual leader in cooperation with the Pastor.

Responsibilities:

1. Pastoral care for a portion of the church membership through visitation, phone calls, concern and encouragement of missing members, etc.
2. Meet in Pastor's study prior to worship service for prayer, etc.
3. Participate in the various aspects of the worship service.
4. Minister the word.
5. Assist in Communion service.
6. Visit the sick and lonely.
7. Participate in Anointing services, as needed.
8. Provide Communion to shut-ins.
9. Involve himself in Missionary work.

Additional Duties of the First Elder:

1. In the absence of the Pastor the First Elder is the leader.
2. Schedule all Elders for participation in the worship service.
3. Contact Hospital and Funeral Flower Coordinator for hospitalized members.
4. Assist in the arrangement for funeral service in the Pastor's absence.
5. Chair the Business Meeting in the absence of the Pastor (except for disciplining a church member).
6. Cooperate with the Pastor in assigning responsibility for spiritual leadership to all of the Elders.
7. Chairman of Board of Elders

Committee Assignments:

Board of Elders

Church Board

Sabbath School Council (one Elder as assigned by Nominating Committee or Board of Elders).

Recommended Spiritual Gifts:

First Elder: Leadership

All Elders: Exhortation

Hospitality

Pastoring

Prophecy (non-technical)

Teaching

Recommended Reading:

1 Timothy 3:1-7; Titus 1:5-9

Seventh-day Adventist Church Manual, 1976 ed., pp. 80-89.

WORKSHEET III

JOB DESCRIPTION OF DEACON

Position: Deacon

Term of Service: One Year

Purpose: To serve in practical ways, caring for various aspects of church services, as well as for church property.

Responsibilities:

1. Greet and seat people for church service.
2. Collect offerings.
3. Arrange hymnals and bibles in sanctuary after each service.
4. Assist with Baptism set-up and clean-up.
5. Help in the Communion service and Foot-washing Ordinance.
6. Visit church members at home.
7. Care for the sick and poor.

Special Duties of the Chairman

1. Supervise and schedule the deacons work during the Sabbath services.
2. Place offerings in the safe.
3. Supervise the weekly hymn board changes.
4. Oversee the work of the custodian and see that the building is kept clean and in good repair.
5. Distribute church keys as directed by Church Board.
6. Chairman of Board of Deacons

Special Duties of the Assistant:

1. Supervise and schedule Sabbath activities of the deacons under direction of the Chairman.

Deacon-in-Training

Provide young men with an opportunity to participate in the responsibilities of the deacons.

(Note: The Deacon-in-Training is not ordained and may not distribute the Communion elements.)

Committee Assignments:

Chairman: Church Board
House Committee

All Deacons: Board of Deacons

Recommended Spiritual Gifts:

Chairman: Administration
Leadership

All Deacons: Exhortation
Helps
Pastoring
Serving

Recommended Reading:

Acts 6:1-8; 8:5-26; 21:8; 1 Timothy 3:8-13.

Seventh-day Adventist Church Manual, 1976 ed., pp. 63, 90-95, 120-21.

WORKSHEET III

JOB DESCRIPTION OF TREASURER

Postition: Treasurer

Term of Service: One Year

Purpose: To serve as custodian of all church funds.

Responsibilities:

1. Open safe each Sabbath morning for deposit of all offerings.
2. Verify amounts in each tithe envelope weekly. Loose offering, such as Sabbath School, Birthday-Thank, Investment, Church Poor Fund, etc., must be totaled and written on an offering envelope.
3. Deposit monies quickly. Total Church Budget receipts for the week and phone amount into the Bulletin Secretary each week.
4. Record weekly receipts by donor on to monthly receipt.
5. Balance envelopes, receipt entries and bank deposit weekly.
6. Pay church expenditures on a timely basis to ensure all discounts.
7. Mail monthly report and remittance to Conference so that it arrives by the 10th of the month.
8. Prepare monthly Treasurer's report for Church Board.
9. Balance church checking, savings accounts and deposit certificates monthly.
10. Mail all monthly receipts to church members annually.
11. File all Federal and State Tax forms as due.
 - a. Quarterly tax deposits for church and school employees.
 - b. Prepare typed W-2 forms at the close of the year

Committee Assignments

Church Board
Finance Committee

Recommended Spiritual Gifts

Serving

Recommended Reading

Seventh-day Adventist Church Manual, 1976 ed., pp. 100-107.

WORKSHEET III

JOB DESCRIPTION OF LIBRARIANS

Position: Librarians

Term of Service: One Year

Purpose: Supervise and encourage the use of the Library as an aid in character growth and Christian learning among the church members.

Responsibilities:

1. To assist persons requesting books courteously.
2. To promote book reading.
3. To keep books and shelves neat and orderly.
4. To catalog new books and shelve them in proper categories.
5. To keep a record of books loaned and returned.
6. To make a Library Card available to each church member.

Committee Assignments:

None

Recommended Spiritual Gifts:

Serving

Recommended Reading:

Ellen White, *The Adventist Home*, p. 416.
Ellen White, *Counsels to Writers & Editors*, p. 134.
Ellen White, *Evangelism*, p. 538.
Ellen White, *Testimonies for the Church*, vol. 4, p. 390.

WORKSHEET IV

MEMBERSHIP LIST

Names	Bible	Workshop	Houts	Interview	
	Study		Quest'aire	Date	By
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					
17.					
18.					
19.					
20.					

WORKSHEET V

PERSONAL INTERVIEW SHEET

Name _____ Contacted by _____

Address _____ Date Contacted _____

Phone # _____

Age _____ Member? () Yes...how long? _____
() No

Areas of Prior Service _____

Evaluate the above (for each area of service) in terms of your:

Personal Enjoyment

1. _____
2. _____
3. _____

Successful Accomplishment

1. _____
2. _____
3. _____

Peer Acceptance or Approval

1. _____
2. _____
3. _____

WORKSHEET V

(continued)

Of all the above, the thing(s) I did/do best was/is:

In light of your recent studies on spiritual gifts and the Houts Questionnaire scores, what do you now think are your spiritual gifts?

1.

2.

3.

Where do you think your spiritual gifts can best be employed for the Lord in the church body?

When will you be available for this service?

How long of a commitment are you able to make?

Other comments that would help the Task Force in recommending you for service in the church are:

APPENDIX F

EXAMPLE OF GROWTH PROFILE

COMPILATION METHOD

Source: Hogue, I Want My Church to Grow, pp. 142-60.

Biblical Perspectives

Throughout this book we have made reference, again and again, to the biblical principles from which we draw the process and work described as "growing an evangelistic church." No congregation will find it possible to talk about church growth without founding its discussion on a solid biblical base.

Foremost among the pastor/congregation's questions should be: why are we here? what does God purpose for our particular fellowship?

