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### Field Test of an Instructional Program for Local Church Elders

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Andrews University  
Seventh-day Adventist Theological Seminary

FIELD TEST OF AN INSTRUCTIONAL PROGRAM  
FOR LOCAL CHURCH ELDERS

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

by  
Clinton Shankel  
August 1974

Approved

  
R. E. Wilmes

UMI Number: 3096496

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## FOREWORD

The writer of this project report has been a Seventh-day Adventist minister for nineteen years. During this time he has carried various responsibilities: the first four years as a pastor, seven years as evangelist and departmental secretary in an overseas union, four years as mission and union president, and the last four years as Lay Activities Secretary of the Far Eastern Division. With the present responsibilities as a resource person in training laymen, it was thought important to design a program that could be used in connection with this work.

The project was designed so that the materials could be used by the pastor or another resource person in the training of the local church elder. This was done because today emphasis is being placed upon that aspect of the work of the pastor—an "equipper" of the people.

The writer would like to express appreciation to the two pastors, Elder H. L. Wernick and Elder A. L. Covell, who cooperated in the training sessions. Elder Wernick worked with the writer during the first session and Elder Covell during the last two sessions. A word of appreciation is due also to the eight local elders of the Kalamazoo Seventh-day Adventist Church for their fine interest in and support of the program throughout its entirety. The writer is grateful also to the committee members, Dr. R. E. Klimes, Dr. W. G. C. Murdoch,

and Dr. A. A. Kurtz, whose guidance and counsel contributed to the successful completion of this project report.

The material in this report may be used by any pastor or resource person interested in training local church elders to work more effectively for God.

## KEY TO ABBREVIATIONS

AA	<u>The Acts of the Apostles</u>
ChS	<u>Christian Service</u>
DA	<u>The Desire of Ages</u>
EGW	Ellen Gould White, author
Ev	<u>Evangelism</u>
GW	<u>Gospel Workers</u>
KJV	King James Version of the Bible
MB	<u>Thoughts from the Mount of Blessings</u>
MH	<u>The Ministry of Healing</u>
MM	<u>Medical Ministry</u>
MS	Manuscript
PP	<u>Patriarchs and Prophets</u>
R&H	<u>Review and Herald</u>
RSV	Revised Standard Version of the Bible
SG	<u>Spiritual Gifts</u>
SR	<u>The Story of Redemption</u>
T	<u>Testimonies</u>
TM	<u>Testimonies to Ministers and Gospel Workers</u>

## CHAPTER I

### INTRODUCTION

The purpose of this project is to develop an inductive-type basic instructional program for local church elders in the Seventh-day Adventist Church. It was field tested in the Kalamazoo Seventh-day Adventist Church during November, 1973, and March and April, 1974. The field testing involved nine separate two-hour sessions with the eight local church elders of the above mentioned church.

In this report the term "local church elders" will be used to describe the individuals who are elected by the local Seventh-day Adventist church to serve the local church one year at a time as its elders. These men are ordained to serve in this capacity by a pastor of the world-wide Seventh-day Adventist Church. The Seventh-day Adventist Church also calls its ordained ministers "elders," but these men will be referred to in this report as "pastors." In this report references to "the church" refer to the Seventh-day Adventist Church in its total organization, not to a single organized group making up one local church body. When speaking of one church body the term "local church" will be used.

The plan is to use this project material primarily in introducing the newly elected local church elders to their responsibilities and in training them to be able to function in their new positions. It is not designed to meet the total training needs of local church

elders but to introduce them to their basic responsibilities. There must be an ongoing program of training by the pastors and conference leaders at campmeetings or other specially planned meetings. The local church elder himself, through study and participation, must endeavor to further develop his abilities.

The various aspects of this report are: first, a statement of justification for the project; second, a presentation of the biblical and historical background of the term elder; third, the report of the nine two-hour sessions; fourth, suggested programs of implementation and conclusion. The materials for reference in the program that were distributed to the local church elders are found in the appendix of this report.

## CHAPTER II

### WHY TRAIN LOCAL CHURCH ELDERS?

In order for the church of God on the earth to be a strong, growing church, it must choose the best men available to be its leaders. These men chosen by the local church to be its primary leaders are called "local church elders." God ordained that men should be chosen as elders to lead His people from the time of Moses when He called His people out of Egypt and made His covenant with them. Through the centuries, elders have served the people of God. They served the children of Israel, they served the New Testament church, and they are still chosen today to serve the people of God. Positions and responsibilities have varied, but theirs has always been a place of leadership among God's people.

Why should the church train local church elders? First of all, the pattern given in the Bible for local church organization includes local church elders as will be shown in chapters three and four. The church then is committed to a program divinely directed and must endeavor to train for service those who are charged with carrying out His plan.

Second, it has been observed that where there are well qualified local church elders in the churches, there is a good spiritual atmosphere, stability of faith, and growth. There is

unity in the flock. It can also be observed, on the other hand, that where the local church elders are not prepared for their task, do not understand their role, there is often discord, a struggle for power, lack of spiritual growth, and a feeling of instability.

Third, the strongest influence found in a church is not the influence reflected by the pastor but the influence reflected by the local church elders. It has been personally observed that in a number of churches the pastor is held powerless because of the influence of the local church elders. It is vital to the operation of the local church that these key men know and understand their role as leaders in the churches. Since pastors are trained for several years in colleges and universities, for many of the local churches it is not better-trained ministers that are needed but better-equipped local church elders. The church has perhaps been widening the gulf between the itinerant leader, the pastor, and the fixed leader, the local church elder. There is no need to lessen the training of pastors, but there is a definite need to strengthen the training of local church elders.

Fourth, pastors alone will not be able to meet the demand for local church leadership. It is inconceivable that there will be time for the church to give pastoral training to enough men to care adequately for future anticipated rapid expansion. Even now, though trained well for their work, there are not enough pastors, and they do not have time to accomplish all that needs to be done. The church in preparation for the time of the latter rain, the outpouring

of the Holy Spirit in special measure that will prepare the world for the final harvest, must be actively training its local elders for wider service. Local church elders should through adequate training be able to carry a portion of the pastor's load and in this way give better care to the local church. The church will have to rely on the help of local church elders to care for and nurture the young churches, as did the Christian church of the first century. The church in cooperation with the Holy Spirit must work to better qualify local church elders by giving them instruction, training, and guidance in their work. The Holy Spirit will give gifts and this is most important, but this does not relieve the church of its responsibility.

Fifth, the church in very few places is able to support financially a pastor for every organized church. The financial situation, then, demands that someone other than the pastor be trained to perform some of the duties of a pastor when a full-time pastor cannot be provided. The logical personnel to be trained are the local church elders.

For example, in the Far Eastern Division there are many areas that have a number of churches under each pastor. The Northern Mindanao Mission in the Philippines, according to the 1972 Seventh-day Adventist Yearbook, presented the following statistics: The number of organized churches in the mission totaled 64, not including organized and unorganized companies. The total number of ordained pastors in the mission was seven, four of them working in administrative positions in the mission office. This left only three ordained pastors



for the field. In addition to this, there were six licensed pastors which brought the total number of pastors serving the field to nine—an average of about seven organized churches for each full-time pastor.<sup>1</sup> The problem in the Philippines is not the availability of potential workers, but a shortage of funds for their employment. In such situations there must be well-trained local church elders to lead out in the various church activities, serving much as a pastor would serve the congregation.

Sixth, when pastors may be prevented from doing the work of ministering because of political or economic forces, then local church elders will be responsible for the care of local churches. The church should not wait for the hour of crisis, because then it will be very difficult to conduct the necessary training. This work should be done now, so that the church in times of crisis will have men able to care for it.

The seventh and final point concerns the local church elder himself. It is hardly fair to ask men to assume leadership responsibility in local churches without training. The church seems at times to assume that through the election process local church elders are made instant leaders, preachers, and counselors. The church has a responsibility to these men to help them in their ministry as elders. The church has educational training for Sabbath school leaders and teachers, youth leaders, and other lay leaders; but for

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<sup>1</sup>Seventh-day Adventist Yearbook, General Conference of Seventh-day Adventists, Review and Herald Publishing Association, Washington, D. C., 1972, pp. 170, 171.

the elders, the head of them all, the church has not done enough. It would be wise for the church to put additional emphasis upon the training of local church elders. The local church elder needs to be a successful leader for the sake of the growth and development of the church. Some pastors seem to feel threatened by local church elders and therefore hesitate to help them improve, but such a view is shortsighted and needs to be overcome.

This project was born out of these concerns. Hopefully, this study and materials will be only the beginning of a program in training that will help local church elders, and thereby the churches, to be more effective in their gospel work.

## CHAPTER III

### ELDERS IN THE OLD TESTAMENT

The purpose of this chapter is to investigate the position and function of the Hebrew elders between that nation's sojourn in Egypt and the time of Christ, as recorded in the Old Testament. A complete study is not necessary for the purpose of this project. We merely need an overview of the Old Testament elder and his duties.

There were various interpretations and understandings even in Old Testament times concerning the attributes, position, and duties of the elder as demonstrated in the encyclopedic quotations that follow:

In Israel as among all other ancient peoples, the elder is not only a person of advanced age, but also a man of distinct social grade.<sup>1</sup>

Elder (Heb. Zaken): in biblical times, a member of the authoritative group of the nation. The elders were influential in shaping the form of government and served as judges and chief representatives of the people down to the period of the Second Temple.<sup>2</sup>

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<sup>1</sup>Encyclopedia Judaica, 16 volumes (New York: The Macmillan Company, 1971), Volume 6, p. 578.

<sup>2</sup>The Standard Jewish Encyclopedia, Cecil Roth, New Revised Edition (Jerusalem-Tel-Aviv: Massadah Publishing Company Ltd., 1966), s.v. "Elder."

During the mishnaic period the name Zaken ("elder") was reserved for scholars, and particularly members of the Sanhedrin or bet din. The title was regarded as equivalent to a sage, and was connected with age.<sup>1</sup>

The concept of elders assuming a leading role among the people of God comes from the time of Moses and is apparent in Old Testament writings. The first mention in the Bible of elders working together as a group among the people of God describes them in Egypt where the children of Israel were in slavery. Moses makes an appeal, "Go and gather the elders of Israel together, and say to them, . . ." Exodus 3:16, R.S.V.

Moses mentions elders as functioning among the Jewish people indicating that their authority preceded his time.<sup>2</sup>

. . . The Biblical tradition speaks of the elders as early as the time of the Exodus from Egypt as being the official representatives of the people (Ex. 3:16; 12:21), impliedly, therefore, it regards the authority and functions of the elders in Israel as of prehistoric origin.<sup>3</sup>

In a general way, elders were recognized to be the spokesmen of the people, men of responsibility for the congregation of the Lord. Not very much is said about these men, but apparently they were selected by the people to be their leaders, their spokesmen, even

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<sup>1</sup>Encyclopedia Judaica, 16 volumes (New York: The Macmillan Company, 1971), Volume 6, p. 580.

<sup>2</sup>" . . . It is generally assumed that their (elders) origin lies in the most ancient patriarchal period when Israel was made up of tribes long before the settlement and national hegemony." Gerhard Friedrich, Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1968), s.v. "PRESEBUS, PREBUTEROS, PREBUTES, SUMPRESBUTEROS, PREBUTERION, PRESEBUQ," by Günther Bornkamm.

<sup>3</sup>The Universal Jewish Encyclopedia, Isaac Landman, 10 volumes (New York: The Universal Jewish Encyclopedia Inc., 1941), Volume 4, p. 46.

while in a foreign land.

The next mention of elders is made when Israel was at Mount Sinai, Exodus 24:1, where God instructed Moses to bring with him Aaron, Nadab, Abihu, and seventy of the elders, and worship afar off. Here in the making of the covenant between God and His people the elders played a select or privileged role.

The children of Israel left Mount Sinai. The burdens of caring for a complaining people became too great for Moses. Then came this instruction from God:

And the Lord said to Moses, "Gather for me seventy men of the elders of Israel, whom ye know to be the elders of the people and officers over them; and bring them to the tent of meetings, and let them take their stand there with you. And I will come down and talk with you there; and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone" Numbers 11:14, 17, R.S.V.

After the children of Israel ceased their wandering in the wilderness and had settled in the promised land, life began to take on different dimensions requiring a little adjusting and shifting in the role of the elder among the people of God.<sup>1</sup>

After the settlement of the Israelite tribes in Palestine, when the old tribal, nomad or semi-nomad life gave way to agricultural, village and city life, the elders continued to

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<sup>1</sup>"In the time of the Judges and the Monarchy. If prior to the conquest the original data concerning the elders are difficult to discern, the picture changes after the occupation. Now for the first time we find elders who are leading members of the municipal nobility in various districts, no matter whether the towns are Israelite or not. In the hands of these elders lie decisions in political, military and judicial matters." Gerhard Friedrich, Theological Dictionary of the New Testament, s.v. "PRESBUS, PRESBUTEROS, PRESBUTES, SUMPRESBUTEROS, PRESBUTERION, PRESBEUO," by Günther Bornkamm.

exercise their old authority. They constituted the village and town councils.<sup>1</sup>

The children of Israel, after approximately four hundred years in their homeland, desired to change their system of government and established a king as their leader. They wanted to be like the nations living at their borders. God granted their wish and allowed Saul to be anointed as the first king. The kings of Israel took more and more power to themselves and the power of the elders became less and less. Even so, the kings, although powerful, still recognized the importance of the elders in order to rule effectively, as can be seen from the following statement:

At times, when their authority clashed with the despotic power of the king they yielded weakly to the royal will (cf. I Kings 21:11; II Kings 10). At other times, however, the king took counsel with them as the recognized representatives of the people, and acted upon their advice (cf. I Kings 20: 7, 8). Apparently too the king had a body of elders as his regular advisors (I Kings 12:6). This body is probably foreshadowed in the Bible in the stories of the counsel of Jethro to Moses to appoint local leaders (Ex. 18:21, 22) and in the appointment of the seventy elders as assistants to Moses (Num. 11:16-30; cf. Ex. 24:14).<sup>2</sup>

The nation of Israel, under the kings, became a strong, warring nation. They glorified their great kings more than they glorified God. Because of this, God withdrew His protection from them and allowed them to suffer defeat and exile. Kings were not allowed in exile, and they became again a slave people. During the exile, the priests and scribes became the strong men of Israel. The elders, although not as influential as before, maintained a position

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<sup>1</sup>The Universal Jewish Encyclopedia, Volume 4, p. 46.

<sup>2</sup>Ibid.

of leadership.<sup>1</sup> The post-exilic period retained the three major groups of priests, scribes, and elders as their recognized leaders.

. . . In the post-exilic period the authority of the elders continued, even in the face of the steady increasing power of the priests and scribes, so that in the Sanhedrin each of these three groups had their proper representatives and places (Matt. 27:41; Acts 4:5).<sup>2</sup>

After the return from exile, about the time of the Second Temple, the three groups—priests, scribes, and elders—organized themselves into a ruling body. They patterned their organization after the example of Moses, having a head and seventy members. This group then became the ruling body of Israel and was known as the Council of Elders. In the time of Herod this body was designated as the Sanhedrin. This progression of development is pointed out in the following quotations:

In the period of the Second Temple the conduct of Jewish affairs was vested in a Council of Elders known as the Sanhedrin. This consisted of seventy or seventy-one members under the presiding of the High Priest and met in Jerusalem.<sup>3</sup>

. . . From I Macc. xxi. 6, xiv 20 it is clear that the "Garousia of the nation" and "the elders of Israel" were identical. The term synedrion was first used in Herod's time, it became the common designation (Matt. v. 22; xxvi. 59) alongside of presbyterion (Luke xxii. 66; Acts xxii. 5) and

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<sup>1</sup>"In the Exilic and Post-Exilic Period. In spite of the decay of the tribal organization toward the end of the pre-exilic period and its collapse after the deportation, representation by elders continues both among those who remained at home and also among the exiles." Gerhard Friedrich, Theological Dictionary of the New Testament, s.v. "PRESBUS, PRESBUTEROS, PRESBUTES, SUMPRESBUTEROS, PRESBULERION, PRESBEUO," by Günther Bornkamm.

<sup>2</sup>The Universal Jewish Encyclopedia, Volume 4, p. 46.

<sup>3</sup>Hugh Schonfield, A Popular Dictionary of Judaism (New York: The Citadel Press, 1966), p. 89.

boule (Acts v. 21).<sup>1</sup>

The structure and leadership of the Jewish religion from the period of the Second Temple through the time of the forming of the early Christian church centered around the Council of Elders, later called the Sanhedrin.<sup>2</sup> The elders were a part of the Sanhedrin along with the priests and scribes, thus still retaining a leadership role in the Jewish religion. Through the elders, the Sanhedrin was still closely related to the people. The members of the Sanhedrin were all ordained men; consequently the elders who belonged to the Sanhedrin were also ordained men. This fact is substantiated by Hebrew rabbinical literature:

Sanhedrin: Hebrew word of Greek origin denoting in rabbinical literature the assembly of 71 ordained scholars which functioned both as Supreme court and as legislature. At its head stood the Nasi.<sup>3</sup>

The Sanhedrin was structured in the same way as God instructed Moses to structure the organization of the Jewish nation. Moses was the head assisted by the seventy elders. (Numbers 11:14) The Sanhedrin likewise was composed of seventy members and a head,

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<sup>1</sup>The New Schaff-Herzog Encyclopedia of Religious Knowledge, Samuel Macaulay Jackson, 12 volumes (New York and London: Funk and Wagnalls Company, 1909), s.v. "Elders In Israel," by I. Benzinger.

<sup>2</sup>"Elders in the Sanhedrin at Jerusalem. As clearly delineated supreme ruling body of the Jews with its seat in Jerusalem the 'council of elders' is known to us only from the time of the Seleucids (Antiochus III, 223-187 B.C.). But the beginnings of this aristocratic gerousia, the later sunedrion, may be traced back to the Persian period." Gerhard Friedrich, Theological Dictionary of the New Testament, s.v. "PRESBUS, PRESBUTEROS, PRESBUTES, SUMPRESBUTEROS, PRESBUTERION, PRESEBUO," by Günther Bornkamm.

<sup>3</sup>The Standard Jewish Encyclopedia, s.v. "Sanhedrin."



making a total of seventy-one. In chapter 3 we will note that Christ especially chose seventy and sent them out, which seems to have its roots in the plan of God given to Moses and followed by the Jewish nation for centuries. Jewish literature also states that the biblical pattern was the basis for the formation of the Sanhedrin.

. . . Whence do we deduce that the great Sanhedrin is of seventy-one?—It is said, gather unto me seventy men; (Numbers xi. 16) with Moses at their head we have seventy-one.<sup>1</sup>

The president of the Sanhedrin was the spiritual head and later under the dominion of foreign powers also became political representative of the Jewish people. There seems to be some controversy between the talmudic tradition and non-Jewish sources concerning the president of the Sanhedrin. Was it the Nasi or the high priest that was the head? Was the term Nasi another term for the high priest? We will not seek to resolve this problem here, but only note a development that grew out of this and a future use of the term Nasi. The following quotations present the problem as one not completely resolved.

Nasi (Heb. "prince"): Talmudic term for the president of the Sanhedrin, who was also the spiritual head and later, political representative of the Jewish people.<sup>2</sup>

. . . Some historians have questioned the talmudic traditions and find indications in non-Jewish sources that the president of the Sanhedrin was the high priest.<sup>3</sup>

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<sup>1</sup>The Babylonian Talmud, Seder Nezikin, 34 volumes (London: The Soncino Press, 1935), Volume 27, p. 3.

<sup>2</sup>The Standard Jewish Encyclopedia, s.v. "Nasi."

<sup>3</sup>Ibid.

It has been shown that elders were a part of the Sanhedrin, and that the president of the Sanhedrin was referred to as the Nasi. In some parts of the world the term Nasi became a term that was used to designate the local lay leader of the Jewish community.

. . . Later, the title (Nasi) was used in some centers (e.g. Spain) to designate the lay leader of the Jewish Community, and ultimately became a surname.<sup>1</sup>

These facts point out the proximity that the elders retained to leadership positions among the Jewish people. The same term seems to be used for the top spiritual and political leader as was used for the local lay spiritual and political leader, a concept that seems to be carried over into the New Testament, as shown in chapter 3.

In the Old Testament the elders seemed to be divided into three primary groups. There were elders of the city, of the land, and of the people, each having different functions and qualifications:

A. Elders of the city—administrators of justice, law enforcement officers:

1. Administrated justice, Deut. 19:12
2. Made sacrifice for slain when slayer was not known, Deut. 21:4-6
3. Stoned to death the stubborn and rebellious, Deut. 21:19
4. Punished those who spurned their wives under false pretense, Deut. 22:13-19

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<sup>1</sup>Ibid.

5. Stoned to death the young women who married but were not virgins, Deut. 22:20,21
  6. Allowed widows to pull off the sandal of the brother-in-law who would not marry her, Deut. 25:5-10
- B. Elders of the land—advisors in religious and political affairs:
1. Advised the king, I Kings 20:7,8
  2. Advised the prophets, II Kings 6:32
  3. Defended men against priests and prophets, Jer. 26:16,17
  4. Counseled or advised in choosing a king, II Sam. 3:17
  5. Anointed the king, II Sam. 5:3
  6. Influenced the people, II Sam. 17:1-4
- C. Elders of the people—their attributes or qualifications as specified in Num. 11 and Deut. 1:
1. Were of the people, Num. 11:16
  2. Took their stand with Moses, Num. 11:16
  3. Received the Spirit of God, Num. 11:17
  4. Were wise and experienced men, Deut. 1:15

The Jewish nation was functioning as a theocracy and therefore the same men took part in both the religious and the political aspects of life. The functions of elders in the Old Testament were divided therefore into two major categories:

- A. Their first responsibility was to help carry the burdens of the people and participate in religious affairs by
1. Sharing the burdens of the people, Num. 11:17;
  2. Confessing the sin of the whole congregation and acting

as representatives of the people to God, Lev. 4:13-15; and

3. Representing the people in covenant relationship, thus establishing the covenant between God and the people, Ex. 19:7; 24:1,9; Deut. 27:1; 29:9; 31:9; Josh. 8:33. (In the New Testament, church elders baptized converts thereby establishing these individuals in the new covenant relationship.)

- B. Their second category of responsibility was what could be termed the political operations of the Jewish nation, as they
  1. Appointed leaders or kings, I Sam. 8:4; Judges 11:5-11;
  2. Proclaimed war, Josh. 8:10; II Sam. 17:4-15;
  3. Negotiated political settlements, Ex. 3:16,18; 4:29; Num. 16:25; or
  4. Acted in times of national crises, Ex. 17:5,6; Josh. 7:6; I Sam. 4:3; I Chron. 21:16.

Not very much information is recorded in regard to the ordination of elders in the Old Testament. The special anointing of the original seventy elders chosen by Moses was done by God. In Numbers 11:24,25 we read that the seventy were gathered about the tabernacle, and God gave the elders the Spirit that was upon Moses and "they prophesied and did not cease." The ordination process was very much like the ordination of Christ at the time of His baptism, Matt. 2:16,17. The Old Testament does not speak of ordination, but of anointing, I Sam. 16:13. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." Through this type of service

the Spirit of the Lord came. There is a similarity between the happenings on the occasion of the ordaining of the seventy and later of Christ, and anointing with oil. Elders of the Sanhedrin were ordained, probably in the way recorded in I Samuel.

The very fact that God set the elders apart for a special work by sending His Spirit upon them in a special service seems to be the beginning of the concept that elders should be set apart in a special way. The practice was followed by the Jews later in Old Testament times. God confirmed the importance of ordination at the baptism of Jesus. Jesus Himself, through the ordaining of those who worked with Him and those whom He sent out, established the validity of ordaining elders in New Testament times.

Elders in the Old Testament were originally placed in a leadership role at the direction of God and were set apart for their work by a special anointing of the Spirit of God. The elders' role in Old Testament times varied with certain changes such as the setting up of kings and the establishment of the Sanhedrin. The elders always exerted, directly or indirectly, a very strong influence over the religious, political, and judicial life of the Jewish nation. Their work involved them in leadership and counseling, thus keeping them in direct contact with the people.

In order to train local elders to function according to Old Testament concepts, the church must include instruction preparing them to be leaders and counselors. The Old Testament lays the foundation for the pattern followed in the New Testament. Understanding

how local elders functioned during Old Testament times enables us to understand more clearly their function in the New Testament area.

## CHAPTER IV

### ELDERS IN THE NEW TESTAMENT

By the time of the Christian era the role of the elder as a religious and political leader was already well established. It seems only logical then that those who were responsible for the organization of the early church, being themselves Jewish, would pattern the religious life and organization of the church after the pattern they knew.<sup>1</sup> The apostle Paul, being a missionary, writes frequently about organizing churches. He had been a member of the Sanhedrin which would make him well acquainted with that type of organization. The effect of the Jewish culture, the example of Christ, and the knowledge of Paul all seem to have influenced the early church organization.<sup>2</sup> The original concept, however, was

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<sup>1</sup>"The historical result of this analysis is that the formation of a body of elders, first after the synagogal model, then (probably in connection with the decree) with the same claim as the Sanhedrin, belongs only to the period of the increasing Judaizing of the primitive community under James after the departure of Peter." Gerhard Friedrich, Theological Dictionary of the New Testament, s.v. "PRESBUS, PRESBUTEROS, PRESBUTES, SUMPRESBUTEROS, PRESBUTERION, PRESBEUO," by Günther Bornkamm.

<sup>2</sup>"Nor do we need any such solution. Familiar forms of synagogue and Pharisaic order were no doubt before the eyes of the first Christians. But their community, based on the great commission to preach the Gospel and to live according to it in the most inward of all societies, was something new and distinctive, so that for the fulfillment of its mission new offices had to be created, or to develop out of the matter itself." Gerhard Kittel, Theological Dictionary of the New Testament, (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1968), s.v. "EPISKOPOS," by Hermann W. Beyer.

given in instruction from God to Moses.

The New Testament pattern for church organization began taking shape with the official proclamation and anointing of Christ as the Messiah. He soon chose twelve men to be His disciples. "And he went up into the hills, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons" Mark 3:13-15, R.S.V. In Mark 3:14 the King James Version says "ordained" instead of "appointed" as given in the R.S.V. The Greek word used in this verse is epoiēsen from the root word poieo, to make, to create, to cause to be or to do. The word epoiēsen could be translated "he made," "he created," "he caused them to be." Christ did something special to set apart the twelve disciples. They were to be sent out with special power. The context would indicate some kind of ordination fitting them for their work.

Later on in His ministry Jesus appointed seventy. "After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come" Luke 10:1, R.S.V. "Like the apostles, the seventy had received supernatural endowments as a seal of their mission."<sup>1</sup> The fact that they received supernatural endowments indicates an ordination similar to the twelve.

In these two early indications of an organized church there

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<sup>1</sup>Ellen G. White, The Desire of Ages, (Mountain View, California: Pacific Press Publishing Association, 1940), p. 476.



was a special group ordained as disciples and then another seventy ordained and sent out. The twelve were ordained to be with Him as well as to be sent out. The seventy were ordained to be sent out. The primary difference between the two groups was in their relationship to Christ, the twelve worked much more closely with Christ in his daily ministry. The work expected of the two groups was very similar. The disciples were to heal, cast out devils, and preach; the seventy were to heal, cast out devils, and proclaim that the kingdom of God is come nigh (Mark 3 and Luke 10).

In the original organization of Israel there were twelve tribes. From this clearly comes the background and reason for Christ choosing twelve disciples upon which "New Israel" would be organized. He also chose and sent out the seventy. He established an organization similar to what the Jewish nation possessed from the time of Moses. It seems, therefore, that Christ introduced some concepts of early Israelite organization into the Christian church as an example of what should be followed. The original elders were ordained by God and later Christ Himself ordained the original elders of the New Testament church.

The Sanhedrin (see Ch. 2) formed the authoritative body for the Jewish religion in the time of Christ, however, the functional religious life was carried on in the synagogue. The concepts of the synagogue and Sanhedrin apparently had an influence on the organization of the early church as stated below:

. . . As C. Toy points out (Introduction to the History of Religion, 1913, p. 546) their (the Jews) genius for the organization of public religion appears in the fact that the form of communal worship devised by them was adopted by Christianity

and Islam, and in its general outlines still exists in the Christian and Moslem world.<sup>1</sup>

Macgregor explains the organization of the synagogue and Sanhedrin:

. . . The word appointed (xeirotonesantes) means literally "Chose by show of hands" and strictly speaking, should imply some form of popular voting. But it had come to be used of choice in general without reference to the means (cf. 10:41, men "who were chosen by God"). The duties of such elders were probably at first very varied and would cover alike instruction, administration, and discipline, until finally they emerge—e.g., in the Pastoral epistles—as "presbyter—bishops." Since Paul regarded the church as the true "Israel of God," he may naturally have planned its embryonic organization on the lines of the Jewish church, in which case his elders would be broadly comparable with the "rulers" of the Jewish synagogues. The word elder is also commonly used to describe the third section (zeqeeim) of councilors who, together with the high priests and scribes, composed the Sanhedrin—being, according to some authorities, the nonlegal members of that council.<sup>2</sup>

In the synagogue the most important person was the reader and secondly the elders. The reader led out in the service by reading from the Torah and leading the people in prayer, as described below:

The Torah should be read from the bimah, sometimes called almenmas, an elevated platform, surrounded by a railing for safety, located at the center of the synagogue to enable the entire congregation to hear the reading of the sermon properly.<sup>3</sup>

The elders were also given a very prominent position during the time of service in the synagogue. They sat in the front near the ark.

The Shulhan Arukh (OH 150:5) specifies that the seating

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<sup>1</sup>Encyclopedia Judaica, Volume 6, p. 579.

<sup>2</sup>The Interpreter's Bible, George Arthur Buttrick, 12 volumes (New York: Abingdon Press, 1954), s.v. "The Acts of the Apostles," by G. H. C. Macgregor.

<sup>3</sup>Encyclopedia Judaica, Volume 6, p. 594.

arrangement in the synagogue should provide for the elders to sit adjacent to the ark and facing the congregation, . . .<sup>1</sup>

According to the talmudic sources the hazzen was the man in the synagogue who did the kind of work that deacons generally do in the church today. He later became the reader or leader of the synagogue.

Hazzan (Heb.): Communal official, in later usage also cantor; probably derived from the Assyrian hazannu—overseer or governor. Talmudic descriptions of the role of the h. vary. During the Second Temple Period, one of his functions was to attend to the priestly robes and accompany pilgrims to the temple. Another task was that of announcing the beginning and conclusion of the Sabbath. Among his synagogal duties was the care of the building and the education of the children. At times the h. would also be charged with tending the sick and needy. The h. was often a poet and supplemented the service with his compositions: consequently, he stood beside the reader and eventually supplanted him.<sup>2</sup>

In the organization of the synagogue a reader, the elders, and a hazzan cared for the synagogue. This reminds us very much of the early church with its organization of elders and deacons for the performance of the various functions of the church.<sup>3</sup> They all seemed to be men from the local community, and it was not necessary for any of them to be priests of the tribe of Levi. The early church seemed

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<sup>1</sup>Ibid.

<sup>2</sup>The Encyclopedia of the Jewish Religion, R. J. Zwi Werblowsky and Geoffry Wigoder (New York: Holt, Rinehart and Winston, Inc., 1966), p. 178.

<sup>3</sup>"Now, a Jewish synagogue normally had a board of Presbyters, who formed a kind of committee of management. In the Christian 'synagogue' at Jerusalem this board was already in existence by about A.D. 46; for we note that 'the presbyters' are specified (Acts xi. 30) as the persons to whom the delegates from Antioch handed over the funds collected for famine relief after the prophecy of Agabus." Burnett Hillman Streeter, The Primitive Church, (London: Macmillan and Co., Limited, 1929), p. 73.

to be organized much in the same way, using men from the local community to carry out the various leadership positions in the church, elders for the platform and deacons to serve the elders and congregation.

There were readers, or overseers, in the synagogue and there were overseers in the early church known as episkopos,<sup>1,2</sup> "one who watches over, overseer, guardian."<sup>3</sup>

Comparing "episkopos," sometimes translated "elder" in the New Testament, with the concept of the hazzan in the synagogue, indicates a very close relationship between the care of the synagogue and the responsibility of caring for the church, perhaps akin to deacons.

<sup>1</sup>"Episkopos, 1. creator and guardian of every spirit  
2. superintendent, guardian, bishop," William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, (Chicago: The University of Chicago Press, 1957), s.v. "EPISKOPOS."

<sup>2</sup>"2. In the other passages men are called episkopoi as leaders of the church. This raises two important questions in the history of church government: a. Who is called episkopos? and b. From what period does episkopos cease to be a description of the free action of members of the community and become the designation of bearers of a specific office to which they and they alone are called? a. In answer to the first question we may note that the wandering, charismatic preachers of the Gospel, the apostles, prophets and teachers, are never called episkopoi. This title arises only where there are settled local congregations in which regular acts are performed. For these fixed leaders of congregational life the designation presbuteroi or episkopoi (kai diakonoi) quickly established themselves . . . . b. . . . To be sure, Paul in Acts 20:28 is simply depicting the work and task of responsible men in the congregation. But he is already directing his words to a definite circle whose members may be called presbuteroi or episkopoi in distinction from others." Gerhard Kittel, Theological Dictionary of the New Testament, s.v. "EPISKOPOS," by Hermann W. Beyer.

<sup>3</sup>A Greek-English Lexicon, Henry George Liddell and Robert Scott, A New Edition, 2 volumes (Oxford: Clarendon Press, 1925), s.v. "EPISKOPOS."

The word presbuteros,<sup>1</sup> usually translated "elder", carried more of the concept of chief or ruler. This association probably comes mostly from an understanding of the Sanhedrin which was responsible for decisions regarding the religious nature of Israel. In the local synagogue the presbuteros would be comparable to the reader and elders who sat with the reader on the platform. Their position was next to the ark, and they ruled as chiefs in the synagogue.

In the commentaries there seems to be general agreement that the words "elder," "bishop," and "pastor" are quite interchangeable and all used to designate a position of responsibility.<sup>2</sup> The Pulpit

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<sup>1</sup>"Presbuteros, 1. of age - a. of an individual person older of two. . . . b. of a period of time . . . of old, our ancestors. . . . 2. as designation of an official - a. among the Jews (the congregation of a synagogue in Jerusalem used presbuteroi to denote its officers before 70 A.D.) b. . . . - The English word 'priest' comes from presbutoeros; later Christian usage is largely, if not entirely responsible for this development;" William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, s.v. "PRESBUTEROS."

<sup>2</sup>"The present-day tripartite division of offices developed gradually and is not found quite clearly in that form in the apostolic church of the New Testament. . . . The shape of an hierarchical structure—bishop, presbyters, deacons—we meet for the first time in Ignatius of Antioch. Thus the New Testament community displays a great variety; the different offices are not yet clearly and strictly distinguished as they are today—a development that took place much later. Bishops and presbyters, particularly, cannot be distinguished in the same way as today: episkopos and presbuteros were more or less interchangeable terms, as the evidence of Acts 20: 17-28 and Titus 1:5-7 shows. Both functions can be performed by several persons in a community (Phil. 1:1; Tit. 1:5); the inherent meaning of the term episkopos refers more specifically to the office, whereas the term presbuteros refers more specifically to the dignity of ecclesiastical authority. Most, although not all, persons in the apostolic era who were designated as the episkopos or presbuteros are therefore priests in the present-day sense." Hans Kung, Structures of the Church, (Notre Dame: University of Notre Dame Press, 1964), pp. 185-186.

Commentary says:

The words "elder," "bishop," "pastor," etc., all refer to the same office, and that office means "superintendent," or "overseer." These presbyters were to be most carefully selected, according to the instructions Titus must remember Paul had given him on some previous occasion. There was to be someone to overlook all.<sup>1</sup>

This background information gives some insight into the reason Christian churches confuse the roles of deacons and elders. What some call "elders" others call "deacons" and vice versa.<sup>2</sup> Though the variety of words used in the New Testament allows for some misunderstanding in regard to translation, the New Testament intention is clear. There were to be ordained local leaders.