Not every church will find the same answers. But the effectiveness of any programs or plans developed from the church's answers will be determined by the thoroughness of their biblical study together.

A basic outline for stimulating discussion is listed below:

1. *Growth is God's will.* The Bible teaches spiritual and numeral growth as a New Testament principle for both the individual and the corporate body (2 Pet. 3:18; 1 Pet. 2:2; 2 Thess. 1:3; and Eph. 4:13).

2. *The Great Commission stresses evangelistic growth.* Jesus made the winning of converts the heart of his charge to his disciples. He illustrated his concern for the evangelization of all people with the parable of the great supper (Luke 14:16-24). The close of the Great Commission suggests that this process ought to continue to the end of time (Matt. 28:19-20).

3. *Acts of the Apostles reveals the full scope of evangelistic potential.* The book of Acts is a description of the beginnings of the church. Under the motivation and direction of the Holy Spirit, it springs forward in an evangelistic surge. The church, spiritually, is a people whose community growth occurs not only under the guidance of the Holy Spirit, but also because the people courageously work in the midst of the world (Acts 2:42-47). They were continually spreading the good news of the gospel in the temple, in homes, and in the street. "Those who were scattered went about preaching the word" (Acts 8:4).

4. *The apostle Paul was an example of the growing activity of an evangelistically concerned church starter, missionary (Acts 16).* He envisioned the local church as a growing organism. He knew the responsibility of witnessing, winning, and maturing as he started churches across the Roman empire (Eph. 1:22-23; 4:1-12).

Source: Hogue, I want My Church to Grow, pp. 142-60.

I Purpose and Mission of the Church

Why does the church exist? Why are we here? Where are we going? What is our purpose in being? What is the mission of the church? What is the biblical base of the church? Answers to these questions that are biblical, Spirit-led, and relevant to the current church situation are very important in a church realizing what God wants to do in and through that church.

Framing the Statement

The goal is not to pinpoint isolated resource data to support an established point of view but rather to honestly seek a fresh assessment of the church and its purpose or mission. The data chosen for study should be assigned to members of the Evangelism Leadership Group for individual study. Each member should diligently study his assignment and reduce data to pertinent concepts and ideas. At a specified session, through discussion and reflections, the group should pull together the major insights gained from the study of the suggested resource data.

Two elements are essential in framing the statement: (a) beliefs and attitudes in relation to mission and (b) writing the statement.

(a) Beliefs and Attitudes

Even in a brief, working statement, we must face the following questions:

1. What do we believe about the nature of God? What are the implications for our actions?
2. What is our understanding of our own nature as individual human beings? What are the implications of this for the church and its mission?
3. What is our understanding of man as a social being? What are the implications of this for mission?
4. How do we understand the church as the people of God and as a human social institution? What are the implications of this?
5. How do we assess what our contemporaries see to be the major needs and issues? What are the implications of this?

(b) Writing the Statement

A final step in developing a statement for purpose or mission is to write the statement. This step requires much discipline but is most essential. In general, the statement should be brief and concise (one paragraph) yet not too general, it should also be clear and understandable, not vague and filled with religious

cliches. The following form is suggested:

The purpose or mission of _____

(Name of Church)

is _____

Self-study Guide for Church and Community

1. What's happening in your church community?

(1) Population: What has been happening to your population over the past ten years? the next ten years?

(2) Age: Who lives in your community?

_____ under 5	_____ 20-24
_____ 5-9	_____ 25-34
_____ 10-14	_____ 35-64
_____ 15-19	_____ 65 or over

(3) Race:

_____ White	_____ Black
_____ Spanish Language	_____ Other (_____)

(4) Occupation:

_____ Professional	_____ Laborer
_____ Manager	_____ Farm Worker
_____ Sales	_____ Services Worker
_____ Clerical	_____ Student
_____ Craftsman	_____ Unemployed
_____ Operative	_____ Retired

(5) Marital Status:

_____ Single	_____ Separated
_____ Married	_____ Widowed
_____ Divorced	

(6) Education:

_____ Elementary through 8th grade
 _____ High school, 9th-11th grade
 _____ High school graduate
 _____ College, 1-3 years
 _____ College graduate

(7) Family income:

_____ less than \$5,000	_____ \$10,000-\$14,999
_____ \$5,000-\$6,999	_____ \$15,000-\$24,999
_____ \$7,000-\$9,999	_____ \$25,000 or over

(8) Housing:

_____ Renters	_____ Apartments, 2-4 units
_____ Owners	_____ Apartments, 5-49 units
_____ Single family	_____ Apartments, 50 or more units

- (9) Future trends: What trends are projected that will affect your community? transportation lines? zoning changes? new buildings? redevelopment plans? housing development?

2. What's happening in your church?

- (1) Sunday School attendance: What's the average Sunday School attendance over the past ten years?

Average	Year	Average	Year
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

- (2) Baptisms: What were the number of baptisms for the past ten years?

Number	Year	Number	Year
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

- (3) Receipts: What were the total receipts for the congregation over the past ten years?

Number	Year	Number	Year
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

- (4) New members by letter: How many new members have joined the congregation by letter over the past ten years?

Number	Year	Number	Year
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

- (5) Open fellowship circles: How many fellowship circles are open in the congregation? List at least six formal groups, (Sunday School class, deacons, committee, music). What year were they formed?

Group	Year	Group	Year
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

How many members of the church joined the congregation during the past three years? _____ church council? _____

How many Sunday School teachers? _____ How many deacons?

_____ How many members of the adult choir? _____ youth choir?

- _____
- (6) Goals: What were the goals that were set for the congregation last year? This year? What are the accomplishments?
- (7) Facility: Does your church facility communicate a positive image to the community? Is it structured to fit the needs of a growing congregation?
3. How can you get community and church together?
- (1) Use interviews with members: Interview key members and fringe members of the congregation (from youth to older adults). Use the following questions:
- (a) Why are you a member of this church?
 - (b) What image do you have of the church?
 - (c) What is the congregation's greatest strength(s)?
 - (d) What is the congregation's greatest need?
 - (e) If you could change one thing, what would it be?
 - (f) What new ministries or programs would you be interested in being a part of at the church?
- (2) Use interviews with members, nonmembers, and community people asking what "image" they have about the church.
- (3) Use interviews with community resource personnel such as county or regional planning commission, county extension agent, land developers, education administrators, HEW, and utility company officials to try to gain insight into the following areas:
- (a) Where will future population growth be?
 - (b) What kind of new industry is expected?
 - (c) What do land developers plan?
 - (d) Will newcomers be professional, blue-collar, low-income, or what?
 - (e) Does it look like social or cultural characteristics of the community will be changing?
 - (f) Will new families be young, middle-aged, or older?
 - (g) Will new housing be low cost, moderate or high priced?
 - (h) Will educational levels be similar or slightly different, greatly different?
- (4) Develop a community-church profile. Does your church membership profile match your community profile? What target groups of people are missing? List them:

What resources (strengths) do you have to meet these needs? List them:

What other resources are available to you to help reach these people? Denominational, community, and fellow churches in association:

I Church Analysis

An adequate church analysis will assist in assimilating and presenting statistics of the church. Trends may be evaluated with conclusions which point to specific needs in programs and actions.