The use of the word presbuteros in the New Testament falls largely into the following categories:

- A. Elders associated with Jewish religious hierarchy:
  1. Chief priests and elders: Matt. 26:59; 27:3; 27:12; 27:20; 27:41; Acts 23:14; 25:15; High priests and elders: Acts 24:1
  2. Scribes and elders: Mark 11:27; 14:53; 15:1; Acts 6:12
  3. Captains of the temple and elders: Luke 22:52

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<sup>1</sup>The Pulpit Commentary, H. D. M. Spence and Joseph S. Exell, Titus, New Edition, 52 volumes (London and New York: Funk and Wagnalls Company), Volume 48, p. 20.

<sup>2</sup>"The title derives from the matter itself in the same way as the office. For Jewish Christians presbuteros was an obvious term. But Greek Christianity introduced episkopoi and deiakonoi as at Ephesus and Philippi. These were simple, widely known titles, yet not precisely defined and therefore in their very breadth of meaning capable of a new and specific use." Gerhard Kittel, Theological Dictionary of the New Testament, s.v. "EPISKOPOS," by Hermann W. Beyer.

- B. Elders associated with the apostles and early church:
1. Elders associated with apostles: Acts 15:2,4,6,22,23;  
16:4
  2. Elders associated with the church: Acts 20:17; 14:23;  
Titus 1:5; James 5:14; I Peter 5:1
- C. Elders as rulers (controllers), leaders: Acts 4:8; 20:17;  
21:18; Titus 1:17; Heb. 11:2; I Peter 5:5; Matt. 15:2;  
16:21; 21:23; 26:3; 26:47; 26:57; 27:1; 28:12; Mark 7:3,5;  
8:31; Luke 7:3; 9:22
- D. Used to indicate "old" or "eldest": Luke 15:25; John 8:9;  
Acts 2:17; Titus 5:2; Luke 1:18; Titus 2:2,3; Philemon 9

New Testament church organization and leadership was patterned largely after the concepts of the Old Testament and current Jewish religious institutions in existence at the time, namely the Sanhedrin and the synagogue. As events move into the New Testament era, it must be remembered that the covenant relationship changed from that of one made with the Jewish nation to one made with all men. The ceremonial system had been abolished. Therefore, some of the concepts of the early church would have a religious/theological input that would affect the structuring of the early church as well.<sup>1</sup> Some of these were:

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<sup>1</sup>"But perhaps the greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive, and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. In the Primitive Church no one system of Church Order prevailed. Everywhere there was readiness to experiment, and, where circumstances seemed to demand it, to change." Burnett Hillman Streeter, The Primitive Church, p. 262.

- A. The Levitical priesthood is replaced by the concept of the priesthood of all believers. "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" I Peter 2:9, R.S.V.
- B. The universal nature of the church as over and against the national religion of Israel. "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" Matt. 24:14, R.S.V.
- C. Salvation is not so much by corporate action as by individual faith. "And he testified with many other words and exhorted them saying, 'Save yourselves from this crooked generation.' So those who received his word were baptized and there were added that day about three thousand souls" Acts 2:40,41, R.S.V.

These and many other teachings, therefore, demanded that the Christian community be a community within a community. The church wherever it went was forced to have its own organization, leaders, and community in order not only to survive but to propagate and fulfill its divine commission. The survival demanded competent leaders of the existing community as well as competent leaders in evangelism. This caused the early New Testament church to appoint local church elders to be leaders of local churches. The apostles continued to travel and raise up new churches.<sup>1</sup>

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<sup>1</sup>"Not that Peter would have been too proud to call himself a



The financial support for the apostles and the local elders is not very clearly stated. This may be because the system of tithes and offerings of the early church does not seem to be very clearly defined. The support of the traveling elders appeared to be by the kindness of the members where they worked and sometimes by their own labor. The local elders apparently supported themselves through local employment. The early church operated more on the system of pooling funds for whatever the need, rather than a systematic collection and distribution of funds.

The work of an elder needed some adjustment from the setting of the Old Testament where all of the priests came from one tribe, and the practice of the Jews was to put the most learned men in high positions. In the New Testament men were chosen to be elders because of specific qualifications:

- A. Men who had received the gift of the Holy Spirit. Peter speaking to the apostles and elders said, "Giving them the Holy Spirit just as he did to us," Acts 15:8; Acts 20:17,28;
- B. Men of God and the word of His grace, Acts 20:32;
- C. Men who were blameless, Titus 1:6;
- D. Men who were husbands of one wife, Titus 1:6;
- E. Men whose children were believers, Titus 1:6;
- F. Men who were not arrogant or quick tempered, Titus 1:7;

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presbyter; but in the apostolic age the titles 'Apostle' and 'Presbyter' were applied to persons who exercised functions of a wholly different character. The one was a wandering missionary, the other was a local official." Burnett Hillman Streeter, The Primitive Church, p. 121.

- G. Men who were not drunkards or violent or greedy for gain,  
Titus 1:7;
- H. Men who were hospitable, lovers of goodness, masters of themselves, upright, holy, and self-controlled, Titus 1:8;
- I. Men who held firm to the truth as taught, Titus 1:9; and
- J. Men able to instruct in sound doctrine and confute those who contradicted it, Acts 1:9.

The elders were also given definite responsibilities in the early church:

- A. They sat with the apostles to make important decisions,  
Acts 15:2,4,6; Acts 16:4;
- B. They sent out men as representatives to other churches,  
Acts 15:22-29;
- C. They were to be guardians and feeders of the flock, Acts 20:17,28; I Peter 5:2;
- D. They helped the weak and were more desirous of giving than receiving, Acts 20:35;
- E. They instructed all in the church how to live—old men and old women, young men and young women, also slaves, Titus 2:1-10; and
- F. They prayed for the sick, James 5:14.

Their duties were largely in corporate church administration and local church administration. The local elders were not so much concerned with establishing new churches but with taking care of existing churches and their members.

Local church elders in the New Testament were responsible

for feeding the flock or preaching. This is a new dimension added to the work of the local elder that was not seen in the Old Testament. In the Bible the work of local elders is fundamentally, then, to work as leaders, counselors, and preachers. To be biblical, training programs for local church elders should cover these three basic areas.

The apostles were regarded as elders, I Peter 5:1, as were the locally ordained men. There is no attempt in the New Testament to make a difference between the apostles as elders and the local men who were ordained as elders. The difference is in their assignment of labor. The apostles worked largely as evangelists raising up new churches, while the local church elders cared primarily for existing churches.

## CHAPTER V

### DEVELOPMENT OF THE OFFICE OF ELDER IN THE SEVENTH-DAY ADVENTIST CHURCH

When the Seventh-day Adventist movement first began there was considerable resistance to any organization whatsoever because organization seemed to them to be part of "Babylon" out of which the people of God were to come. As groups began growing, however, a need was felt among the members to have places to meet with someone in charge. This led to the electing of deacons in some areas, as seen in a letter from H. S. Gurney.

We therefore selected two brethren, one in Fairhaven and one in Dartmouth, to act the part of 'deacons,' as denominated in the Bible. . . . And as the messengers are called to travel, the church should not depend on them to administer the Lord's supper, therefore it seemed proper to set apart some one in the church for the purpose of more fully maintaining Gospel order. . . . At the close of his discourse, he proceeded to<sup>1</sup> set apart those brethren, by prayer and laying on of hands.

The position of non-organization was not held by all of the early believers, and such persons as Joseph Bates and James White used the Review and Herald to instruct the people concerning "Church Order" as they called it in their day.

The concern for having local church elders was first stressed by Joseph Bates in 1854. Writing in the Review and Herald,

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<sup>1</sup>H. S. Gurney, "Letter to James White," The Advent Review and Sabbath Herald, Vol. IV, Number 25 (December 27, 1853), p. 199.

August 29, 1854, he states, "We learn, that here are two classes of elders. The first to be counted of double honor if they 'rule well.' The second, 'especially, they who labor in word and doctrine.'"<sup>1</sup> Generally this was interpreted to mean those chosen to rule the churches and those chosen to preach as evangelists. This view parallels closely the New Testament church concept.

J. B. Frisbie, Review and Herald, January 9, 1855 writes:

. . . There were two classes of preaching elders in the churches at that time; one had the oversight of all the churches as evangelical or traveling elders or bishops; as Silas, Timothy, Titus and Paul, (2 Cor. xi, 28,) who had the care of all the churches. Another class of local<sub>2</sub> elders who had the pastoral care and oversight of one church.<sup>2</sup>

James White makes the following comment in answer to a question raised by John Byington:

. . . And we do not hesitate to say that in "every church where the numbers, and talents, and graces of individuals are sufficient," the officers of the Church of God should be appointed. Care should be taken lest persons be appointed not possessing scripture qualifications. And in our opinion they should be set apart to their work by those of experience and sound judgment, whom God has called to labor in word and doctrine, after being selected by the voice of the church.<sup>3</sup>

James White makes this further comment in 1861:

It will be seen that all of our churches must have a local elder. This will give our small churches, in distant parts of the great harvest field an officer who can administer the ordinances of the church, in the absence of a higher officer.

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<sup>1</sup> Joseph Bates, "Church Order," The Advent Review and Sabbath Herald, Vol. VI, No. 3 (August 29, 1854), p. 22.

<sup>2</sup> J. B. Frisbie, "Church Order," The Advent Review and Sabbath Herald, Vol. VI, No. 20 (January 9, 1855), p. 155.

<sup>3</sup> James White, "Church Order," The Advent Review and Sabbath Herald, Vol. VI, No. 21 (January 23, 1855), p. 164.

This will greatly relieve those who have desired the ordinances, and have been taught that they must wait until visited by a messenger.<sup>1</sup>

G. I. Butler states in the Review and Herald, September, 1874:

After their election, they may be ordained by an ordained minister, and are then prepared to enter upon the duties of their office. They may baptize and administer the ordinances, and may do any of the duties proper to be done by those in offices lower than themselves in the church.<sup>2</sup>

The first published list of duties for local church elders in the Review and Herald appeared November 25, 1875 and was prepared by H. A. St. John:

#### Duties of Local Elders

1. To be an example to the flock, in dress, in conversation, in hospitality, in deportment, in all things.
2. To feed, as much as in you is, the flock of God, over which the Holy Ghost hath made you overseers, willingly, and of a ready mind, giving them clean food that will be meat in due season.
3. To visit all the members of the fold as often as practicable, to strengthen the feeble knees, and lift up the hands that hang down.
4. To leave the ninety and nine in the wilderness and seek after the wandering, and restore them to the fold if possible.
5. To baptize, and administer the ordinances of the Lord's house, in the absence of an evangelist.

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<sup>1</sup>James White, "The Conference Address," Advent Review and Sabbath Herald, Vol. XVIII, No. 20 (October 15, 1861), p. 156.

<sup>2</sup>George I. Butler, "Thoughts on Church Government—No. 5," The Advent Review and Sabbath Herald, Vol. 44, No. 11 (September 1, 1874), p. 85.

6. To call a business meeting just before your state conference, to make your annual pledge to the conference, and to choose a delegate, or delegates.
7. To call a business meeting near the close of each year to elect S.B. treasurer and church clerk for the coming year.
8. To call business meetings when necessary and preside over the same.
9. To perform the duties of a deacon, if the church has no deacon.
10. To look after the lambs of the fold, and take a deep interest in the Sabbath-school.
11. To be on hand at every meeting if possible, and be very punctual to begin meeting at the time appointed.
12. To have your own soul filled with faith, hope, and love, and scatter the same blessings freely to all.
13. To transfer the above rules to your memorandum for frequent reference.<sup>1</sup>

The first official publication of the duties of local church elders came in June of 1883 when in the Review and Herald the duties were outlined in an article entitled, "The Church Manual." In this year the first mention of a church manual is made. The duties of the church elder are a part of the manual material and are listed as follows:

A partial enumeration of the duties of a church elder would run somewhat as follows: 1. He should preside at all the business or religious meetings of the church; 2. Put all motions upon which votes are to be taken; 3. Present the names of candidates for church membership; 4. Apply for letters for those desiring the same; 5. Give out appointments for meetings; 6. Look after the weak and discouraged ones, and visit the sick; 7. Take the oversight of the officers of the church, to see to it that they discharge their duties faithfully; 8. He should examine the

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<sup>1</sup>H. A. St. John, "A Short Chapter on Duties," The Advent Review and Sabbath Herald, Vol. 46, No. 21 (November 25, 1875), p. 165.

clerk's and treasurer's books in order to determine whether they are properly kept; 9. In the absence of a minister, he should administer baptism, and the ordinances of the Lord's supper and feet-washing, in his own church; but it would never be proper for him to administer either of these in any other church than his own; 10. To exercise a general oversight over the life and conduct of the members of the church, with a view to see that none walk disorderly; 11. To settle all difficulties which may arise between members of the church, privately, if possible; otherwise, to bring offenders to the judgment of the church; 12. To see to it that the decisions of the church in all matters are properly executed; 13. To visit all the members of the church at their homes as often as circumstances will admit.<sup>1</sup>

The latest official position of the church in regard to the duties of the local church elder is found in the 1971 Church Manual printed following the General Conference of the world church held in 1970 in Atlantic City, U.S.A. We will give only a summary of the duties of local church elders as found in the current Church Manual, pp. 79-87:

1. If a pastor has not been provided by the conference or mission, the office of elder ranks as the highest and most important, pp. 79, 80.
2. In the absence of a pastor, he is the religious leader of the church, p. 80.
3. The elder should be capable of conducting the services of the church, p. 80.
4. He is elected for one year, p. 80.
5. Having been once ordained as a church elder, a man does not need to be ordained again upon reelection, or upon election as elder in some other church, provided that in the meantime he has maintained good and regular standing in the church, p. 81.
6. The authority and work of an ordained local elder are confined to the church electing him, p. 82.

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<sup>1</sup>"The Church Manual," Advent Review and Sabbath Herald, Vol. 60, No. 26 (June 26, 1883), p. 409.



7. Under the pastor he is responsible for fostering all branches and departments of the work, p. 82.
8. In a case where the conference committee assigns an ordained minister to labor as pastor of a church, he should be considered as the ranking officer, and the local elder as his assistant, pp. 82, 83.
9. He will carefully arrange for special services of the church:
  - a. The communion services must always be conducted by an ordained minister or by the elder himself, p. 84.
  - b. The pastor shall serve as the chairman of the business meetings, and in his absence the elder shall officiate as chairman, p. 84.
  - c. In the absence of an ordained pastor, it is customary for the elder to arrange with the president of the conference or local field before administering the rite of baptism to those desiring to unite with the church, p. 84.
  - d. At a marriage ceremony the local elder may officiate in delivering the sermonet, offering the prayer, or in giving the blessing, p. 84.
10. As a wise counselor he should help every officer in the church to measure up fully to his responsibility in cooperating with the conference, in carrying out all plans and policies, and in seeing that all reports are accurately and promptly forwarded, p. 85.
11. Another important feature of the elder's work is to foster our world mission work, p. 85.
12. A man who fails to set an example of faithful tithe paying should not be elected to the position of elder or to any other church office, p. 86.<sup>1</sup>

Some of the emphasis has changed through the years as can be seen when a comparison is made between the first official list of duties and the last official list, published some eighty-seven years later.

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<sup>1</sup>Seventh-day Adventist Church Manual, Revised (Washington, D. C.: General Conference of Seventh-day Adventists, 1971), pp. 79-87.

First, the local church elder in the original concept served much like our present pastors. Second, the local church elder apparently was primarily responsible to the church, whereas, later he becomes responsible more to the pastor and conference. For instance, in 1883 there is only one reference regarding his responsibility concerning baptism. It is merely stated that in the absence of a minister he should administer baptism. Now approval is required from the conference. There is a definite tightening of control over the local church elder. Third, the local church elder did perform, in the early days of organization, some duties that have now been given to others in the church, such as the handling of names for transfer of membership.

In conclusion, it seems that the local church elder has largely maintained his position in the church and his right to function in different capacities. The major difference is central control which seems to come as an organization grows and becomes more elaborately organized. Perhaps a rapid change from rural to urban living has made it seem impossible for local church elders to function as they did ninety years ago, thus requiring a shift from local elder-run churches to pastor-run churches with elders as assistants.

The original concept of the role of local church elder in the Seventh-day Adventist Church seems to be very similar to the concept held by the New Testament church—a concept that allowed the ministers freedom to do evangelism and raise up new churches. The present concept seems to tie up the pastors with more of the duties of the local church. The questions arise: Is this necessary for an urban

industrialized society, or can there be a return to the New Testament concept? Is some adjustment needed? Has the church gone too far away from the New Testament concept so that growth is slowed? These and many other questions could be asked but perhaps not easily answered. The fact remains that there has been a shift in emphasis.

## CHAPTER VI

### ELLEN WHITE COUNSEL ON ELDERS

The Seventh-day Adventist Church considers the writings of Ellen G. White to hold an important place in church policy. It seems necessary then to include in this paper the counsel that is given by her. In case the reader is not well acquainted with the Seventh-day Adventist view on her writings, the following quotations will help clarify its position:

Seventh-day Adventists regard her writings as containing inspired counsel and instruction concerning personal religion and the conduct of our denominational work. . . .

While Adventists hold the writings of Ellen G. White in highest esteem, yet these are not the source of our expositions. We base our teachings on the Scriptures, the only foundation of all true Christian doctrine. However, it is our belief that the Holy Spirit opened to her mind important events and called her to give certain instruction, for these last days. And inasmuch as these instructions, in our understanding, are in harmony with the Word of God, which alone is able to make us wise unto salvation, we, as a denomination accept them as inspired counsels from the Lord.<sup>1</sup>

In the writings of Ellen White, subsequently referred to as the Spirit of Prophecy, there is ample support for the ordination of local church elders to be "under-shepherds" in the church. There is considerable counsel given on the duties of elders as well as upon the personal characteristics that are requisite to being a local church elder.