Two profiles for the church are provided for suggested use. The first deals with the physical makeup.

Suggested method for using the questionnaires:

Questionnaires for the physical and spiritual profiles can be administered through the Sunday School and Bible teaching organization(s). The following general instructions will clarify use of the questionnaires. Each should be taken on different days with adequate explanation of their purpose. If a church does not have a strong Bible teaching program, the beginning or ending of the worship service is the ideal time (to get a comprehensive survey the questionnaires could be used for those missing in the Bible teaching hour).

1. Give the questionnaire during the Sunday School assembly time or when the Bible teaching groups meet.
2. Give each person who is sixteen years of age or older a copy of the questionnaire.
3. Encourage total participation in the filling out of the questionnaire (one's own interpretation in every blank).
4. Specify that no name be on the questionnaire.
5. Allow ten minutes for them to complete the questionnaire.
6. Turn in all the questionnaires with the records or as soon as completed.
7. Keep all questionnaires separate by departments.

Tabulations from the questionnaires will provide a church profile to compare with the community profile. In addition, church member opinions will be recorded and can help the church leadership understand the commitment of the church to reaching out to people who have spiritual needs.

I Physical Profile

1. Sex: ☐ male ☐ female
2. Race: ☐ White ☐ Black ☐ Spanish
 ☐ Other ()
3. Occupation: (If more than one job, check all that apply)
 - ☐ Professional (doctor, teacher, technician, lawyer, artist, accountant, engineer, scientist, etc.)
 - ☐ Manager (manager, administrator, bank officer, business director, self-employed, etc.)
 - ☐ Sales (sales worker, clerk, advertiser, underwriter, insurance agent, etc.)
 - ☐ Clerical (bookkeeper, secretary, stenographer, typist, bank teller, postal clerk, cashier, etc.)
 - ☐ Craftsman (foreman, mechanic, machinist, repairman, carpenter, baker, etc.)
 - ☐ Operative or Transport (assembler, inspector, packer, butcher, garage worker, truck driver, bus driver, etc.)
 - ☐ Laborer (construction, freight handler, warehouseman, etc.)
 - ☐ Farm Worker
 - ☐ Service worker (policeman, health worker, child care, barber, teacher aide, private household, cleaning, food, etc.)
 - ☐ Student
 - ☐ Housewife
 - ☐ Part-time:
 - ☐ Unemployed
 - ☐ Retired
4. Age (check appropriate age bracket):
 - ☐ 16-19 years ☐ 35-64 years
 - ☐ 20-24 years ☐ 65 or over
 - ☐ 25-34 years
5. Marital status:
 - ☐ Single ☐ Married ☐ Separated
 - ☐ Widowed ☐ Divorced
6. If you are a woman and have children under sixteen years of age, place the number of children in the appropriate age and sex bracket:

Female	Male
☐ 0-5	☐ 0-5
☐ 6-10	☐ 6-10
☐ 11-15	☐ 11-15

7. Check highest educational level you have achieved:
- ☐ elementary, grade 1-4 ☐ high school, grade 12
☐ elementary, grade 5-7 ☐ trade school
☐ elementary, grade 8 ☐ college, 1-3 years
☐ high school, grade 9-11 ☐ college, 4 or more years
8. How long have you been a member of this church:
- ☐ less than 1 year ☐ 6-9 years
☐ 1-2 years ☐ 10-19 years
☐ 3-5 years ☐ 20 or more years
9. Check all the following that influenced you or led you to join this church:
- ☐ Born into church
☐ Came on my own
☐ Friends recommended it
☐ Church's advertisement (sign, newspaper, yellow pages, etc.)
☐ Radio or TV ministry
☐ Former pastor recommended it
☐ A letter or printed material from the church
☐ Personal visit of the pastor
☐ Personal visit of a member
☐ Contacted through a religious survey, census, or canvass
☐ Backyard Bible club
☐ Revival/crusade
☐ Bus visitor
☐ Because it is my denominational preference
☐ We liked the worship services
☐ It is located near my home
☐ Spouse was already a member
☐ Because of my children
☐ We liked the minister
☐ It is a friendly church
☐ It is my family church (relative belongs here)
☐ Its program (music, education, recreation, etc.)
☐ Its facilities
☐ We share a common interest and background with the people of this church

CHECK IF YOU ARE ONE OF THE FOLLOWING:

- ☐ The head of your household
☐ The spouse of the head of your household *and* your husband/wife is not present to fill out a questionnaire
☐ Single, *and* not living with your parents
☐ Single, working full-time, *and* living with parents

Spiritual Profile

Please check the appropriate box:

	Yes	No	Uncertain
1. I believe every Christian should be a witness.	()	()	()
2. I think we should try some new ways to worship.	()	()	()
3. I pray with family or friends regularly.	()	()	()
4. I believe planning is important to the future of the church.	()	()	()
5. Watching television programs is an important daily activity for me.	()	()	()
6. I have some close friends who are not Christians.	()	()	()
7. I would like to see persons of other races or cultures active in our church family.	()	()	()
8. I believe our church buildings are attractive to people driving by or walking by.	()	()	()
9. I really do feel that I am getting the spiritual food I need from our worship services.	()	()	()
10. I talk to people about Jesus Christ quite often.	()	()	()
11. I have envisioned some things for our church that have come to pass.	()	()	()
12. I really think a person's religion is his business.	()	()	()
13. I feel older adults have unique needs which our church can help meet.	()	()	()
14. I have found people in the church my greatest help when I have problems.	()	()	()

15. I would really enjoy some leadership training. () () ()
- *16. I believe that we should continue to support our TV program because it is an effective ministry. () () ()
17. I think we pay pastors and staff to do religious work. () () ()
18. In the last three months, I have participated in a prayer or Bible study group (excluding Sunday or Wednesday church activities). () () ()
19. Are the church signs posted around the buildings informative and appealing to the general public? () () ()
20. I really feel a part of my Sunday School/Bible teaching group. () () ()
21. I think ministering to the community outside the church is very important. () () ()
22. I believe most people on welfare are lazy and need to go to work. () () ()
23. I believe that people can lead a happy and fulfilled life, though single. () () ()
24. I believe that some people have become inactive because they have not been made to feel a part of a small group in our church. () () ()
25. I am willing to pay the price of change in order to see our church continue as an effective institution in our city. () () ()

*A similar question concerning a ministry unique to the church being surveyed may be substituted if this is inappropriate.