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<sup>1</sup>Questions on Doctrine (Washington, D.C.: Review and Herald Publishing Association, 1957), pp. 92-93.

This chapter will briefly state, therefore, the position of the Spirit of Prophecy regarding the duties of the local church elder and the personal characteristics most desired. The quotations in more complete form can be found in Appendix A-4.

A. Some duties of local church elders as outlined in the Spirit of Prophecy:

1. Dealing with matters of grave importance:
  - a. Seek wisdom earnestly from the One who has placed them in their position.<sup>1</sup>
  - b. Lay the matter before the president of their conference and counsel with him.<sup>2</sup>
2. Relating to the members:
  - a. Encourage and strengthen.<sup>3</sup>
  - b. Make determined effort to set the people in the church to work.<sup>4</sup>
  - c. Arrange matters so that every member of the church shall have a part to act.<sup>5</sup>
  - d. Study how to give help and encouragement to promising youth.<sup>6</sup>

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<sup>1</sup>Ellen G. White, Manuscript 1, October 1878.

<sup>2</sup>Ibid.

<sup>3</sup>Ellen G. White, Manuscript 43, March 12, 1907.

<sup>4</sup>Ellen G. White, Manuscript 20, May 9, 1893.

<sup>5</sup>Ellen G. White, Review and Herald, September 2, 1890.

<sup>6</sup>Ellen G. White, Testimonies, 9 volumes (Mountain View, California: Pacific Press Publishing Association, 1944), Vol. 9, pp. 77, 78.

- e. Support the weak.<sup>1</sup>
  - f. Labor from home to home that the flock of God shall not be remiss in regard to tithe paying.<sup>2</sup>
3. Feeding the flock:
- a. Preach God's Word to them.<sup>3</sup>
  - b. Take the oversight, having personal care.<sup>4</sup>
  - c. Be an example, following Christ in self-denial and self-sacrifice.<sup>5</sup>
4. Administering the church:
- a. At the time of Moses:
    - (1) Assisted Moses in the government of Israel.<sup>6</sup>
    - (2) Together with Moses, enforced the laws that God had given.<sup>7</sup>
    - (3) Aided Moses in leading the host of Israel to the Promised Land.<sup>8</sup>

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<sup>1</sup>Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press Publishing Association, 1911), p. 342.

<sup>2</sup>Ellen G. White, Testimonies to Ministers (Mountain View, California: Pacific Press Publishing Association, 1944), p. 306.

<sup>3</sup>Ellen G. White, Letter 108, 1902.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Ellen G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1913), p. 312.

<sup>7</sup>Ibid., p. 603.

<sup>8</sup>Ellen G. White, Spiritual Gifts, Facsimile Reproduction, 4 volumes (Washington, D.C.: Review and Herald Publishing Association, 1944), Vol. 3, p. 272.

b. In modern times:

- (1) To follow the instruction of James when praying for the sick.<sup>1</sup>
- (2) To guard the reputation of those who are doing the work of God.<sup>2</sup>

B. Some personal characteristics needed in order to function effectively as local church elders:

1. Possess piety and sense of justice.<sup>3</sup>
2. Have a well-balanced mind.<sup>4</sup>
3. Keep the love and fear of God before themselves.<sup>5</sup>
4. Be men of prayer and humility.<sup>6</sup>
5. Act like those who are guided by the Spirit of God.<sup>7</sup>
6. Give an example of righteousness.<sup>8</sup>
7. Have personal experience of new birth.<sup>9</sup>
8. Manifest tact and judgment.<sup>10</sup>

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<sup>1</sup>Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press Publishing Association, 1932), p. 16.

<sup>2</sup>Ellen G. White, Review and Herald, November 14, 1907.

<sup>3</sup>White, Patriarchs and Prophets, p. 95.

<sup>4</sup>Ellen G. White, Review and Herald, January 17, 1893.

<sup>5</sup>Ibid.

<sup>6</sup>Ellen G. White, Review and Herald, November 14, 1907.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>White, Testimonies to Ministers, p. 369.

<sup>10</sup>White, Testimonies, Vol. 5, p. 612.

9. Have a family with a good influence.<sup>1</sup>
10. Be earnest, full of zeal and unselfish interest.<sup>2</sup>
11. Make requests to God in faith.<sup>3</sup>
12. Govern themselves properly.<sup>4</sup>
13. Do not make worldly things all and in all.<sup>5</sup>
14. Should not swerve from true principles.<sup>6</sup>
15. Have a knowledge of the truth and be found in the faith.<sup>7</sup>
16. Will stand stiffly for the truth.<sup>8</sup>

The scriptural references to the qualifications of a local church elder are supported and quoted in the Spirit of Prophecy. The Spirit of Prophecy applies the Old and New Testament concepts to elders today and seeks only to enlarge the scriptural admonition.

The role of the local church elder as far as the Spirit of Prophecy is concerned is a vital and important part of the church. There is a complete willingness to have these men serve as under-

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<sup>1</sup>Ibid., p. 618.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>White, Testimonies, Volume 4, pp. 406, 407.

<sup>5</sup>White, Testimonies to Ministers, pp. 322, 323.

<sup>6</sup>Ellen G. White, Manuscript 1a, February 13, 1890.

<sup>7</sup>Ellen G. White, Manuscript 67, November 29, 1900.

<sup>8</sup>Ellen G. White, Letter 69, February 9, 1904.



shepherds in the churches to lead, feed, and direct the flock.

We also see the point being stressed of cooperation with the organization. A very good balance is seen in Mrs. White's position that there be adequate control in order to avoid trouble but enough freedom to work so that the church can accomplish its mission.

Although Ellen G. White has not written extensively on the subject of the local church elder she has given support to the biblical concept and enlarged it sufficiently that we can have confidence in the position held by the Seventh-day Adventist Church in regard to the local church elder.

CHAPTER VII  
SCOPE OF THE PROJECT

The project was developed in order to improve the training of local church elders of the Seventh-day Adventist churches in the Far East. The materials were prepared to meet the specific needs of these local church elders in the Far East, many of whom have limited education and instruction in church leadership. It is hoped that the basic concepts will be adaptable in other churches and cultures, although it may be necessary to develop entirely new materials.

The writer felt that, in order to meet adequately the need in the Far East, it was necessary to combine both literature review and field training. The first part of the project therefore largely consisted of literature review. The results of this are presented in chapters 3 through 6 and formed the basis from which the concepts were derived and the materials prepared for presentation.

The material developed during the literature review was used as part of the training program. The material was presented in lecture form by the instructor. It is felt that in order for the training to be effective, there must first be a biblical and historical base upon which to build the program.

The project report therefore is presented in two basic parts-- first the literature review, chapters 3 through 6; and second, the

report of the field training, chapters 8-11. The reader will notice at the beginning of chapter 8 a change from literature review to reporting.

The materials presented in chapters 3 through 6 form a very important part of the project, and the writer recommends that persons training local elders for their responsibilities should first study the biblical and historical materials available. In the Far East many individuals will have available to them only those materials presented during the training program. These, most likely, will have their source in this study.

It is not deemed necessary that all the materials be presented. However, enough should be presented in order that the local elders understand the Biblical function of elders. Time may not permit all of the materials supplied in chapters 3 through 6 to be presented in detail. The trainer himself, after going through the material should carefully decide what may be most profitably presented to those being trained.

In chapters 8 through 11 the procedure of the training sessions is reported in detail. It will be noticed that an effort was made to present the main responsibilities of the local elders as they were synthesized from the available literature. These responsibilities are leadership, counseling, and preaching. The local elder is seen as one who leads, guides, and speaks.

In reporting, chapters 8 through 11, the terms "section" and "session" are used frequently. The term "section" is used to describe each of the three basic areas of concentration—leadership, counseling,

and preaching. The sections were divided into three two-hour sessions during which there was instruction, dialogue, and practice. The program was presented in eighteen hours, nine two-hour sessions. These were held at least one week apart on Sabbath afternoon in the church.

The scope of this project report covers both literature review and training with the intent that each add strength to the other.

## CHAPTER VIII

### REPORT ON FIELD TESTING LEADERSHIP MATERIALS

The initial contact with the Kalamazoo Seventh-day Adventist Church pastor, Elder H. L. Wernick, was made by Dr. Arnold Kurtz. The pastor expressed a willingness for the project to be carried out in his church under the writer's leadership. It was a privilege then to contact the pastor and arrange with him for the necessary visits to the Kalamazoo church.

The first visit was made with the intention of meeting with the elders of the church to determine their interest and willingness to have the program. This was accomplished by having a meeting in the pastor's study following the church service. The pastor, the elders, and writer were present for this meeting. The project was explained, and the elders agreed that they would like to have it. The dates and time were agreed upon, and the first three sessions were scheduled to be held in the church, November 3, 10, and 17 from 3:00 p.m. to 5:00 p.m.

In the first session, time was taken to get acquainted. Each one introduced himself and gave a brief comment on his work and life. Then, in order to become better acquainted and to develop a group spirit of understanding and closeness, a special exercise was conducted. The members divided into groups of two, each sharing with

his companion the experience of his conversion and any outstanding acts of providence in his life. The group then reassembled, and each one told his companion's experience to the others. This created not only a better understanding of each other, as well as an ability to share more, but it gave each one a feeling that God had called him into the Christian life for a purpose. The trust level of the group was raised and the assurance provided that each one was truly one of God's men.

Materials were given out, "The Reason for Church Elders and Their Biblical Background" (see Appendix A-1). The remainder of the time was spent presenting the material and discussing it together. This session, as all sessions, was conducted on a rather informal basis with free and open discussion at all times. The materials were provided to each one present so that all could easily follow the discussion and also have the material for further study and future reference.

The second session was spent on "Church Administration and the Church Elder" (see Appendixes A-2,3). The material was given out, and the entire period was spent talking over what the elder can and cannot do in the leadership of the church. Considerable time was also spent talking over possible ways that the elder could assume more of a leadership role in the church. There was additional time given to discussing how to be an effective leader in the church. The men gained new insight into the responsibility that has been laid upon them as leaders in the church.

For the third session study was given to statements from

Mrs. E. G. White (see Appendix A-4) on church elders. Time was spent going through these statements one by one, looking for those things that especially related to the personal characteristics and duties of the elder. This was helpful because each one could see what is expected of the elder from the viewpoint of the Spirit of Prophecy. Some of the statements were new releases from the E. G. White Estate issued upon request for this particular project.

Since the pastor was planning to retire, the group decided to wait and continue the project after the arrival of the new pastor, Elder A. L. Covell.

In order to improve and properly analyze the program as a learning and teaching device, three questionnaires were prepared, one to be filled out after each section of the training. The following are some observations about the leadership of church elders as reflected by the response indicated on questionnaire number one. The first section of the questionnaire dealt with general concepts about the elder as a leader in the Seventh-day Adventist Church. The second section dealt with the observations of the group who attended the sessions.

The response of the group, as indicated on questionnaire number one, Appendix D-1, was as follows:

### General

The numbers in parentheses indicate the number of individuals responding to each item.

1. In the ministry of the church should the elder be

- (8) more involved
  - (0) less involved
  - (0) not involved
2. In the administration of church affairs should the elder be
- (0) in full charge
  - (8) subordinate to the pastor
  - (0) as a regular member of the church
3. In program planning for the church should the elder be responsible for
- (3) initiating plans
  - (4) being consultant of plans
  - (1) carrying out plans
4. Do you feel that your ordination as an elder is
- (0) the same as a pastor
  - (7) the same only with less status
  - (1) a different type of ordination
5. Do you feel that God holds you responsible for the church
- (5) as much as the pastor
  - (3) less than the pastor
  - (0) very little
6. In the choice of pastors for the church should the elders
- (1) select him
  - (5) advise the conference
  - (2) have no say
7. Would the conference be justified in asking elders to be responsible for the church in order to free the minister



for evangelism

(3) yes

(1) no

(4) partially

8. Do you think the elders should be paid

(0) yes

(8) no

(0) token amount

9. Would it be a good thing for the church if the elders did  
the baptizing

(0) all the time

(6) some of the time

(1) none of the time

(1) not sure

10. The ideal time for an elder to hold office would be

(2) one year

(4) two years

(2) three years

11. Would you like to attend pastor's workshops and meetings

(4) yes

(1) no

(3) some of the time

12. Would it be good if the conference sponsored training  
programs for the elders

(0) no

(6) once a year

- (1) twice a year
- (1) uncertain as to number of times

### Training Session

1. Were the three sessions
  - (2) adequate
  - (0) too long
  - (6) more time needed
2. The group participation and dialogue was
  - (0) too much
  - (5) adequate
  - (3) not enough
3. Did the exercise we did to get acquainted make you feel
  - (0) alienated from the group
  - (8) closer to the group
  - (0) no effect
4. Was the duplicated material given to you
  - (8) helpful
  - (0) not helpful
  - (0) insufficient
5. As part of the program do you think the elder
  - (6) should practice doing his various duties
  - (1) observe someone doing them
  - (1) have discussion only

### Comments and Suggestions made by the Elders

"I found the first session to be very instructive. The only improvement I could suggest would be to have more time."

"I for one understood more clearly the importance of the office I hold and would appreciate a possible training period for more effective witnessing in the church and time for Bible study so that more Bible texts can be memorized."

"An especially good program for new elders."

"I feel the sessions were very helpful. I also feel it would be a great benefit if the printed material could be placed in a book to be circulated."

"A well-designed program, hopefully to be continued and enlarged."

"I believe the first session was good. It could have probably been longer."

"I have enjoyed very much these sessions. I feel that I have gained a better insight into the work God holds for church elders. It would be a good thing, I believe, if it could be offered on a regular basis to all those who are elected elders."

Taking a second look at the response of the elders, it becomes evident that there is a general feeling that the elder should be more involved than he presently is in the planning, responsibility, and general ministry of the church. There is a feeling that the elders need to work more closely with the conference in such things as selecting pastors, cooperating in evangelistic outreach by freeing the pastors from time to time for evangelism, and in training programs. The response points to the need for more stability in the local church by electing elders for more than one year at a time and giving more

recognition by having them participate more often in baptisms conducted in the church. If the office of the elder can be elevated to its rightful place in the church and the elders given more responsibility, there will also be more of a desire on their part to improve their abilities. The response indicates that the elders are willing to do their duty, if they are so called upon. The response justifies the present program and demands an even broader and more thorough program of training and development for local church elders.

On a number of occasions the men mentioned, and also indicated on their questionnaires, that there was not adequate time to cover, discuss, and practice the material. In planning future programs, this should be kept in mind. One possible way to improve would be to pass out the material in advance of each session; then spend half of the succeeding session on discussion and the other half in actual practice. If the elders and pastor have more time available, there could perhaps be five or six sessions for each section instead of only three as was done in Kalamazoo.

The objectives that were set to be reached in the first section of sessions were: to give the elders a concept of the importance and scope of the office of elder, to cover the historical development of the office, to develop a concept of their role as leaders in the church, and to train them in the actual performance of the various duties that involve the office of the elder.

In chapter 9, the report on the second section of sessions,

time will be taken to report on one session that should have been in the first section, but because of lack of time had to be covered in the second section. This deals with the performance of various duties of the elder.

## CHAPTER IX

### REPORT ON FIELD TESTING COUNSELING MATERIALS

Due to the fact that there was a change in pastors between section one and section two, it was necessary to meet again with the pastor and the elders to plan the time for the next section. This meeting was held February 9, 1974, and it was decided that the meetings for the second section would be held February 23, March 2, and March 9 from 4:45 p.m. to 6:45 p.m.

The second and third sections were held in the parlor of the church instead of the choir room where the first section was conducted. The group was able to sit in an informal circle, and the atmosphere of the room was more relaxed. It seemed that the new arrangement made it possible to have more effective dialogue with the group and between various members of the group. The first section had been conducted in more of a formal teacher-student setting. The new setting provided for a much easier exchange of ideas. The feeling was that sitting informally in a group facing each other made it possible for a more effective learning process. It is recommended, therefore, that this procedure be followed for all three of the sections.

The plan calls for all three of the sessions of the second section to be devoted to counseling. However, this was not done

because of the unfinished material from the first section. The first session, therefore, covered the remaining material prepared for the first section.

During the first session the material found in Appendixes A-5,6,7 was discussed. The material found in Appendix A-5 required most of the time. This material gives briefly step by step the procedure that the elder should follow in conducting the various services of the church. Upon questioning the elders, it was found that the majority had already participated in conducting most of the services of the church. We therefore decided to go through the material in a discussion manner hoping to improve their understanding and ability. This it was felt was quite satisfactory when dealing with elders of experience; however, when the questionnaire was returned, six indicated they felt that actually leading out in the various services would be very helpful. It seems that even though elders have had experience practice is needed.

For experienced elders the following procedure could be followed: The week before the class in which you deal with this part, pass out the material and have each elder choose one of the services in which he has never led out. Then, assign him the responsibility of preparing a brief service to be held under his direction at your next meeting. Give each one ten to fifteen minutes to conduct the service. This would allow each elder time to get some actual experience conducting a service in which he has not led out previously.

For the elders that are newly appointed and who have had no experience in conducting the various services of the church, the approach would be quite different. If the elders are working in a church where there is a full-time pastor, it may be that they would only lead out in a few of the services. When this is the case, each new elder should practice with the group leading out in every service that he will be called on to lead during the year. He can use the material prepared as a guide. There are times when new elders are leading out in churches where there is seldom a pastor. In this case each new elder should take the material and lead out once in every service during the session. This of course would require some additional time beyond the allotted two-hour session. To allow more practice opportunity in a large group, you could divide into small groups of five or six for practice sessions.

The material has been prepared so that even if a new elder has not had the time to practice all of the services, he can take the material and work his way through any service. This points out the importance of getting the mimeographed material found in the appendix into the hands of the elders.

It should be kept in mind that you do not have to have a complete service in order to practice. For instance, you can practice leading out in a church service without singing all the stanzas of every song or preaching a complete sermon. By doing it in this way, it may only take ten to fifteen minutes to conduct a practice church service.



Only a few minutes were spent with the material found in Appendix A-6. Some suggestions were given of other books that would also be helpful. The material aims to give the new elder an idea of where to begin a library that will help him in his work. It is necessary to impress upon the elders the importance of having a good library, even though small to begin with. If an elder is going to be successful, he will have to spend some time with good books.

All of the training and ideas will not bear much fruit unless following the program there is a concrete plan to mobilize the elders for work in the church. Some ideas were shared on how this could be done, as outlined in the material found in Appendix A-7. Every group of elders will be different and will have different talents it is true. However, some basic concept should be followed in organizing the elders for service. In the absence of a pastor, the head elder can take this information as a guide for organizing the elders to carry out their duties.

The next session of section two was held on March 2 and began the training sessions that are intended to give the elder some basic information about human relations and helping people through the avenue of counseling. It has been observed that many members seek advice and counsel from the elder before they will go to their pastor. This could be because the people are better acquainted with the elder and feel that he understands them much better than a new pastor or a pastor who comes and goes every few years. Because of the confidence that many members show in elders, it seems that they must be better equipped to do better service for the

people.

This session was spent going through the material found in Appendix B-1 on human relations. The material was presented, allowing discussion from time to time on various items. Since it covered a lot of ground, at best there was just enough time to give the elders general insight into the importance of this area for them as leaders in the local church.

In the third session the material discussed can be found in Appendixes B-2,3,4,5 and 6. In this session some basic principles of spiritual counseling were covered, the kind of counseling we expect our elders to do. Then time was spent going through the material in Appendixes B-3 and B-4 which deal with counseling in specific problem areas. The areas discussed are currently areas of major concern for many couples and youth. The intent here was to give the elders some insight into how to deal with specific problems and to make them aware of the fact that each problem must be dealt with in a special way. The suggestion would be that if there are areas of special problems in the locality where you are having the training session, these could be discussed instead of the ones listed.

The texts in Appendix B-5 were distributed as a means of helping the elders to make their counseling spiritually oriented. The suggestion was made that they copy these texts in the flyleaf of their Bibles for quick reference. The problem is listed on the left, and the texts on the right could be used, or read, with people having that particular problem. It is not necessary to read or study

these texts in the class. They are given only as a starter to equip the elder with courage to begin counseling. Additional texts could be given.

Role-playing was a very important part of the session. The time allowed, however, was not adequate for the needed practice in this area. Only two individuals were able to role-play during our sessions, after which suggestions were given by the elders who were observing. Problems that could be role-played are given in Appendix B-6.

In order to conduct more effective role-playing sessions each elder should be given the opportunity to role-play as a counselor as well as the one counseled. Assign one elder to play the counselor and one or more elders to play the person or persons counseled. The individuals doing the role-playing should dialogue before the rest of the group of elders without interruption. Elders may know of specific problems and choose to role-play these problems. This will bring more reality into the role-playing sessions. In this case, the suggested problems in Appendix B-6 would not need to be used.

According to plan, at this time questionnaire number two, Appendix D-2, was distributed. The accumulative response that was received from this questionnaire is as follows:

### General

The numbers in parentheses indicate the number of individuals responding to each item.

1. Have you had a background in counseling people  
(5) before you were an elder

- (1) after you were an elder
- (2) no training
2. Should the elder be prepared for
  - (6) minor counseling
  - (2) major counseling
  - (2) make referrals (also checked minor counseling)
3. In counseling the elder should be
  - (4) involved occasionally
  - (3) regularly involved
  - (1) never involved
4. As a counselor the elder
  - (2) should seek out problems (one answered also take referrals)
  - (4) wait for problems
  - (3) take referrals from the pastor
5. The average elder could spend in counseling
  - (3) one hour a week
  - (5) two hours a week
  - (0) more than two hours a week

#### Training Session

1. Did the training sessions result in your feeling
  - (1) prepared to counsel
  - (7) willing to try to counsel
  - (0) unprepared to counsel

2. Should the training sessions include
  - (1) more material (answered also more role-playing)
  - (2) more discussion (one answered also more role-playing)
  - (7) more practice (role-playing)
3. In starting to counsel with the members you would like
  - (1) to go alone
  - (3) to go with the pastor
  - (4) to go with another elder
4. Is training in counseling for local elders
  - (7) needed
  - (1) not needed

Comments and suggestions made by the elders:

"I believe much could be accomplished if the elder worked with the pastor and could do much to lighten the pastor's load."

"There is a definite need for more involvement with this type of work as an elder of the church. The problem with my situation is 'time'. I seem to be involved with different programs at least two or three evenings a week but am impressed with the need that exists in counseling."

"More practical work."

"Sessions have helped me realize more the importance of the elder's work and to determine to do more of this work."

Certain things became obvious in the review of the responses on the questionnaires. The first response indicates that five of the eight elders already had previous training in counseling. This

reflects the high number of professional men among the group. There will undoubtedly be many instances where none of the elders of the church will have had previous training. Where this is the case, more time would be required to adequately train the elders. The pastor could do this by visiting with the elders, training them in actual situations.

The feeling of the elders seems to indicate a willingness to tackle what is necessary and to be involved on a regular basis— one or two hours a week. They would largely like to do this together or with the pastor. The response to the training session indicates the necessity for this to be a part of the training of local church elders.

The objectives set to be reached in this section were: to alert the elder to the responsibility that he has in helping to shepherd the sheep, to cover the basic principles involved in working with people and in counseling, and to give some training through role-playing and actual visitation. As mentioned before, only a brief time for role-playing was available, and personal calls were made with only a couple of the elders. In reaching the final objective much more should be done; and in the case where there is a pastor, he should work with the elders in visitation for a few weeks until each is trained. There is no attempt here to develop professional counselors, only to prepare the elders to assist the pastor in his work.

The general response of the group verbally was one of enthusiasm and appreciation for the material and lectures. It must

be recognized, however, that the time was too brief. It was only a beginning and aimed to give enough insight so that the men could develop through applying the principles taught.

## CHAPTER X

### REPORT ON FIELD TESTING PREACHING MATERIALS

At the final session of the second section it was decided by the group that the last three sessions of the third section, would be held on March 23, April 6, and April 13 from 4:00 p.m. to 6:00 p.m., Sabbath afternoon at the church. We continued the plan followed during the second section and met in the church parlor sitting in an informal circle.

The third section was devoted to preaching. The elders in the Kalamazoo church do very little preaching because they have a full-time pastor. It was noted, however, that about half of the elders had done some preaching. In the Far East where these materials will be used many of the elders are preaching every week, sometimes twice a week. Regardless of whether the elders may be located in a church with a full-time pastor or no pastor, they should have some understanding of the art of preaching so that they can, when called upon, do an acceptable job of preaching.

In the first session time was spent studying the structure of a sermon. The group first went through the material on introduction, Appendix C-1. There was a lot of good discussion and many ideas from the elders themselves. Next the group worked through the material on sermon structure in Appendix C-2 and went through the various steps in



detail. It would be good to use an overhead projector or blackboard for these lectures so that an actual sermon can be worked out before their eyes. Finally, the group covered the material on conclusions in Appendix C-3. The men gained some good ideas on how a sermon fits together. The elders enjoyed the cliché, "First you tell them what you are going to tell them, then you tell them, and then you tell them what you told them." This constitutes the introduction, body, and conclusion of the sermon.

The second session of the third section was devoted to the material prepared describing the different types of sermons that can be preached. There was no blackboard or overhead projector available but if at all possible use a blackboard or overhead projector. These can be used for all presentations and sessions. Only about twenty-five minutes were spent on each sermon type, which meant covering the material quite rapidly. The materials were presented in the following order: Textual sermons, Appendix C-4; expository preaching, Appendix C-5; topical sermons, Appendix C-6; biographical sermons, Appendix C-7; and evangelistic sermons, Appendix C-8.

At this point each elder should prepare a sermon outline. If there is time, it can be done during the session; if not, it can be done as a home assignment and presented at the next session for study and analysis, and if time, preached to the group. During this session the group took a look at five different volumes of the Dollar Sermon Library published by Baker Book House in Grand Rapids, Michigan. This was done to show the men some additional sources for sermon ideas as well as a source for various types of sermon outlines.

The men were encouraged to get the teacher's edition of the quarterly and put each one in a notebook. This can be a source for sermon ideas that will save the elder a lot of time. Other suggestions were also made such as the Voice of Youth sermons, lay activities sermons, outlines given out by evangelists, and the ministerial tape of the month club. They should also copy down outlines of the sermons they hear preached.

The third session was spent in going over the material on style and delivery in Appendix C-9. Then followed the practice session. One of the elders gave a sermon, and while he was delivering the sermon each listening elder kept checking over the list given on the way not to speak, in Appendix C-9. When the sermon was over each one of the items was discussed in relation to the sermon just given. Observations and suggestions were given to the speaker. Time did not permit this procedure to be followed with each elder. However, it would be a good thing, if there is time, to have each elder preach a short sermon, then opportunity should be allowed for suggestions. It was also suggested that for self-improvement the elder could give this check sheet to his wife, and while he is preaching have her make note of the areas in which he could improve.

Only a few of the elders are receiving The Ministry magazine and so copies of the material on sermon preparation, written by Steven P. Vitrano for church elders, were distributed. No time was spent with this material in class. However, it seemed that each elder should have it to study and place in his file for future reference.

At the conclusion of this session the group received questionnaire number three, Appendix D-3. Due to the fact that only six of the eight elders were able to attend this section, only six filled-out questionnaires were returned. The response and comments are as follows:

### General

The numbers in parentheses indicate the number of individuals responding to each item.

1. Ordained local elders are called to preach
  - (2) no
  - (4) yes
2. Do you feel that you are
  - (2) prepared to preach
  - (1) unprepared to preach
  - (3) could, with training
3. The elder of the church should have opportunity to preach
  - (0) once a month
  - (2) once a quarter
  - (4) once a year
4. Assistance in becoming a better preacher should come from
  - (3) personal development (two also checked conference training session)
  - (1) pastoral guidance (also checked conference training session)
  - (5) conference training sessions
5. The greatest need for the elder is

- (1) materials
- (2) know how (one also checked practice)
- (4) practice

### Training Session

1. Did the training session result in your feeling
  - (1) afraid to preach
  - (1) called to preach
  - (4) better able to preach
2. Would it be most helpful in a training session to practice
  - (0) preaching a full sermon
  - (5) preaching a short sermon
  - (2) making outlines (one also checked preaching a short sermon)
3. Was the material presented
  - (6) adequate
  - (0) too brief
  - (0) too much
4. Were the number of sessions
  - (3) enough
  - (0) too many
  - (3) not enough

### Comments and suggestions made by the elders:

"I feel these were of great benefit and made me realize more fully the responsibility of the local elder, and more fully how much the elder could be of help to the pastor."

"I believe it is well for one to put into practice what he has learned. The materials you have presented have been very good."

"Sessions have been very good. Would be nice to have had supervised practice meetings to give some actual practice in conducting meetings and sermons."

"No criticism."

"Encouraging."

"I felt I became more knowledgeable of duties and responsibilities of ordained elders. I hope I may be able to learn more to contribute to speaking better."

One of the men suggested that the questionnaires in the future could be redesigned on a scale basis such as:

response - positive	<span style="font-size: 0.8em;">1 2 3 4 5 6 7 8 9 10</span>	negative
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This would allow more latitude in expressing their attitudes. He felt that with only two or three choices it was difficult to put down the true attitude or reaction. In future sessions this could be tried and may prove to be a more effective method of getting a subjective response.

A few observations can be made about the information received on the questionnaire. The majority of the elders seem to feel that preaching is a part of their responsibility; however, they do not believe that they should carry the major responsibility of preaching. The training sessions did not suffice nor were they adequate to give them the confidence needed to preach. It seems that the elders would like to have more opportunity to practice short sermons before the

group of elders and then opportunity to preach in small churches, prayer meeting, vespers, etc. The feeling seemed to be strongly expressed that the conference, and not the pastor, should take the responsibility for training elders. This is significant and a challenge for the conference to become more active in this particular area. The pastors are already overworked and cannot take the time to add this to their many duties. The group was divided on whether or not adequate sessions were held. For busy lay leaders, sessions must be kept at a minimum because their time is filled with many activities, and it becomes a burden if there are too many sessions. The response indicated that adequate materials were presented, so there were adequate sessions of the instructional type. However, more time should be spent in practice, as was indicated.

The objectives of this section were to acquaint each elder with his responsibility to feed the flock, to give some insight into the mechanics of preaching, the possibilities there are in preaching, and finally to show how to develop through practice preaching. It was suggested that critiques of their preaching be made by themselves, their wives, or the elders meeting in a group. As a means of development, it was also recommended that they make tapes and criticize their own sermons.

In three short sessions it is impossible, of course, to produce preachers. Nevertheless, a great deal was accomplished in helping these men become better preachers. More needs to be done, and this beginning should be followed up by giving the men opportunity to preach a few times a year. Through actual preaching, real growth will take place.

## CHAPTER XI

### SUGGESTED PROGRAMS OF IMPLEMENTATION

The material that has been field tested and organized is intended to be used by a pastor or resource person in the training of the local church elder. Some suggestions are given in this chapter of possible schedules that could be followed in carrying out the training program. The first three explain various schedules that a pastor could set up and lead out in. Then there are some suggested schedules that could be followed using resource people from the conference office staff, in cooperation with the pastor or pastors.

#### No. I - Conducted in Resident Church by the Pastor

Friday evening	7:00 - 9:00 p.m.	Elder's role - Bible
Sabbath afternoon	3:00 - 5:00 p.m.	Elder's role - Spirit of Prophecy
Sunday evening	7:00 - 9:00 p.m.	Elder conducting meetings
Monday evening	" " "	Human relations
Tuesday evening	" " "	Spiritual counseling
Wednesday evening	" " "	Role-playing—specific problems
Thursday evening	" " "	Basic principles of preaching
Friday evening	" " "	Types of sermons & delivery
Sabbath afternoon	3:00 - 5:00 p.m.	Practice preaching

### Suggestions

1. Have the meetings in the church, in a place where the group of elders and the pastor can sit in a circle facing each other.
2. Keep the meetings informal but stay on the subject.
3. Mimeograph the material that you want each participant to have and hand the material out as you present each section.
4. Conduct the meetings as soon as possible after the elders have been elected.
5. As soon as the training sessions are over, organize the elders for "field practicum" or practice in doing the things you have trained them to do. Work out a schedule so that each elder will lead out in different meetings in the church, communion, church board, school board, etc. Have a plan of taking each elder with you in visitation, at least one or two evenings. Arrange a schedule so that each elder will preach at least one sermon in the three months following the training session. This could be at a prayer meeting, small neighboring church, vespers, or even the Sabbath morning sermon in the home church. The purpose here should be to have actual field experience as soon as possible after the class.
6. Have a continuing program for each elder that will involve him in all three of the main activities throughout the year
7. The elder can now go on his own, but it might be well to work closely with him from time to time.



No. 2 - Weekend Retreat

Friday evening	7:00 - 9:00 p.m.	Elder's role - Bible
Sabbath morning	8:00 - 10:00 a.m.	Group building and sharing experience
Sabbath morning	10:00 - 12:00 a.m.	Elder's role - Spirit of Prophecy
Sabbath afternoon	2:00 - 4:00 p.m.	Elders conducting meetings
Sabbath afternoon	4:00 - 6:00 p.m.	Human relations
Sabbath evening	7:00 - 9:00 p.m.	Spiritual counseling
Sunday morning	8:00 - 10:00 a.m.	Role-playing—specific problems
Sunday morning	10:00 - 12:00 a.m.	Recreation
Sunday afternoon	2:00 - 4:00 p.m.	Basic principles of preaching
Sunday afternoon	4:00 - 6:00 p.m.	Types of sermons and delivery
Sunday evening	7:00 - 9:00 p.m.	Practice preaching

Suggestions

1. Follow as directed under program No. 1.
2. The place would be away from the church, but not too far, where you can be with the elders without interruptions. If possible, eat, sleep, and study in the same place. It could be the conference youth camp, etc.
3. It would be nice to have the wives attend with their husbands, but because it is a heavy schedule of training sessions, it would be better if children did not attend.

No. 3 - Sunday Sessions

1st Sunday	2:00 - 4:00 p.m.	Elder's role - Bible
	4:00 - 6:00 p.m.	Elder's role - Spirit of Prophecy
	7:00 - 9:00 p.m.	Elder conducting meetings
2nd Sunday	2:00 - 4:00 p.m.	Human relations
	4:00 - 6:00 p.m.	Spiritual counseling
	7:00 - 9:00 p.m.	Role-playing—specific problems
3rd Sunday	2:00 - 4:00 p.m.	Basic principles of preaching
	4:00 - 6:00 p.m.	Types of sermons & delivery
	7:00 - 9:00 p.m.	Practice preaching

Suggestions

1. Follow as directed under No. 1.
2. Have the meetings if possible on three successive Sundays.
3. Assignments could be given to be done during the week.

No. 4 - District-wide: Ministerial or Lay Activities Department of the Conference involved

Thursday evening	7:00 - 9:00 p.m.	Elder's role - Bible
Friday evening	7:00 - 9:00 p.m.	Elder's role - Spirit of Prophecy
Sabbath afternoon	2:00 - 4:00 p.m.	Elder conducting meetings
Sabbath afternoon	4:00 - 6:00 p.m.	Human relations
Sabbath evening	7:00 - 9:00 p.m.	Spiritual counseling
Sunday morning	10:00 - 12:00 a.m.	Role-playing—specific problems
Sunday afternoon	2:00 - 4:00 p.m.	Basic principles of preaching
Sunday afternoon	4:00 - 6:00 p.m.	Types of sermons & delivery
Sunday evening	7:00 - 9:00 p.m.	Practice preaching

Suggestions

1. Follow as directed under No. 1.
2. The departmental secretary of the conference would spend the time in the district to assist the pastor or lead out, whichever the pastor desires.
3. The Sabbath morning services would be held as usual and the visiting departmental secretary could be the guest speaker.
4. The elders from all the churches in the district should attend and assemble in one central place.