I Goals

1. Goals should be measurable. Be specific enough to determine capable accomplishment. Specify time to be accomplished.
2. Goals should be manageable. Each goal to be effective should be reasonable and within the scope of management by the group or church making it.
3. Goals should be relevant. They should relate to need to be met and to the situation in which they are stated.
4. Goals should be personal. The goal-makers should feel ownership. Each person assisting in making goals should feel he is personal and is accountable for his accomplishment.
5. Goals should be significant. Goals should have a balance between being reasonable and being significant to be challenging. Think in terms not only of what man can do but what God can do through man to accomplish challenging goals.

This work sheet is suggested for use in setting goals. Note the provision to list the needs, priority ranking, and writing out the statement of goal for each need. There may be need for more than one goal for each priority.

WORK SHEET FOR SETTING GOALS ON CHURCH GROWTH

Consider each need and its priority and then state a goal(s) for each.
(There may be one or more goals for each need or priority.)

NEED: _____

PRIORITY RANKING: _____

GOAL: _____

NEED: _____

PRIORITY RANKING: _____

GOAL: _____

| Pastor's Personal Commitment

The pastor who recognizes the exhausting nature of his commitment to church growth might wish to make a covenant with his congregation, so that they, too, understand the nature of the task being undertaken. Following is one such covenant possibility:

"I have studied carefully the biblical responsibilities given to me from the New Testament. I have developed a vision for growing a great church. I believe that God wants the church to grow both numerically and in a loving Christlike evangelistic ministry. Believing this, I make the following spiritual, intellectual, emotional, and physical commitment of myself to God and to growing a great evangelistic church:

- (1) I commit myself to be a witness as my life-style and to develop my own personal spiritual life through prayer, Bible study, and meditation.
- (2) I commit myself to continuing Bible study and prayer for feeding the flock of God.
- (3) I commit myself to a growing understanding of the theology-vision of growing an evangelistic church.
- (4) I commit myself to sharing the vision with individuals and groups within the church until the body of the church is permeated with a philosophy of evangelistic growth.
- (5) I commit myself to enlist and involve an evangelism leadership group to implement growing an evangelistic church.
- (6) I commit myself to the administrative oversight of equipping the saints to do the work of ministry as the pastor-equipper of the church."

(Signed)

(Date)

I Evangelism Leadership Group

Southern Baptists in their strategy, *Growing an Evangelistic Church*, describe the formation of the Evangelism Leadership Group:

1. Purpose of the Group

A. These leaders share with the pastor in a study of the theology of evangelism and church growth. They dream with the pastor and share his burden of finding God's purpose for themselves and their church in the community.

The small fellowship of sensitive leaders experience exciting possibilities for what the church can become.

B. The whole church shapes an entire picture of the total purpose of God. While they are representative of the whole church, their number is suggested from the following chart based on average Sunday morning Bible school attendance.

C. The group supports the pastor as he moves beyond the creative atmosphere of this dreaming group. He senses being spiritually undergirded in a common dream with those who go to the church.

D. Together the pastor and the entire group face each other, share with each other in the spiritual, theological and vision study as to what God wants to do in the midst of the fellowship. They draw together in agreement for the common goal, seeking the fulfillment of the will of God through the Holy Spirit. There is no hidden agenda with them. They become visionaries ready to move through the entire church body to develop and share the vision they believe has been given them by the Holy Spirit.

2. Personnel of the Group

A. Leadership qualities should be considered prior to a selection of the council or group to assist the pastor in a broad involvement of the people.

(1) The leaders selected should be warmhearted and open to God's leadership.

(2) They must be influential and natural leaders in the congregation. They may not have an elected office but people listen to them and follow them.

(3) They should be made up of both the "old-timers" and those who have paid for their recognition with faithfulness and loyalty through the years. It is well to use new people who have shown themselves in the congregation.

- (4) They feel a strong relational tie to one another as well as the need to do the organizational work necessary to fulfill an involvement of the people. Their relationships evidence warmth of love and fellowship which can be "caught" by the whole congregation.
- (5) It may be well to select several people who could be potential members with the option of dropping out when they see the in-depth study of the group.

B: A wise pastor will surely give consideration to use of groups who are already in existence.

- (1) The pastor would be wise to use his church council or the elected leaders of the programs and organizations of the church. (However, these should be open and responsive to the open agenda concept.) Should these leaders be used, other representatives of the church ought to be added, such as young people, women, and whatever other groups who would give a total representation of the entire body.
- (2) The deacons, if a church has deacons, or a similar type officer of the church could well be used if the church council does not wish to be used. However, if the deacons or similarly elected officials of the church are to make up the group, an invitation to as many youth and women should also be added for balance as with the council.
- (3) When the church has a multiple staff of at least more than one, an involvement of these ought to be the first agenda of the pastor. He will work through the entire process of church growth and the mission of the church with the staff before the leadership group is formed. Their commitment to the full scope of church growth is as necessary as involvement of the people.

Evangelism Leadership Group Commitment

Those who become members of the Evangelism Leadership Group may wish to make a public commitment to the pastor and to themselves.

A suggested group commitment, to be signed by each member, is given below:

My personal commitment to growing my church:

I have studied carefully the theology and vision for growing an evangelistic church. I believe that God wants our church to grow both numerically and in the loving Christlike evangelistic ministry. Believing this, I make the following physical, emotional, intellectual, and spiritual commitment of myself to God and to growing this church.

1. I commit myself to be a witness in my life-style and to develop my own personal spiritual life through prayer, Bible study, and meditation.
2. I commit myself to a growing understanding of the theology and vision for growing Christ's church.
3. I commit myself to sharing the vision with individuals and groups within the church until the body of the church is permeated with a philosophy of church growth.

_____ Signed
_____ Date

The Evangelism Leadership Group will exchange this commitment page with other members of the group, and each person will sign as a commitment to one another.

Pastor _____

APPENDIX G

EXAMPLE OF STATISTICAL DATA GATHERING

Source: McGavran and Arn, Ten Steps for Church Growth, pp. 134-38.

YOUR CHURCH IN YOUR COMMUNITY

"Grow where you are planted" is a good assertion, but where are you planted? Take a closer look at the community; in so doing, the church could find a more effective ministry to the community and its people.

- A. Secure a map of your community.
 1. Place a black dot on the map for each member, according to his residence (one dot per family).
 2. Can you generally identify any homogenous groups on this map (income, education, race, etc.)?
 3. Place a red dot on the map for every church within a 3-mile radius of your church.
- B. Secure from the Chamber of Commerce growth figures of your community over the past 10 years and the growth projection for the next 10 years.
 1. Record these figures:

MY COMMUNITY

Year	Population

(Use dates for last 10 years)

Year	Projection

(Use dates for next 10 years)

C. Membership Flow

- How your church grows is important. A church grows in three ways: *conversion growth*—when people receive Christ and become part of the fellowship; *transfer growth*—when people enter into membership by letter of transfer; *biological growth*—when children of members also become members after their profession of faith.