No. 5 - Campmeeting

Sunday	9:00 - 12:00 a.m.	Elder's role - Bible and Spirit of Prophecy
Monday	" " "	Elder conducting meetings
Tuesday	" " "	Human relations, spiritual counseling
Wednesday	" " "	Role-playing
Thursday	" " "	Principles of preaching, types of sermons
Friday	" " "	Practice preaching

Suggestions

1. See suggestions under No. 1.
2. Try to have as many pastors attend with their elders as possible.
3. Be sure to work out details with the conference president and conference committee.
4. Have announcements and plans out far in advance of campmeeting.
5. Utilize specialists in the various areas from college faculty or conference staff.

**No. 6 - Conference-wide, at Conference Youth Camp  
(more intensive)**

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Friday evening	Sermon, "Called of God"	
Sabbath morning	Regular Sabbath services	
Sabbath afternoon	Group building - acquaintance sessions	
Sabbath evening	Recreation	
Sunday - Friday	8:00 - 9:00 a.m.	Devotional
	9:00 - 12:00 a.m.	Class (see campmeeting schedule)
	1:00 - 2:00 p.m.	Rest
	2:00 - 4:00 p.m.	Study, sermon development, preparation for evening activities
	4:00 - 5:00 p.m.	Recreation
	7:00 - 9:00 p.m.	Practice sessions, role-playing, preaching, story telling, conducting various services of the church

**Final Weekend**

Sabbath morning	Regular Sabbath services
Sabbath afternoon	Nature walk, family time, group discussion
Sabbath evening	Recreation and games
Sunday	Family day, various activities

**Suggestions**

1. See suggestions under No. 1 and use those that apply.
2. It would be beneficial also to have the pastors present for the meetings.
3. Perhaps each church would send one of its elders each year, preferably a newly-elected or ordained one.

4. The conference officers could be with the group, and perhaps some time could be given to them to present to the elders the goals of the conference and outline what is expected of them as elders in the total conference program.

5. Financial expense could be shared three ways: conference, 1/3; church, 1/3; elder 1/3.

6. The families should be in attendance on weekends and welcome to stay, but at their own expense.

The above program outlines are only suggestive of various ways that the material presented could be used by pastors and departmental secretaries. It is recognized that innovations are necessary in order for any program to be successful. The person wishing to have a training program for elders can feel free to adapt the material and adjust the various programs to fit the need.

If a pastor feels there is a need for training his elders, it might be a good idea to work first with the conference to see if anything is going to be done on a conference-wide basis during the coming year. If the conference has no plans, then the pastor can go ahead and make his own plans to work with the elders in a training session.

It is important to follow the training sessions with a planned program for the elders, so that they can lead out in various services of the church, help counsel and visit the members, and develop their preaching skills through experience.

The time spent in training the elders will be regained many

times over by the additional load the elders will assume. This program should make the work of the pastor lighter and more enjoyable and not increase the work that he must perform. A wise man does not seek to do the work of ten men but seeks ten men to do the work.

## CHAPTER XII

### CONCLUSION

As can be seen in Scripture and the Spirit of Prophecy, the office of local elder is a very important one. The instructional program helped the elders of the Kalamazoo Seventh-day Adventist Church realize this importance and the great responsibility they carry. Apparently the program also contributed to their personal growth and development and may thus better fit them for a more adequate performance of their duties as local church elders.

In this concluding chapter, time will be given to discuss a few of the problems that were encountered while field testing the project. There will also be some suggestions concerning the potentials for the program as it may be applied in other fields.

There never seemed to be enough time to discuss the material presented. More time was also needed for practice sessions, role-playing, case studies, and group work. Time seemed to be a major problem for us. It was difficult to take more time, because the elders felt that two hours a week was about all they could spare and could not meet every week because of other programs and commitments. There may be places where the elders have more time that they could devote to this program, and that would be excellent. It does seem, however, that the time that was spent should be the minimum. In overcoming the

problem of inadequate time, it would be well to pass out the material for each session at the close of the preceding session and request the men to study it, make note of unclear areas, and write out their questions. Since discussion has a tendency to ramble, have an understanding that you will discuss only things pertinent to the subject. At the beginning of each session, find out from the men the areas of greatest need and spend the time primarily in those areas.

Another unavoidable difficulty was the problem encountered in working the program through with the pastor. Just as the program in Kalamazoo started, the pastor, who was ill, found it necessary to retire from active service. Because of his illness, he was not able to attend the sessions with the elders for the first section. The new pastor arrived at a time when we were ready to begin a new section. Having been newly-appointed, he was very busy but graciously gave of his support and time to see that the program would continue. This we deeply appreciated. Success would have been greater, however, if the pastor could have been well acquainted with the elders before the program started. Also, it would have been better if a time could have been selected that was convenient for the pastor so that he could have spent time in field training the elders. It would be better if the program could be planned months in advance with a well-established pastor, or have a well-established pastor himself carrying the total program with his elders.

The attendance was excellent considering the way the program was styled; however, it was a problem. Each time a session was scheduled, it seemed that we had to choose a time when most of the



elders could be present but could seldom find a Sabbath afternoon when all of them could be there. The attendance at each session varied from five to eight and under the circumstances was considered to be good. The men did faithfully attend when it was possible for them to do so. This problem could be overcome if a little more time were available for preplanning, so that other appointments would not be made during the time allowed for the sessions.

There could also be a more intensive period allowed for the program. This program took nine Sabbath afternoons out of five months. Having the sessions spread over this long period seemed to encourage more conflict with other plans.

In the planning of the program, it was decided to choose primarily materials that could be used for newly-elected elders. In Kalamazoo the elders were all experienced men, most of them professional, and so some things may not have been as relevant as they could have been or as helpful as they should have been. This was not a major problem, but something that did at times become apparent.

Most of the materials were presented in outline form. This can be helpful but at times confusing. It seemed by and large that the group followed the outline form very well. This may have been because they were experienced elders and professionally trained men. This could be a disadvantage in training men who are newly-elected elders or men with only a few years of formal education. In this case, it would be well to assign, along with the study of the outline materials, the reading of at least one book for each section. These could be books like, So You Want To Be A Leader by R. H. Pierson,

Spiritual Counseling by Bonnell, and The Preparation of Sermons

by Blackwood.

Finally, there was no arrangement made with the pastor for a follow-up program to involve the elders immediately, before their zeal cooled off, in the work of the pastor and the church. The theory and role-playing are important, but not effective unless put into practice. There should be another session immediately following the training sessions during which time the work and duties of the elder are outlined in detail for the remainder of the year. The elder's visitation lists should be ready, his preaching assignments given, and his responsibility for leading out in various services of the church scheduled. This would of course help the elder to see immediately the value of the course he has just been through.

There are a number of positive effects that this kind of program, properly carried out, can have on the church. There are added possibilities for church work observed after the completion of the first program.

The church has been sometimes accused of becoming "institutionalized." This indicates a church run by the organization and its employed personnel. The older a church gets and the larger it becomes, the more apt it is to become institutionalized. The goal seems to shift from evangelizing the world to that of securing a pastor for every church. The training and equipping of elders to carry a major part of the pastoral work will in effect be a hedge against the church becoming institutionalized. Pastors may at first feel that a well-trained corps of elders is a threat to

them and their institution. This will be only temporary, for there will be enough work in this old sin-cursed earth for the pastors to do, regardless of how many elders are trained and working.

Elders have been chosen and ordained to hold the highest position available in the local church, but they have not been adequately trained. They have been accused of not doing their duty, when in fact the ministry should be the accused of not having trained them more fully. When elders can successfully carry on their work, this will have a positive effect on their Christian experience and respectability in the church. There will be more willingness to serve if they know how, and more satisfaction when they succeed. The joy found in service will have an effect on the whole church. This brings out the next point.

It has been experienced that a church moves as the key elders move. This fact may be hard for aggressive, success-oriented pastors to acknowledge; however, it is true. In most of our churches the elders are long-established, highly respected men in the eyes of the congregation. They were there before the pastor came and will be there after he leaves. This must be recognized as a tremendous potential in the congregation that can be unleashed when the elders set the pace and example. If, through training, a vision can be imparted to the elders, they will motivate the congregation. The training program then has as one of its objectives motivating, not only the elders, but the congregation as well.

A fact that needs more thought and consideration is that the church is still here in this world when it should be in the new earth.

If elders could be adequately trained, pastors would be free to go to new areas for as much as a year at a time to establish new churches in places where there are no Seventh-day Adventists. The pastors should not abandon established churches, but they could be freed for long periods of time to do nothing but evangelism in new areas.

The fact remains that many people are leaving the church, growing cold in the faith. The backsliders' problems are usually not solved by the pastor. He can give encouragement but can seldom win them back to the church by himself. The congregation has a responsibility to warm up those growing cold. The elders with the members in genuine fellowship can do many times what a pastor can do in reclaiming backsliders and preventing others from becoming such. Well-trained elders working with the people will cut down the apostasy rate we face in the church today. It is not more pastoral visits but more fellowship with God and His people that is needed.

A pastor conducting these training sessions for elders will build them together into a sharing group. When the elders become ministers together with the pastor, a group dynamics will develop that will tremendously increase the efficiency of the total ministry of the church. When the pastor takes time to help the elders, they will in turn be more willing to help the pastor. This beneficial aspect of the program should not be overlooked.

The last positive point that needs to be mentioned is in connection with the training of the laity. When a church finally has a corps of well-trained elders, these men can assist the pastor

in the training of the laity. They can take members of the church with them to visit and teach them how to share. They can take them out to give Bible studies. They can teach them how to preach. It might be impossible for the pastor to take each member out in a field training program, but if he trains the elders, they can help and a much more effective job can be done. The approach has been to work from the bottom up in the churches when it should be to work from the top down. Train the elders well, and it will affect the training of the whole church.

There are great possibilities in an instructional program for elders. These suggestions are only a beginning, but improvement must start somewhere. There needs to be further development of new ideas and concepts in order that in some measure the training of elders will contribute to the advance of the church of God on earth and the soon return of Jesus.

A P P E N D I X

## APPENDIXES

The appendixes encompass most of the material used during the field testing program. The leadership training materials are found in Appendix A, counseling materials in Appendix B, and preaching materials in Appendix C. Copies of the three questionnaires that were distributed are given in Appendix D. The method and time of use is outlined in chapters VIII, IX, X.

Appendixes A-1, 2, 3 and 4 are written out verbatim from the sources from which they were taken. This was done in order that the local church elders could have this basic material in complete form. Since the manual and books which contain this material are not available to local church elders of churches in isolated areas, the writer believed that the material should be in complete form. Permission has been received from the Home Study Institute in Washington, D. C., to use their manual materials in the Far East. The Home Study materials are found in Appendixes A-1 and 2.

The appendixes have been prepared by the writer from various sources in outline form. They are presented for information and training in order that those desiring to use the materials will have them available.

APPENDIX A

LEADERSHIP MATERIALS

The materials found in this appendix are the materials that were given to the persons in attendance. Each was given his own personal mimeographed copy for use during the training session on leadership.

The handouts were prepared in seven different categories:

	Page
1. THE REASON FOR CHURCH ELDERS AND THEIR BIBLICAL BACKGROUND . . . . .	93
2. CHURCH ADMINISTRATION--THE CHURCH ELDER . . . . .	108
3. PASTORS--CHURCH OFFICERS . . . . .	118
4. LOCAL ELDERS OF THE CHURCH--SPIRIT OF PROPHECY COUNSEL . . . . .	126
5. CHURCH SERVICES--ELDER IN CHARGE . . . . .	138
6. CHURCH ELDER'S BEGINNING LIBRARY . . . . .	153
7. ORGANIZING ELDERS FOR SERVICE . . . . .	155



## THE REASON FOR CHURCH ELDERS AND THEIR BIBLICAL BACKGROUND

Before we discuss the work of a church elder, let's talk about today's preachers. A church elder cannot thoroughly understand his responsibilities unless he has a clear concept of the true work of the gospel minister.

Fixing the leak in the roof, buying a new carpet for the sanctuary, repairing the crack in the front sidewalk of the church, successfully conducting a half-dozen annual church campaigns, giving Bible studies, holding evangelistic efforts, making hospital calls, and counseling the youth are among the many demands made upon a 20th century preacher-leader. At times the pastor finds himself in a frustrating, disappointing situation. Many an overworked, weary minister is a stranger to his wife and children. All too often his spiritual bulwarks crumble from lack of personal development.

John Edmund Haggai scores a point when he declares that "preachers are praised as administrators, book reviewers, organizational wizards, after-dinner speakers, program pushers, good mixers, psychologists, conciliators and what have you. . . ."

The ministers are the spiritual presidents or generals of a congregation. In Acts 20:28 Paul uses a term which helps us to understand the work of the pastors. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you

overseers, . . ." The word, "overseer" comes from the Greek word, "episkopos," which simply means bishops, elders, shepherds, or ministers. Thayer's Greek Lexicon defines the word as "a man charged with the duty of seeing that things to be done by others are done rightly."

"Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all." (Evangelism, p. 113).

One writer declared that "The temptation of the minister is to play the role of 'star.' He is the pitcher on the team, the player who carries the ball, the flying 'ace,' the general who plans the strategy and gives the commands. Spectacular 'stars' may win applause, but victories are won by teams." (Gaines S. Dobbins, Building Better Churches, Nashville: Broadman Press, 1947, p. 147).

When the minister learns that his role is the leader of a team and that victories are won by teams not "stars," then the church will begin to move forward in an unprecedented manner. Ellen White gives an interesting illustration about the owner of a large mill who once observed his superintendent in a wheel pit making some minor repairs while a half-dozen workmen were standing idly by, just looking on. The owner immediately fired the man, not because he was lazy but because he was teaching the six men to be idle while he did the work they were supposed to do.

"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction." (Christian Service, p. 72).

No man should attempt to do the work of ten or more. Moses tried it and failed, Father-in-law Jethro, saved Moses' life by advising him to distribute his responsibilities. Coming back to a minister's work, we find that he is not only an overseer in the sense that he is in charge of the work of the church, but he is also a shepherd. This tender term, "shepherd," indicates that a true minister feeds and cares for his flock. So, the twofold work of superintending and shepherding rest squarely upon the shoulders of the ministry.

The main business of the preacher is not the preparation and delivery of sermons, which is extremely important, but his task is mainly that of superintending, which involves planning work for the church and shepherding the flock.

Today more and more ministers are saddled with the responsibility of just one church. Many of these men scurry about settling problems, promoting this and that program, taking near-full responsibility for erecting buildings and a myriad of other details, while the membership sits back and begins to think, "We have done our part in paying our tithe and giving our offerings, therefore, we deserve to have a minister who does the work for us."

This concept of the ministry was never in God's plan. The church in general has suffered keenly because of its failure to understand

the true work of the ministry. What are the results? "God has withheld His blessings because His people have not worked in harmony with His directions." (Testimonies, Vol. 7, p. 18). These words come at the end of a paragraph which is striking. Read carefully the entire paragraph:

"God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions." (Ibid.).

What are the implications of this statement? It simply means that ministers should not "hover over the churches already raised up, but that they should be doing aggressive evangelistic work, preaching the Word and doing house-to-house work in places that have not yet heard the truth. . . ." (Evangelism, p. 382).

Connect this concept of ministers doing aggressive evangelistic work in new territory with the following statement:

"The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers and do faithful service for him." (Testimonies, Vol. 7, p. 19).

Do you remember what was stated in the earlier part of this chapter regarding the biblical description of a minister's work? He

is to be both a shepherd and superintendent. The statements just quoted from inspiration amplify these two areas of service.

First, the shepherding part of a minister's work deals mainly with battling Satan in new territory by tearing God's sheep from Satan's clutches. Of course, some time must be spent in shepherding those who are already in the fold; but this work shall decrease as the church matures spiritually. In the second place, the minister plans work for the flock that is already in the fold by teaching the members of an established church how to care for themselves and how to go to work for others.

"Ah," somebody says, "times have changed; church business has become big business. We must have men who will spend full time caring for the established churches." Times certainly have changed, but principles have not changed. If the Advent movement would follow God's directions, we would see amazing results.

Our divine blueprint declares, "Not a few ministers are neglecting the very work that they have been appointed to do. Why are those who are set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings, many times at great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed by men of ability; but ministers are set apart for another line of work. Let the management of financial matters rest on others than those ordained to the ministry." (Testimonies, Vol. 7, pp. 254, 255).

It is imperative that we amplify the above points so they may become clearer and clearer in our minds. Again we call attention to the concept of a minister as a shepherd.

"Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place to be visited: church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields." (Ibid., pp. 19, 20).

What about the second area of a minister's work which is superintending or planning for work for members already in the church? Note carefully:

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. . . . The power of the gospel is to come upon the companies raised up, fitting them for service." (Ibid., p. 20).

If the church would put into effect this God-ordained plan, of course there would be many members who would be shocked and surprised.

A great number would say, "Well, who's going to preach the sermon to us every week?" Here is the answer:

"There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath." (Ibid., p. 19).

What would happen to our churches if we did not have a sermon every Sabbath? What would take its place?

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. . . . With joy they will tell of the precious experience they have gained in working for others." (Ibid.).

Let's face it. How many sermons have you heard lately that have brought new life and fresh vigor to your soul? This is not meant as criticism, but just a plea to face facts. One of the great reasons some of our churches are withering up and dying is because there is no life and no fresh vigor being brought into our services. Sermonizing has replaced testifying! Sermons alone will never set the church on fire.

In fact, one of our problems today is that good sermons are being preached to stir the emotions of the people, but these emotions all too often find no release in practical Christian action. This is a debilitating, weakening process rather than a strengthening one. We must reverse this trend if our church is ever to accomplish the task God has commissioned it to do.

Of course, the minister has other necessary duties to perform, such as weddings, funerals, visiting the sick, etc. But as has already been so clearly stated, the major part of the minister's time and energy should be expended in establishing work in new territory and in planning work for established churches.

If the paid ministry of the church is expected by God to follow this plan, then much of the burden and responsibility for caring for the details of the local church program must rest upon the church officers and especially upon the shoulders of the local church elder or elders.