During the last 12 months, how did your church grow?
Members were added to our church in the following ways:

	Number	% of Total New Members
Conversion		
Transfer-in		
Biological		

- It is also important to know how people are separated from the church.

Members were separated from our church in the following ways:

	Number	% of Total Members Separated
Re-version		
Transfer-out		
Death		

D. Participation

- Of the total membership, what number are involved in some form of service (deacon, teacher, committee, etc.)?

Total membership _____

Number involved _____

- Those involved in some forms of service may be classified as Class I or Class II workers. Class I is defined as those individuals whose energies serve the existing church, that is, their energies are turned inward. Class II workers are those individuals whose energies are turned outward, that is, toward reaching those in the community for Jesus Christ.

Of the number of individuals involved in service, classify them according to the following:

Number of Class I workers _____

Number of Class II workers _____

Family Units

- Think in terms of complete family units for a moment (all of a family living under one roof), and look at the total number of people participating in the church, then the number of individuals whose families are not involved as family units.

We have _____ family units participating as families.

We have _____ individuals whose families are not involved.

YOUR CHURCH STATISTICALLY

Statistics provide a type of shorthand, and numbers become symbols to help us think constructively and skillfully about people and the church.

This section will help you understand your church better when you complete it as accurately as possible.

A. Overall Membership Statistics

(Use dates for the past 10 years)	Church	Attendance	Sunday Sch.	Sunday Sch.
	Year	Membership	AM Service	Enrollment

B. Church Membership by Age Groups

Age	Number	Percentage*
10-14		
15-19		
20-24		
25-29		
30-34		
35-39		
40-44		
45-49		
50-54		
55-59		
60-64		
65-69		
70-74		
75 +		
Total		

*To find percentage: divide the number of members in the age group by the total membership.

$$\begin{array}{r} \text{Example: total } \overbrace{\text{percentage}} \\ \text{180 } \overline{) 36.00} \text{ or } 20\% \end{array}$$

APPENDIX H

SWEDISH SDAs--MEMBERSHIP, FISCAL
AND PROFILE

TABLE 1
SWEDISH FISCAL SDA MEMBERSHIP¹

	Sweden	Finland	S.U. Total
1. No. of churches	45	12	57
2. No. of ordained ministers	15	2	17
3. No. of licensed ministers, Bible workers	8	2	10
4. No. of ministers on sustentation	17	1	18
5. No. of ministers pastoring churches ²	20	3	23
6. Total tithe for 1979 in US \$	1,613,813	75,844	1,689,656
7. Tithe per capita in US \$	485.21	202.79	456.66
8. Total tithe and contribution per capita	659.81	308.01	624.25
9. Membership as per Dec. 1979	3,307	349	3,656
10. Baptisms and profession of faith for 1979	86	3	89
11. Apostasies	14	5	19

¹The above material is taken from F. Donald Yost, compiling ed., 117th Annual Statistical Report, 1979 (Washington, D.C.: Review and Herald Publishing Association, 1980), pp. 16 ff.

²Fulltime pastoring including ordained and licensed ministers.

TABLE 2
SWEDISH SDA MEMBERSHIP--INSTITUTIONAL PROFILE

Institutions in 1979	Employed	Beds
1. Hultafors Sanitarium	110	155
2. Nyhyttan Sanitarium,	77	117
3. Ekebyholm Retirement Home	13	40
4. Ekebyholmsskolan	23	
5. Skandinaviska Bokförlaget	15	
6. SDA Swedish Union Office	12	
7. Voice of Prophecy	3	
8. A.B. ESDA-KOST	5	

¹Yost, 117th Annual Statistical Report.

TABLE 3

SWEDISH SDA CONGREGATION AND MEMBERSHIP

Churches	Members 1978	Churches	Members 1978
Arboga-Köping	14	Nyhyttan	149
Borås	140	Osby	8
Ekebyholm	292	Ronneby	7
Eskilstuna	22	Rättvik	20
Falun-Borlänge	41	Sala	11
Grythyttan	7	Skara	58
Gränna	32	Slussfors	51
Gävle	62	Stockholm	594
Göteborg	360	Sundsvall	3
Halmstad	60	S:a Hälsingland	22
Helsingborg	105	Trollhättan-Vänersborg	27
Hultafors	138	Uddevalla	23
Jönköping	100	Umeå	37
Kalmar	41	Uppsala	23
Karlshamn	23	Vännäs	13
Karlskrona	37	Västervik	5
Karlstad	27	Västerås	40
Linköping	45	Ådalen	19
Luleå-Piteå	7	Örebro	96
Malmö	157	Örnsköldsvik	18
Motala	13	Östersund	24
Norra Hälsingland	16	Finland	365
Norrköping	104	Conference Church	212
S.U. Total			3,668

APPENDIX I

SWEDISH SDAs NUMERICAL GROWTH DATA

194

TABLE 4
SWEDISH SDA MEMBERSHIP RECORD

Year	Total Membership
1882	Swedish conference officially organized
1890	398 (earliest membership figure)
1896	663
1897	678
1898	712
1899	737
1900	
1901	
1902	
1903	
1904	
1905	
1906	
1907	
1908	
1909	809
1910	
1911	
1912	
1913	767
1914	695
1915	727
1916	1.021
1917	1.184
1918	1.136
1919	
1920	1.209
1921	1.220
1922	1.325
1923	1.415
1924	1.487
1925	1.718
1926	1.776
1927	1.835
1928	1.864
1929	2.211

TABLE 5
SWEDISH SDA MEMBERSHIP RECORD DURING ITS THREE
CONFERENCE ORGANIZATIONAL PERIOD

Year	S.U. Total	North Swedish Conference Membership	South Swedish Conference Membership	SDA Member- ship in Sweden	Swedish SDA Mem- bership in Finland
1930	2.240	1.092	827	1.919	321
1931	2.302	1.138	827	1.985	318
1932	2.467	1.200	948	2.148	319
1933	2.635	1.264	1.011	2.275	360
1934	2.800	1.303	1.102	2.405	395
1935	2.938	1.364	1.148	2.512	426
1936	3.027	1.402	1.198	2.600	427
1937	3.139	1.427	1.272	2.699	440
1938	3.246	1.477	1.317	2.794	452
1939	3.374	1.516	1.393	2.909	465
1940	3.471	1.549	1.464	3.013	458
1941	3.545	1.600	1.479	3.079	466
1942	3.593	1.660	1.488	3.148	445
1943	3.579	1.639	1.483	3.142	437
1944	3.600	1.666	1.501	3.167	433
1945	3.644	1.696	1.500	3.196	448
1946	3.697	1.704	1.522	3.226	471
1947	3.802	1.727	1.552	3.279	523
1948	3.861	1.778	1.539	3.317	544
1949	3.968	1.821	1.571	3.392	576
1950	4.007	1.855	1.578	3.433	574
1951	3.947	1.810	1.562	3.372	575
1952	3.932	1.783	1.570	3.353	579
1953	3.950	1.765	1.576	3.341	609
1954	3.929	1.723	1.601	3.324	605
1955	3.922	1.710	1.608	3.318	604
1956	3.910	1.666	1.626	3.292	618
1957	3.914	1.656	1.645	3.301	613
1958	3.870	1.643	1.616	3.259	611
1959	3.842	1.613	1.645	3.258	584
1960	3.809	1.593	1.625	3.218	591
1961	3.801	1.616	1.616	3.232	569
1962	3.773	1.624	1.591	3.215	558
1963	3.756	1.618	1.592	3.210	546
1964	3.750	1.624	1.596	3.220	530
1965	3.724	1.615	1.609	3.224	500
1966	3.752	1.625	1.646	3.271	481
1967	3.774	1.631	1.683	3.314	460
1968	3.798	1.678	1.659	3.337	461

TABLE 6

SWEDISH SDA MEMBERSHIP RECORD POST
1968 REORGANIZATION

Year	S.U. Total	Sweden	Finnish/Swedish Conference
1969	3.771	3.314	457
1970	3.830	3.383	447
1971	3.804	3.369	435
1972	3.879	3.383	436
1973	3.764	3.337	425
1974	3.751	3.344	407
1975	3.722	3.325	397
1976	3.698	3.315	383
1977	3.721	3.342	379
1978	3.668	3.303	365
1979	3.656	3.307	349

TABLE 7

CHURCH, MEMBERSHIP AND MINISTER DATA

Year	No. of Churches	Membership	No. of Ministers	Ratio of Ministers per member
1950	59	4,007	33	121
1955	59	3,922	29	135
1960	71	3,809	45	84
1965	68	3,724	44	84
1970	60	3,830	43	116
1975	57	3,722	35	106
1979	57	3,656	27	135

SELECTED BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

- Abrecht, Audrey. History's Lessons for Tomorrow's Mission: Milestones in the History of Missionary Thinking. Geneva: World's Student Christian Federation, 1960.
- Allen, Roland. Missionary Methods: St. Paul's or Ours? Grand Rapids: Wm. B. Eerdmans, 1962.
- _____. The Spontaneous Expansion of the Church and the Causes Which Hinder It. New York: World Dominion, 1949.
- Anderson, Gerald H., ed. The Theology of Christian Mission. New York: McGraw-Hill Book Company, 1961.
- Anderson, Gerald H., and Stransky, Thomas F., eds. Mission Trends No. 1: Crucial Issues in Mission Today. New York: Paulist Press, 1974.
- Anderson, Rufus. Outline of Missionary Policy. Boston: The American Board of Commissioners, 1856.
- Andrews, J. N. "Case of Elder M. B. Czechowski." Review and Herald, July 8, 1973, p. 29.
- Andross, Matilda Erickson. Story of the Advent Message. Washington, D.C.: Review and Herald Publishing Association, 1926.
- Aulen, Gustaf. The Faith of the Christian Church. Philadelphia: The Muhlenberg Press, 1948.
- Autrey, C. E. Basic Evangelism. Grand Rapids: Zondervan Publishing House, 1959.
- Barth, Karl. "No Christian Marshall Plan." Christian Century (December 8, 1948), 65:1332.
- Bates, Joseph. "Letters." Review and Herald, May 29, 1855, p. 240.

- Benjamin, Paul. The Growing Congregation. Cincinnati: Standard Publishing, 1972.
- Berkhof, L. Systematic Theology. Grand Rapids: Wm. B. Eerdmans, 1941.
- Beyerhaus, Peter. Missions: Which Way? Grand Rapids: Zondervan Publishing House, 1971.
- _____. Shaken Foundations: Theological Foundations for Mission. Grand Rapids: Zondervan Publishing House, 1972.
- Blincoe, Thomas H. Servants for Christ. Edited by Robert E. Firth. Berrien Springs, MI: Andrews University Press, 1980.
- Boles, H. Leo. A Commentary on the Gospel According to Matthew. Nashville: Gospel Advocate Company, 1936.
- Bourdeau, D. T. "The Council at Bale, Suisse." Review and Herald, November 1885, p. 700.
- Bradshaw, W. R. Church Growth through Evangelism-in-Depth. South Pasadena, CA: Wm. Carey Library, 1969.
- Britten-Austin. "Is God Forsaken." Sweden Now. Stockholm: Ingenjörsläromärsförlaget AB, 1977), 1:39-40.
- Brown, Colin, ed. The New International Dictionary of New Testament Theology. 3 vols. Grand Rapids: Zondervan Publishing House, 1975.
- Brunner, Emil. The Word and the World. London: SCM Press, 1931.
- Buttrick, George Arthur, ed. The Interpreter's Bible. New York: Abingdon Press, 1951.
- Carroll, J. W., ed. Small Churches Are Beautiful. New York: Harper and Row, 1977.
- Chaney, Charles L., and Lewis, Ron S. Design for Church Growth. Nashville: Broadman Press, 1977.
- Christian, Lewis Harrison. Sons of the North and Their Share in the Advent Movement. Mountain View, CA: Pacific Press Publishing Association, 1942.

Conn, Harvey M., ed. Theological Perspectives on Church Growth. Nutley, N.J.: Presbytera and Reformed Publishing Company, 1976.

Cook, H. R. Historic Patterns of Church Growth. Chicago: Moody Press, 1971.

Cottrell, Rosell F. "Unity of the Remnant Church." Review and Herald, March 10, 1850, p. 125.

Damsteegt, P. Gerard. Foundations of the Seventh-day Adventist Message and Mission. Grand Rapids: Wm. B. Eerdmans, 1977.

Demographic Yearbook 1977. New York: United Nations Publishing Service, 1978.

Eastwood, Cyril. The Priesthood of All Believers. Minneapolis: Augsburg Publishing House, 1962.

Firth, Robert E., ed. Servants for Christ. Berrien Springs, MI: Andrews University Press, 1980.

Frankl, Victor E. The Unconscious God. New York: Simon and Schuster Publishers, 1975.

Gerber, Virgil. A Manual for Evangelism/Church Growth. South Pasadena, CA: William Carey Library, 1973.

_____. God's Way to Keep a Church Going and Growing. Glendale, CA: Regal Books, 1975.

Gerkin, Charles V. Crisis Experience in Modern Life: Theory and Theology in Pastoral Care. Nashville: Abingdon Press, 1979.

Green, H. L. Dynamics of Christian Discipleship. Cleveland: T. N. Pathway, 1963.