Shocking statistics reveal mounting losses in our church membership. We may be baptizing more people, but we are also losing more. Why these heavy losses? The stock answer is that people being received into church membership are not fully ready for baptism. This undoubtedly is true in some cases, but there is another factor to consider. In many places one minister is assigned the care of one local church. The church learns to lean on him and therefore does not develop those strong characteristics which will hold them in the faith. Milk-fed members never learn to eat of the strong meat of the gospel until they themselves assume much of the leadership in the local church and carry it on efficiently.

We have already given a number of Spirit of Prophecy statements and more will be given throughout this syllabus. The Spirit of Prophecy is crammed with counsel and caution which warn against preaching to the churches instead of planning work for them and setting in motion the underdeveloped talents of the members. When responsibility is



distributed among the elders, deacons, and other church officers, strength is gained; and the results will be seen in increased witnessing activity. The latent leadership talents in our midst must be developed if the church is to march forward to victory. The major responsibility for this leadership centers on the local church elder.

In his book Every-Member Evangelism J. E. Conant claims that one of Satan's masterpieces of deception was to divide the church into two companies. The larger company was called the "laity." The small group came to be known as the "clergy." "Then came the Devil's millennium which history calls the dark ages!" (p. 42).

The picture has changed a bit in recent times. Not only witnessing has been taken out of the hands of the "laity" and placed in the hands of the "clergy," but other responsibilities have been taken from the "laity" and given to the professional ministry. It is Satan's plan to stunt the growth of the church by taking its top leadership and keeping it busy with anything and everything except the work which has definitely been assigned to them by God.

No business organization of the world operates on the kind of principles many of our churches operate on. Can you imagine the huge General Motors Corporation expecting its president to do all the work, including making the cars and selling them! No wonder Jesus declared in Luke 16:8, ". . . The children of this world are in their generation wiser than the children of light."

Going back into Old Testament history, we find that every man was a priest of his own household. In the time of Abraham the priesthood

was regarded as the birthright of the eldest son. Referring to fathers on the eve of the Exodus, Ellen White declares, "The father and priest of the household sprinkled the blood upon the door-post, . . ." (Patriarchs and Prophets, p. 279). Up until this time there was no such thing as a paid ministry which was separate and apart from unpaid locally elected laity for positions of church leadership.

Coming to the time of Levi, the third son of Jacob by Leah (Gen. 29:34), we find that he had a curse turned into a blessing because of loyalty and fidelity to God (Num. 3:39-51). During the time of Moses, the firstborn were replaced by the tribe of Levi for sanctuary work. "In the case of this tribe (Levi), however, their fidelity to Jehovah when the other tribes apostatized, secured their appointment to the sacred service of the sanctuary, and thus the curse was changed into a blessing." (Ibid., p. 236). While Moses and Joshua were in the mount receiving the law, many in Israel were apostatizing by worshipping the golden calf made by Aaron. The tribe of Levi took no part in this idolatrous worship. Because of their faithfulness, God bestowed special distinction upon this tribe.

Here were men who clearly saw the issues. They determined to be loyal to God at any cost and refused to join the rebellion. They sensed the sacredness of God's law, and they believed that God meant what He said.

The sons of Levi ordained themselves by obedience. They appreciated the sacredness of the sanctuary, and in its erection and

removal God did not let just anyone do this work but chose the tribe of Levi because they appreciated the sacredness of the work in which they were engaged.

"The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministrations, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered." (Ibid., p. 350. See Ex. 28:1; Ex. 40:12-15; Num. 16:40 and 18:1-8).

Thus we see the descendants of Levi were divided into two main classes performing distinctly separate functions. First, we have the priests, the descendants of Aaron (Deut. 33:8-10; Jos. 21:1, 4), who acted as mediators between God and men. Their duties were related to the sanctuary sacrifices and services. Secondly, the rest of the Levites were the ones who transported the tabernacle in the wilderness and assisted the priests in their duties.

Both sections of the tribe of Levi were forbidden to engage in any lucrative occupation but were supported exclusively by the tithes and certain prescribed offerings (Lev. 10:12-15; 23:17-20; Num. 18:11, 20; Deut. 18:3-5). For the first time in biblical history, we find a group of men who worked solely for the cause of God and were supported by the tithes and offerings.

During this same time, we find in the Old Testament the term, "elder," designating those of certain official rank and position among their brethren. They were heads of families, households, or

tribes. At the direction of God, a council of elders was organized which was separate and apart from the tribe of Levi. "And the Lord said to Moses, 'Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there; and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.'" (Num. 11:16, 17 RSV).

Note carefully what inspiration says about these men chosen as elders.

". . . when choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. 'Hear the cause between your brethren,' said Moses, 'and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.' Deuteronomy 1:16,17." (The Acts of the Apostles, p. 94).

These men were to help Moses in his tremendous task. It was never in God's plan for the leaders of His work to carry the burdens alone, but rather the responsibility of God's church and His program must be shared with dedicated, spirit-filled men. God's blessing on

these men is made evident in Numbers 11:15 RSV: "Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied. But they did so no more."

"Elder" as a title continues to appear through the time of the judges. (Judges 2:7; 8:16; Ruth 4:2). In the time of the kings, Saul asked to be honored before the elders (1 Sam. 15:30). The elders of Bethlehem appeared before Samuel (1 Sam. 16:4). The elders appeared before David in Hebron (1 Sam. 17:15; 1 Chron. 11:3). Elders took part in the temple procession of Solomon (1 Kings 8:3; II Chron. 5:4). During the time of the exile, the term "elders" also appears. (Ezra 5:5, 9; 6:7, 14; 10:8, 14).

Coming to the New Testament, we find that the term "elders" is used frequently (Matt. 16:21; 26:47, 57; Mark 8:31; Luke 9:22). The word is used adjectivally to denote seniority (Luke 15:25; I Tim. 5:2). Those passages referring to the Jewish elders of the synagogue usually are associated with the Scribes and Pharisees. The term "elder" is applied for the first time to members of the Christian church in Acts 11:30. "Which also they did, and sent it to the elders by the hands of Barnabas and Saul." A comparison of New Testament texts seems to indicate that the terms "presbuteros" and "episkopous," literally "overseer" but generally translated "bishop," are used synonymously. In all New Testament references their functions are identical. The most probable explanation of the difference of names is that "elder" refers mainly to the person and "bishop" to the office. The title "elder" emphasizes what he is, while the word "bishop"

denotes that he is an "overseer," which emphasizes what the elder or presbyter does. The qualifications and offices of an elder and bishop are therefore the same. Thus the scriptural passages of I Timothy 3:2-7 and Titus 1:5-9 read at the ordination of a gospel minister can be used at the ordination of a local church elder.

Paul declared that Titus should "ordain elders in every city" (Titus 1:5). The sick were advised to request "the elders of the church" to anoint them and to pray for their recovery (James 5:14, 15). Note carefully that elders were mentioned separately from the apostles (Acts 15:2, 4, 6). It seems evident that there was a plurality of elders in each church (Acts 15:23; Titus 1:5). These elders in the early days of the Christian church were usually the preachers. The same was true in the early days of the Adventist church. In apostolic time there was little division between the laity and the clergy, as has already been noted. God has designated that there should be an ordained ministry, but there is not to be a great gulf between the laity and the clergy.

In modern times the local church elder is the highest officer in the church, outranked only by the minister. The most successful pastors are those who work closely with their elders. They seek the advantage of securing the advice of these able men. The elder is responsible to the laymen of the church, as he is elected by them. The pastor, whose work and place of work is under the direction of the conference, is responsible to the conference organization. No major decisions in a church program ought to be made without the counsel of the elders. Every wise pastor recognizes this advantage.

In concluding this lesson note carefully some of the special qualifications of church elders: without blame, husband of one wife, vigilant, sober, of good behavior, not greedy, patient, a good father, lover of hospitality, just, able to exhort from the Bible, and an example to the flock. (See I Tim. 3:1-7; 5:1,2, 17-22; Titus 1:5-9; Acts 20; I Peter 5:2-4).<sup>1</sup>

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<sup>1</sup>Spangler, J. R., The Work of the Church Elder, (Takoma Park, Washington, D. C., Home Study Institute, 1970), pp. 1-11.

## CHURCH ADMINISTRATION

## THE CHURCH ELDER

Church organization and church administration are closely related. The former without the latter would be like an automobile without a driver. Organization demands leadership for the direction of the organic body in its mission. Therefore a study of the organization of the church in all its departments and functions must include a consideration of the duties and responsibilities of all who are in positions of leadership. The Christian church is founded upon democratic principles which always give full recognition to the rights and privileges of the individual member. It is therefore "a government of the people, by the people, and for the people." The local church is the most important unit in the machinery and administration of the world church.

While perfect men and women cannot be found for offices of leadership, the very best obtainable should be selected. The persons chosen should make every effort to meet the standard and constantly to improve their ability to serve the church "in Christ's stead."

All local church officers in all departments are elected for one year only. They can, of course, be re-elected for another term. But no leader has a special right to any office beyond the expiration of the year's term, even though the best of success has attended the



work. The nominating committee and church should never feel hesitant about making changes for fear of offending someone who has been in office perhaps for several terms and has assumed a sort of ownership attitude. A leader who takes offense or who ceases to attend church because he is not re-elected demonstrates his unfitness for continuance in office.

It is good for both the church officers and the church body to effect changes in leadership from time to time. This develops the talents of a larger number of people and helps those with leadership capacity to appreciate each other's talents. Thus the burden and responsibilities of office should be passed around and distributed as much as possible.

Inspired wisdom had the following to say about leadership in small companies accepting the message: "Such arrangements should be made for the little companies accepting the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks; and thus different persons may be enlisted in the work, and after a suitable trial, someone should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected, or the same one may be re-elected, if his service has proved a blessing to the church." (Testimonies, Vol. 5, p. 619).

It would be well for you to read this entire section on "Selection of Leaders," p. 617-621.

The election should be held at least a month before the close of the year, so the new officers can make the needed preparation to take over at the beginning of the new year. Where there is no local pastor, the elder should invite the district leader to conduct the election or at least should seek his counsel.

When the church has a pastor, the elder serves as his helper. Otherwise, the local elder is the shepherd of the flock, leading and feeding it according to acceptable standards. He must be ordained for the office by an ordained minister. Unless disqualified by apostasy or unbecoming conduct, the one ordination suffices for life.

Ellen G. White gave words of caution regarding ordaining church elders prematurely. "In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work." (Ibid., Vol. 5, p. 617).

While the elder is elected to serve in the one church only, by invitation of another church and in counsel with the conference president, he may assist in another. If the church has neither local nor district pastor, the first elder is chairman of the church board which is composed of his associate elders, the deacons, deaconesses, clerk, treasurer, Sabbath School superintendent, missionary leader, missionary secretary, and missionary volunteer leader. He serves also as chairman of the business meetings of the church.

The local elder cannot legally perform a marriage ceremony and should not conduct baptismal and funeral services except in emergencies after counsel with the president of the conference. He should not conduct the communion service until after he has been ordained as a local elder. He should be acquainted with the duties of all the other officers of the church, so as to work in close cooperation with them. These duties are outlined in the Church Manual, which every elder should possess and study. The elder should be interested in every phase of the work of the church of which he is the spiritual head.

Regular meetings of the church board should be held, monthly in a large church and at least quarterly in smaller ones. Transfer of membership to and from the church as well as applications for membership through baptism should first be acted on by the church board and be presented to the church as a recommendation from that body.

Under no circumstances does the elder or even the church board have the authority to accept members into the church or drop their names from the record. They can only make recommendations to the church for such actions. It is a wise safeguard against possible embarrassing situations for the clerk never to send for a letter without first taking the request to the board for its approval.

Elders need the protection of church board actions in regard to every important decision. "In the multitude of counselors there is safety." If the church operates a school, the church board is the school board. In a large church the board may appoint a committee to operate the school under the direction of the executive board to which it is responsible. A business meeting should be held at least

once a year, when each officer presents a report to the church body who elected him.

The church that a local elder serves is a part of the sisterhood of churches which compose the local conference. Local conference officials, elected at the biennial session by delegates from various churches, are delegated to have the general oversight of the churches in the designated territory. The local conference in turn is a part of the larger union conference organization, beyond which is the division and finally the General Conference, which supervises the whole world field.

While the decisions of conference organizations are recommendatory, not obligatory, to the churches, the voice of experience in this delegated authority is generally accepted by all members as the counsel of the Lord, who is the great Head and Leader of the church militant.

"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered." (Ibid., Vol. 3, p. 492).

The great responsibility of the church elder is emphasized by the fact that he is the last link in the chain of officers reaching from the leaders of the world church to the church membership, from whence come the recruits for the vast world field of missionary service as well as the means to support them. The elder, therefore,

should faithfully pass on to the members the denominational decisions and plans which keep God's church operating efficiently.

The method of selecting the nominating committee should never be determined by the elder or even by the church board. It is proper to make suggestions, but the decision must be left with the church. Several methods of appointing the nominating committee should be described to the church, so that the members can select the one they desire to use. When the election is over, all should feel that it was conducted fairly, without the least suspicion of scheme or pressure.

The church should first decide on the number, from three to a larger number, depending on the size of the church, who are to compose the nominating committee. Nominations from the floor for either the church officers or the nominating committee is the most objectionable of all methods because it allows no opportunity to make careful and prayerful selections on the basis of fitness for the important task. Poor judgment in such a nomination cannot be corrected without embarrassment; thus it is usually allowed to stand.

By nominations from the floor, however, a large committee may be chosen and given authority to appoint a nominating committee; or the church may choose the large committee by passing out slips of paper to all members and asking each to write down one, two, or three names according to the size of the church. The limited number of members receiving the largest number of votes would compose the large committee.

The large committee, chosen by one of the above mentioned methods, should meet with a church officer as temporary chairman. After an earnest season of prayer for divine guidance, a chairman

and secretary should be appointed. Then opportunity should be given for all who wish to do so to make nominations to membership on the nominating committee, with the rule that no one person make more than one nomination. Many times among those chosen for the nominating committee are individuals whose services are needed as church officers; yet since they are members of the nominating committee, they hesitate to allow their names to be submitted in the report for fear their motives will be misjudged. While this dilemma is sometimes unavoidable, those who choose a nominating committee will do well to keep the possibility in mind.

There should be no limit to the number of nominations, the names being recorded by the secretary or, better still, written on a blackboard. Then after discussing the qualifications of those names, the number should be reduced by means of secret ballot to the size designated by the church. These democratic methods are in harmony with those used in the local, union, and General Conference sessions and, by giving every member an equal voice in the election, have a tendency to eliminate criticism, while making it possible for careful and prayerful selection of candidates.

The nominating committee should take ample time to do a good work. The best qualified, both spiritually and in public ability, should be chosen as officers. All should feel free to discuss objectively and frankly the qualifications of those suggested for office without fear of being quoted outside the committee, ever remembering, however, that perfection does not yet exist. Members of nominating committees

are under solemn obligation to keep forever secret what has been said, and those who betray this sacred trust should never be entrusted with the responsibility again.

"Let everyone who sits in council and committee meetings write in his heart the words: I am working for time and for eternity; and I am accountable to God for the motives that prompt me to action. Let this be his motto. Let the prayer of the psalmist be his prayer: 'Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing.'" (Testimonies, Vol. 7, pp. 258, 259).

The work of this committee, represented in its list of nominations, is read to the church by the secretary. The church has the right to accept or reject the report. If a member has an objection to any name or names read, it is more in harmony with the Spirit of Christ to move that the whole report be referred back to the nominating committee rather than vocalizing objections from the floor. While the report is generally presented by reading each name separately and waiting until someone calls the question on it, no one should ever feel that referring the report back to the committee is evidence of disloyalty to organization. When the election is over, every member, regardless of personal convictions, should accept the vote of the church as final and cooperate to the full in making the work of all a success. Those elected to leadership should be loyal and consistent Seventh-day Adventists. Otherwise they should refuse to serve.

Chapter thirteen of the Church Manual and chapter six of Elder Pierson's book, So You Want to Be a Leader, should be carefully and prayerfully studied. The rare combining of law and love is so necessary

when disciplining members. Ever keep in mind that each member belongs to Jesus Christ just as much as you do. Furthermore, God's love is unchangeable even toward the sinner. God's "strange act" is His destruction of the wicked. The heart of God will be torn with tremendous emotion as He is forced to put out of existence those who rebelled against Him for the simple reason that His love has never changed toward them even during their destruction! If this thought can be kept uppermost in our minds when dealing with erring members, we cannot help but deal with them in deep love, and those dealt with will recognize it.

Organizing, uniting, and disbanding churches can be legitimately effected only by an ordained minister and should never be entered into without the counsel of the conference president or an action of the conference executive committee. In fact, the president should be invited to lead out in any of these three functions. Broad counsel is needed to prevent the mistake of premature action. Although a church elder is not directly responsible for organization, uniting, or disbanding a church, he should become very familiar with these important procedures.

In these latter days, the church is faced with a rising tide of problems related to divorce and remarriage. Although the section dealing with marriage and divorce does not come within the jurisdiction of the church elder who cannot perform weddings, he should thoroughly acquaint himself with the Adventist position on divorce and remarriage.



At times a church elder may be asked to advise couples who are apparently headed for shipwreck. He should be able to speak intelligently on the standards of the church and in the fear of God attempt to keep united those who are seeking divorce.<sup>1</sup>

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<sup>1</sup>Spangler, J. R., The Work of the Church Elder, (Takoma Park, Washington, D. C., Home Study Institute, 1970), pp. 35-38, 43-46.

## PASTORS--CHURCH OFFICERS

Church Elder

"The Office of Elder an Important One--'This is a true saying, If a man desire the office of a bishop (elder), he desireth a good thing.' (1 Tim. 3:1). In the work and organization of the church, except where a local pastor has been provided by the conference, the office of elder stands out as the highest and most important. . . .

"The Elder a Religious Leader of the Church.--The local church elder, in the absence of the pastor, is the religious leader of the church. By precept and example he must continually lead the church into a deeper and more consecrated spiritual life. Not only must he be a man recognized by the church as being a religious and spiritual leader, but he must have a good reputation with those of the world.