_____. Why Churches Die. Minneapolis: Bethany Fellowship, 1972.

Green, Michael. Evangelism in the Early Church. London: Hodder and Stoughton, 1970.

_____. I Believe in the Holy Spirit. Grand Rapids: Wm. B. Eerdmans, 1975.

Griffin, E. M. The Mind Changers. Wheaton, IL: Tyndale House Publishers, 1976.

- Harris, W. Stuart. Eyes on Europe. Chicago: Moody Press, 1970.
- Hasel, Gerhard F. The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah. Berrien Springs, MI: Andrews University Press, 1972.
- Havlik, John. The Evangelistic Church. Nashville: Convention Press, 1976.
- Hesselgrave, David J., ed. Theology and Mission. Grand Rapids: Baker Book House, 1978.
- Hoge, Dean R., and Roozen, David A., eds. Understanding Church Growth and Decline 1950-1978. New York: The Pilgrim Press, 1979.
- Hogue, C. B. I Want My Church to Grow. Nashville: Broadman Press, 1977.
- Horosz, William. The Crisis of Responsibility: Man as the Source of Accountability. Norman, OK: University of Oklahoma Press, 1976.
- Hunter, George G. III. The Contagious Congregation: Frontiers in Evangelism and Church Growth. Nashville: Abingdon Press, 1979.
- Jamieson, R.; Fausset, A. R.; and Brown, D. A Commentary Critical and Explanatory on the Whole Bible. New York: George H. Doran Company, 1921.
- Johnson, Johnny Durant. "The Development and Evaluation of a Program for Bible Evangelism to Be Used by Laymen Employing Small-Group Methods as a Basic Format." D.Min. dissertation, Andrews University, 1977.
- Jung, C. G. Answer to Job. Cleveland: World Publishing Company, 1960.
- Kelley, D. M. Why Conservative Churches Are Growing. New York: Harper and Row, 1972.
- Kittel, Gerhard, ed. "μαθητής," Theological Dictionary of the New Testament. Grand Rapids: Wm. B. Eerdmans, 1967.
- Klassen, A. J., ed. The Church in Mission. Hillsboro, KS: Mennonite Brethren Publishing House, 1967.

- Kraemer, Hendrik. A Theology of the Laity. Philadelphia: Westminster Press, 1956.
- Küng, Hans. The Church. New York: Image Books, 1976.
- Kurtz, Arnold A. "A Design for Continuing Education in Church Leadership for Clergymen." D.Min dissertation, McCormick Theological Seminary, 1975.
- Kuyper, Abraham. Encyclopaedie der heilige Godgeleerdheid. Amsterdam: J. A. Warmaer, 1894.
- La Rondelle, Hans K. Christ Our Salvation. Mountain View, CA: Pacific Press Publishing Association, 1980.
- Larson, Bruce, and Osborne, Ralph. The Emerging Church. Waco, TX: Word Books, 1970.
- Lasar, William S. Church Alive. Glendale, CA: Regal Books, 1972.
- Lawson, E. L., and Yamamori, T. Church Growth: Everybody's Business. Cincinnati: Standard Publishing, 1976.
- Layman, Charles M. The Interpreter's Commentary. Nashville: Abingdon Press, 1971.
- Loughborough, J. N. Rise and Progress of Seventh-day Adventists. Battle Creek, MI: General Conference Association, 1892.
- Mackie, Steven G. Can Churches Be Compared? New York: Friendship Press, 1970.
- Mäläska, H. O. The Challenge for Evangelical Missions to Europe. South Pasadena, CA: William Carey Library, 1970.
- Manson, William. "The Biblical Doctrine of Mission." International Review of Mission. London: Oxford University Press, 1953.
- Maslow, Abraham. Dominance, Self-Esteem, Self-Actualization: Germinal Papers of A. H. Maslow. Edited by Richard J. Lowey. Monterey, CA: Books/Cole Publishing Company, 1973.

- _____. Motivation and Personality. New York: Harper Publishers, 1970.
- Maxwell, C. Mervyn. Tell It to the World: The Story of Seventh-day Adventists. Mountain View, CA: Pacific Press Publishing Association, 1976.
- McGavran, Donald A. Bridges of God. New York: World Dominion Press, 1955.
- _____. Church Growth in Mexico. Grand Rapids: Wm. B. Eerdmans, 1963.
- _____. How Churches Grow. New York: Friendship Press, 1959.
- _____. "New Methods for a New Age in Missions." International Review of Missions, October 1955, p. 402.
- _____. Understanding Church Growth. Grand Rapids: William B. Eerdmans, 1970.
- _____, ed. Church Growth and Christian Mission. New York: Harper and Row, 1965.
- _____. Crucial Issues in Mission Tomorrow. Chicago: Moody Press, 1972.
- _____. Eye of the Storm. Chicago: Moody Press, 1972.
- McGavran, Donald A., and Arn, Winfield C. How to Grow a Church. Glendale, CA: Regal Books, 1973.
- _____. Ten Steps for Church Growth. New York: Harper and Row, 1977.
- McGavran, Donald A., and Hunter, George III. Church Growth: Strategies that Work. Nashville: Abingdon Press, 1980.
- McQuilkin, J. Robertson. Measuring the Church Growth Movement. Chicago: Moody Press, 1973.
- McRae, William J. The Dynamics of Spiritual Gifts. Grand Rapids: Zondervan Publishing House, 1973.
- Moore, A. L. The Parousia in the New Testament. Leiden: E. J. Brill Publishers, 1966.

Myrdal, Alva. Nation and Family. London: Harper and Brothers Publishers, 1961.

Neufeld, Don F., ed. Seventh-day Adventist Encyclopedia. Washington, D.C.: Review and Herald Publishing Association, 1976. S.v. "Remnant Church."

Nida, Eugene A. Understanding Latin Americans. South Pasadena, CA: William Carey Library, 1974.

Niebuhr, Richard H. Christ and Culture. New York: Harper and Row, 1951.

Olsen, M. Ellsworth. A History of the Origin and Progress of Seventh-day Adventists. Washington, D.C.: Review and Herald Publishing Association, 1925.

Oosterwal, Gottfried. Mission: Possible. Nashville: Southern Publishing Association, 1972.

_____. Patterns of SDA Church Growth in North America. Berrien Springs, MI: Andrews University Press, 1976.

Pentecost, Edward C. Reaching the Unreached: An Introductory Study on Developing an Overall Strategy for World Evangelism. South Pasadena, CA: William Carey Library, 1974.

Peters, George W. A Biblical Theology of Missions. Chicago: Moody Press, 1972.

_____. Saturation Evangelism. Grand Rapids: Zondervan, 1970.

Pickett, J. W., et al. Church Growth and Group Conversion. Lucknow, India: Lucknow Publishing House, 1956.

_____. The Dynamics of Church Growth. Nashville: Abingdon Press, 1963.

Richards, Lawrence O. A New Face for the Church. Grand Rapids: Zondervan Publishing House, 1970.

Sawyer, F. A. Annual of the Swedish Theological Institution in Jerusalem. London: SMC Press, 1968.

- Schaeffer, Francis A. The Church at the End of the 20th Century. Downers Grove, IL: Inter-Varsity Press, 1977.
- Schaller, Lyle E. Assimilating New Members. Nashville: Abingdon Press, 1978.
- _____. Hey, That's Our Church. New York: Abingdon Press, 1975.
- Schein, Edgar H. Process Consultation: Its Role in Organization Development. Reading, MA: Addison-Wesley Publishing Co., 1969.
- Schleiermacher, Friedrich. Brief Outline of the Study of Theology. Richmond, VA: John Knox Press, 1966.
- Schwarz, R. W. Light Bearers to the Remnant. Mountain View, CA: Pacific Press Publishing Association, 1979.
- Schweizer, Eduard. Church Order in the New Testament. London: SCM Press, 1961.
- Seventh-day Adventist Yearbook 1980. Washington, D.C.: Review and Herald Publishing Association, 1980.
- Shenk, Wilbert R., ed. The Challenge of Church Growth. Elkhart, IN: Institute of Mennonite Studies, Herald Press, 1973.
- Smith, E. C. A Manual for Church Growth Surveys. South Pasadena, CA: William Carey Library, 1976.
- Spalding, Arthur Whitefield. Captains of the Host. Washington, D.C.: Review and Herald Publishing Association, 1949.
- Stedman, Ray C. Body Life. Glendale, CA: Regal Books, 1972.
- Stott, John R. W. Christian Mission in the Modern World. Downers Grove, IL: Inter-Varsity Press, 1975.
- Strachan, R. K. The Inescapable Calling. Grand Rapids: Wm. B. Eerdmans, 1968.
- Svanström, Ragnar, and Palmstierna, Carl. A Short History of Sweden. Westpoint, CT: Greenwood Press, 1975.

- Switzer, David K. The Minister as Crisis Counselor. New York: Abingdon Press, 1974.
- Thielicke, Helmut. The Evangelical Faith. Grand Rapids: Wm. B. Eerdmans, 1974.
- Thompson, G. H. P. The New Clarendon Bible: With Introduction and Commentary. Oxford: Clarendon Press, 1972.
- Tippett, A. R. Church Growth and the Word of God. Grand Rapids: Wm. B. Eerdmans, 1970.
- _____. God, Man and Church Growth. Grand Rapids: Wm. B. Eerdmans, 1972.
- Trueblood, Elton. The Incendiary Fellowship. New York: Harper and Row, 1967.
- Verkuyl, J. Contemporary Missiology--An Introduction. Grand Rapids: Wm. B. Eerdmans, 1978.
- Wagner, C. Peter. Stop the World. I Want to Get On. Glendale, CA: Regal Books, 1974.
- _____. Your Church Can Be Healthy. Nashville: Abingdon Press, 1979.
- _____. Your Church Can Grow. Glendale, CA: Regal Books, 1976.
- _____. Your Spiritual Gift Can Help Your Church Grow. Glendale, CA: Regal Books, 1974.
- Watson, David. I Believe in the Church. Grand Rapids: Wm. B. Eerdmans, 1978.
- _____. I Believe in Evangelism. Grand Rapids: Wm. B. Eerdmans, 1976.
- Weber, G. God's Colony in Man's World. New York: Abingdon Press, 1960.
- Weeks, H. B. Adventist Evangelism. Washington, D.C.: Review and Herald Publishing Association, 1969.
- Webster's Third New International Dictionary. Springfield, MA: G. and C. Merriam Company Publishers, 1961.
- White, Ellen G. Acts of the Apostles. Mountain View, CA: Pacific Press Publishing Association, 1911.

- _____ . Christian Service. Washington, D.C.:
General Conference of Seventh-day Adventists,
1947.
 - _____ . Christ's Object Lessons. Mountain View, CA:
Pacific Press Publishing Association, 1900.
 - _____ . Desire of Ages. Mountain View, CA: Pacific
Press Publishing Association, 1898.
 - _____ . Education. Mountain View, CA: Pacific Press
Publishing Association, 1903.
 - _____ . Early Writings. Washington, D.C.: Review
and Herald Publishing Association, 1882.
 - _____ . Education. Mountain View, CA: Pacific Press
Publishing Association, 1903.
 - _____ . Gospel Workers. Washington, D.C.: Review
and Herald Publishing Association, 1948.
 - _____ . Letter to J. N. Loughborough, August 24,
1874.
 - _____ . Medical Ministry. Mountain View, CA:
Pacific Press Publishing Association, 1932.
 - _____ . Spiritual Gifts. 5 vols. Washington, D.C.:
Review and Herald Publishing Association.
Facsimile reproduction, 1945.
 - _____ . Testimonies for the Church. 9 vols.
Mountain View, CA: Pacific Press Publishing
Association, 1948.
 - _____ . Welfare Ministry. Washington, D.C.: Review
and Herald Publishing Association, 1952.
- Wilkinson, T. S. Churches at the Testing Point. New
York: Friendship Press, 1970.
- Womach, David A. The Pyramid Principle of Church
Growth. Minneapolis: Bethany Fellowship Inc.,
1977.
- _____ . Motivation and Personality. New York:
Harper and Row, 1970.
- Worley, Robert C. Dry Bones Breathe! Chicago: The
Center for the Study of Church Organizational
Behavior, 1978.

Yamamori, T., and Lawson, E. L. Introducing Church Growth. Cincinnati: Standard Publishing, 1975.

Zimbardo, Philip, and Ebbesen, Ebbe B. Influencing Attitudes and Changing Behavior. Reading, MA: Addison-Wesley Company, 1970.

VITA

Name: Terence George Joshua

Date and Place of Birth: January 6, 1943; Simonstown,
South Africa

Undergraduate and Graduate Schools Attended:

Kingsway College, London, England
Newbold College, Bracknell, England
Andrews University, Berrien Springs, Michigan

Degrees Awarded:

1977 Bachelor of Arts, Newbold College
1978 Graduate Diploma in Theology, Newbold
College
1979 Master of Divinity, Andrews University
1980 Doctor of Ministry, Andrews University

Experience:

1960-1961 Manager of an Electronics Research
Company in London, England
1962 Dean of Boys, Stanborough Park
Secondary School, Watford, England
1968-1972 Union Publishing Director, Stockholm,
Sweden
1972-1975 Union Publishing, Temperance, and
Health Director, Tanzania
1977 Pastor-Evangelist, Torshavn, Faroe
Islands
1978 Graduate Assistant, Theological
Seminary, Andrews University
1979 Physician Placement Consultant, Oregon