"Capable of Ministering the Word.--The elder should be capable of conducting the services of the church. It is impossible for the conference to supply ministerial help constantly for all the churches; consequently, the elder must be prepared to minister in word and doctrine. However, he should not be chosen primarily because of his position in the world, or because of his ability as a speaker, but because of his consecrated life and ability as a leader. If choice has to be made between men of fair speech without consecration and men of halting

speech, but with devoted lives, the choice should fall on the latter. All these conditions should be taken into consideration by nominating committees in preparing their reports for church elections.

"Elected for One Year.--The elder, as are all other church officers, is elected for one year. His term of office is for one year only. While it usually is not advisable for one man to serve indefinitely, he may be re-elected to repeated terms of service. The church is under no obligation, however, to re-elect, but may choose another for the eldership whenever a change seems advisable. Upon the election and ordination of a new elder, the former elder no longer functions as such. He may be elected as a deacon, Sabbath school superintendent, or to any other church office, but the newly elected elder takes the lead in the church in the absence of an ordained minister or pastor.

"Ordination of Local Elder.--Election to the office of elder is not in itself a qualification to serve in all the functions of the office. Before entering upon the work of administering the church ordinances, the elder must be ordained. The ordination service is not performed by the retiring elder, but by an ordained minister who is in good and regular standing in the denomination. It is not customary or advisable for an ordained minister visiting from another conference or field to ordain local church elders unless requested to do so by the officers of the conference in which he is visiting. Nor is it customary for a sustentation minister to ordain church elders unless requested to do so by the conference officers. Having

been once ordained as a church elder, one does not need to be ordained again upon re-election, or upon election as elder in some other church, provided that in the meantime the individual has maintained a good and regular standing in the church.

"Work of Church Elder Is Local.--The work of a church elder is confined to the church which elects him. It is not permissible for a conference committee by vote to confer on a local church elder the status of an ordained minister by asking him to serve other churches as elder. If there exists the need for such service, the conference committee may recommend to the church or churches requiring the service that they elect him and ask him to serve them also. Thus by election, one individual may, when necessary, serve more than one church at a time. When such an arrangement is made, however, it should be in counsel with the conference committee. This authority is inherent in the church, and not in the conference committee. The only way men may be qualified for serving the church at large in the capacity of elder, is by ordination to the gospel ministry.

"The Church Elder Fosters All Lines of Work.--In the absence of a pastor, the local elder is not only the spiritual leader of the church, but he is responsible for fostering and directing all branches and departments of the work. The Sabbath school work, the Missionary Volunteer work, the missionary activities of the church, the interests of the church school, and every other line should claim his attention and receive his advice and encouragement. He should sustain a helpful relationship to all other church officers.

"Relationship of Ordained Minister and Local Church Elder.--In cases where the conference committee assigns an ordained minister to labor with a church he should be considered as the ranking officer, and the local elder as his assistant. Their work is closely related, and they should therefore work together in harmony and co-operation. The minister should not gather to himself all lines of responsibility, but should share these with the local elder and other officers. The minister serving the church regularly as pastor, usually acts as the chairman of the church board. There may be circumstances, however, under which it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder, should, in counsel with the minister, carry much of the pastoral responsibility, looking after and visiting the church members, ministering to the sick, and encouraging those who are disheartened. Too much emphasis cannot be put on this part of an elder's work. As an undershepherd he should exercise a constant vigilance over the flock for which he is responsible.

"The minister is responsible to the conference committee, and serves the church as a conference worker. The elder is responsible to the church and the church board.

"Church Services.--In the absence of a minister, the elder is responsible for conducting the services of the church. If it is impossible for him to conduct the services himself, he should arrange for someone else to do so. An exception to this is the communion service. Where an ordained minister cannot be present, the elder

should conduct this service himself. Only ordained ministers or ordained elders holding office are qualified to do this.

"A person holding a ministerial license from the conference is not qualified thereby to conduct the communion services or to administer baptism, unless he is the regularly elected and ordained local elder of that particular church. The local elder, even though holding ministerial license from the conference, is not qualified to administer baptism or conduct the ordinances in any church other than the one in which he has regularly been elected as local elder.

"Baptism.--In the absence of an ordained pastor, it is always customary, whenever possible, for the elder to arrange with the president of the conference or the superintendent of the mission field for the administration of the rite of baptism to those desiring to unite with his church.

"Marriage Ceremony.--The local elder cannot perform the marriage ceremony. Only ordained ministers may do so. In some countries and states even ordained ministers cannot perform the marriage ceremony without being legally registered or appointed.

"Co-operation With the Conference.--The pastor or elder and other officers of the church should co-operate fully with the conference officers and departmental secretaries in carrying out all local, union, and General Conference plans. He should inform the church of all regular and special offerings, and see that these are taken at the proper time. He should promote all the activities of the church, such as the Missions Extension, Ingathering, Thirteenth Sabbath Offering, etc.

"He should work very closely with the church treasurer, and see that all funds are remitted monthly to the conference treasurer at the close of each month.

"He should give his personal attention to seeing that the church clerk's report is promptly sent to the conference secretary at the close of each quarter.

"He should regard all correspondence from the conference office as important. Letters calling for announcements to the church should be presented at the proper time. Instances are not lacking in which churches have failed to elect delegates to conference sessions through the neglect of the elder to give proper attention to letters from the conference office. The elder should see that delegates are elected, and that the names of the delegates are sent to the conference office by the clerk. As a wise counselor he should help every officer in the church to measure up fully to his responsibility in co-operating with the conference in carrying out all plans and policies and in seeing that all reports are accurately and promptly forwarded.

"Foster Foreign Mission Work.—A very important feature of the elder's work is to foster our foreign mission work. This he should do by making a careful study of our world-wide work and presenting the needs of this to the church. He should talk with and encourage the church members to take a personal part in both giving to and working for the cause of missions. A kindly, tactful attitude on the part of the elder will do much to encourage liberality on the part of the church membership, both in the regular church services and in the Sabbath school offerings.

"Foster Tithe Paying.--The elder himself should be a tithe-payer. A man who fails to set an example in this matter should not be elected to the position of elder. All church officers should be tithepayers. The elder can do much to encourage the church members to pay a full and faithful tithe. This can be done by a public presentation of the Scriptural obligations of stewardship and by personal labor with the members. Such labor should be carried on in a tactful and helpful manner. Like the church treasurer's, the elder's relations with the members in these matters should be confidential. He should not place in the hands of any unauthorized person information regarding the financial relationship to the church of any member.

"Distribute Responsibility.--It is not advisable to elect the elder to other offices in the church, especially where there are others capable of sharing the responsibilities of church office. The more experience a man has had in the lower offices, the better he can serve in the higher offices. It is better to distribute these responsibilities than to burden a few beyond the limits of their time and strength. In cases in which there are several elders, it may be necessary to ask them to carry other offices in connection with the Sabbath school or other departments of the church work.

"Seniority of Elders.--In churches with a large membership it is advisable to choose more than one elder. The burdens of office may be too great for one man, and should be shared by as many as are required to do the work. In such event one of them should be designated as 'first elder.' The work should be divided among the elders in



harmony with the experience and ability of each. A successful plan is for the elders to take turns in leading out for a month; thus the talents of all are utilized and each gains an experience in leadership. By wise counsel and co-operation the elders can work together for the upbuilding of the church.

"Elder Not a Delegate Ex Officio.--In order to serve as a delegate in the conference sessions, the elder must be elected as a delegate by the church. He is not a delegate ex officio.

"Limitations of Authority.--Elders do not have the authority to receive or dismiss church members by their own act. This is done only by a vote of the church. The elder and the church board may recommend that the church vote to receive or dismiss members."<sup>1</sup>

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<sup>1</sup>Montgomery, Oliver, Principles of Church Organization and Administration, (Washington, D. C.; Review and Herald Publishing Association, 1942), pp. 163-169.

## LOCAL ELDERS OF THE CHURCH

## SPIRIT OF PROPHECY COUNSEL

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matters of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the One who has placed them in their position, and should be very modest in assuming responsibilities. They should also lay the matter before the President of their Conference; and counsel with him. (Manuscript 1, 1878, October 1878, To the church at Ligonier, Ind.).

Are not the qualifications which he says are essential in the deacon, equally essential in the elder of the church? The deacons were church officers. 2 Cor. 6:4: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." 1 Tim. 5:22: "Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure." Here is a matter that is worthy of consideration. In the 21st verse the solemn charge is given: "I charge thee before God,

and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." These verses, 21 and 22, need to be carefully and prayerfully considered. Sin should be rebuked. Whatever opposition and trial might come to the elder of the church because of his faithfulness, he should not swerve from true principles.

(Manuscript 1a, 1890, February 13, 1890, "A Consecrated Ministry").

"Without me ye can do nothing." Keep this before every congregation, that it is entireness, wholeness of purpose that God will accept: but what is the matter that the church elders and officers do not arouse and seek with earnest prayer and determined effort to set the people in the church to work. Are elders in these churches carrying any burden? Do they feel any care for the souls of the sheep of God's pasture? Do they humble their heart before God and by faith lay hold on the grace of Christ and put away their sins and believe their repentance is accepted before God? Have they piety? Have they devotion to God? Will the elders of the church, the officers of the church draw nigh to God, will they now in probationary time learn the lessons of Jesus Christ and practice them until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation?" (Manuscript 20, 1893, May 9, 1893, Missionary Work.).

In the name of Jesus, who with his own blood has paid the purchase money, that men may be co-workers with him, I ask you not to offend or hurt any souls by your impatience at their ignorance. . . .

There will come into this work men of varied temperaments, weak on some points. Men chosen as elders of the church or as deacons will be tempted on some points; but whatever the temptation may be, they may conquer it. Will they fight the enemy? Will they drive him from them, and stand as victor, or will they do the work Satan wishes them to do, by putting into another's mind the thoughts of evil they have been tempted to cherish? They do good service for Satan by communicating those evil thoughts to another mind, setting him to watch with keen scrutiny, to think and speak evil of his brethren, and to pass along the dish prepared by Satan to poison others. This is the root of bitterness springing up, whereby many are defiled. (Manuscript 40, 1896, December 31, 1894, "The Workers Needed in Cooranbong.").

There is a decided work to be done in our churches. Those chosen as elders of the churches are to be men of experience, who have a knowledge of the truth and are sound in the faith.

In his letter to Titus, Paul points out the qualifications which should be possessed by those placed in charge of the flock of God. (Manuscript 67, 1900, November 29, 1900, "Words of Instruction to the Church.").

The qualifications of an elder are plainly stated by the apostle Paul: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate;

holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God's blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church-members a defective example in the management of his home. (Manuscript 104, 1901, October 8, 1901, "The Need of Reform.").

The elders who are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

In the charge to feed the flock of God there is a threefold duty. "Feed the flock of God,"--by preaching to them His word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock,"--following Christ in self-denial and self-sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither

as being lords over God's heritage," tryannizing over them the human tests. The truth of God's word is to be the test. (Letter 108, 1902, July 14, 1902, to N. D. Faulkhead).

"The elders which are among you," Peter continues, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office. . . .

To Aaron and Hur, assisted by the elders who had been granted a revelation of God's glory, was given the charge of the people in the absence of Moses. Aaron had long stood side by side with Moses, and Hur was a man who had been entrusted with weighty responsibilities. How carefully these men should have guarded the church in the wilderness while Moses was in the mount with God. . . .

Today as then men of determination are needed--men who will stand stiffly for the truth at all times and under all circumstances, men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.

(Letter 69, 1904, February 9, 1904, to J. E. White).

Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen. (Manuscript 43, 1907, March 12, 1907, "Exhortation to Faithfulness to Church Members and Elders.").

"A living, working church will be a power in the world, but there must be well defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort." (R&H, June 19, 1888).

"There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error." (MS, p. 59, 1900).

"The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several abilities." (R&H, Sept. 2, 1890).

"It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunction of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty." (R&H, Dec. 17, 1889).

"When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement." (T, Vol. 9, pp. 77, 78).

"The seventy elders were to assist Moses in the government of Israel, and God put upon them his Spirit, and honored them with a view of his power and greatness." (PP, p. 312).

"The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation." (PP, p. 603).

"Together they (Moses and Aaron) journeyed to Egypt; and having reached the land of Goshen, they proceeded to assemble the elders of Israel. Aaron repeated to them all the dealings of God with Moses, and then the signs which God had given Moses were shown before the people." (PP, p. 257).

"The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work." (PP, p. 245).

"The ministry of Christ was in marked contrast to that of the Jewish elders. Their regard for tradition and formalism had destroyed all real freedom of thought or action. . . . They kept aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship." (DA, p. 150).



"The office of the elders whom Moses took with him, was to aid him in leading the host of Israel to the promised land. This work was of such magnitude that God condescended to put his Spirit upon them. He honored them with a nearer view of the glory which surrounded his exalted majesty, that they might with wisdom act their part in the work assigned them of guiding his people with his fear and glory continually before them." (SG, Vol. 3, p. 272).

"The last two kings who had occupied the throne of Egypt had been tyrannical and had cruelly mistreated the Hebrews. The elders of Israel had endeavored to encourage the sinking faith of the Israelites, by referring to the promise made to Abraham, and the prophetic words of Joseph just before he died, foretelling their deliverance from Egypt." (SR, p. 113).

"When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility." (AA, pp. 95, 96).

"Addressing the church elders regarding their responsibilities as under-shepherds of Christ's flock, the apostle wrote: 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples

to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away'." (AA, pp. 325, 326).

"In speaking to the elders of Ephesus of his former labors among them, he said, 'I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive'." (AA, p. 342).

"Properly conducted, the camp meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others." (T, Vol. 6, p. 49).

"I understand the text in James is to be carried out when a person is sick upon his bed, if he calls for the elders of the church, and they carry out the directions in James, anointing the sick with oil in the name of the Lord, praying over him the prayer of faith." (MM, p. 16).

"Let the neglected tithes be now brought in. . . . Elders of churches, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse." (TM, p. 306).

"It cannot be our duty to call for the elders of the church for every little ailment we have, for this would be putting a task upon the elders. If all should do this, their time would be fully employed, they could do nothing else." (MM, p. 16).

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures." (AA, p. 95. Deut. 1:16, 17; Titus 1:7-9; I Chron. 28:1-10).

"Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. . . . The church may be visited only occasionally by a minister, and yet be a growing church." (R&H, January 17, 1893).

"Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God." (R&H, Nov. 14, 1907).

"May the Lord impress upon the minds and hearts of all connected with the sacred work of God, the importance of ascertaining whether those who are to minister as deacons and elders, are suitable men to be entrusted with the flock of God." (Testimony to the Members of the Prahian Church, MS-176, April 4, 1898).

"The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers." (DA, p. 253).

"The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' 'A new heart also will I give you'." (TM, p. 369).

"In some churches the leader has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. The leader is slow and tedious; he talks too much and prays too long in public; he has not that living connection with God which would give him a fresh experience." (T, Vol. 5, p. 612).

"The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness

at home in managing his own family, it is safe to conclude that the same defects will be carried into the church, the same unsanctified management will be seen there." (T, Vol. 5, p. 618).

"The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God who can give the right mold to the work. They should make their requests to God in faith." (T, Vol. 5, p. 618).

"In many places we meet men who have been hurried into responsible positions as elders of the church when they are not qualified for such a position. They have not proper government over themselves. Their influence is not good. The church is in trouble continually in consequence of the defective character of the leader."

"But your example and influence disqualify him to exert a sanctifying influence in the church. Home influences more than counteract his efforts for good. You are wholly unqualified to be the wife of an elder of the church. God calls upon you to reform. Your husband has a work to do to set his heart and house in order. When he is converted, then can he strengthen his brethren." (T, Vol. 2, pp. 316, 317).

"If any man evidences that the love and fear of God is kept away from the center of his being lest the truth should control his life practice, while worldly things are made all and in all, he is not the man, even for local elder." (TM, pp. 322, 323).

## CHURCH SERVICE--ELDER IN CHARGE

Church Manual, pp. 105-115

1. If a bulletin is being used make sure it has been properly prepared before sundown Friday and that all participants in the service have been properly notified.
2. Sabbath morning be on hand to greet people and welcome visitors as they enter the church.
3. During Sabbath School be alert to make sure that those who have part in the worship service have arrived.
4. As soon as Sabbath School is over contact those having part in the service and instruct them where to go, especially visitors.
5. Check on information that is not clear in regard to announcements. You should have information before Sabbath School but something may need to be clarified.
6. Meet backstage with all individuals participating.
  - a. Make and/or clarify assignments.
  - b. Designate order of entry, and any unique procedure if visitors are participating.
7. Elder in charge should make necessary announcements unless he is going to preach, then it would be better to invite someone else to do it.

**Announcements:**

- a. Should be made before designated time for hour of worship to begin.
  - b. Should be given in a clear, understandable voice. Time, place, and pertinent information should be repeated once.
  - c. Be sure to have all the information in hand so that you will not have to consult the worshipers from the front. You should have it all written out in an orderly fashion, not on scattered pieces of paper.
  - d. Do not ask if there are other announcements. Make the announcements given to you and then retire to the back of the rostrum. Do not prolong announcements but do not go over any so rapidly as to leave the impression that they are not important. Every announcement is important to someone. If not, it should not be given.
  - e. Do not sermonize about announcements.
8. Make sure that the service begins on time, that the organist/pianist and choir director know when you are ready to begin.
  9. Be ready to step in and do any part of the service if someone should forget or for some other reason not be able to take part. You may even have a congregational hymn picked out in case the special music fails to appear.
  10. Usually the one in charge is responsible for the introduction of the speaker, if he is a visitor. Get the needed information from the person before the service begins.

11. Remember you are the one that must make sure that what happens up front will add to the spirit of worship. If something goes wrong you will have to correct it.
12. If there is more than one exit, you should designate to which exit each one on the platform should go after the service.
13. The order of service is usually set by a bulletin or by board action and you should see that the proper order of service is followed. If any change is made you will be the one to make it. You must be prepared to defend your action before the board, if there should be a question.
14. You will be the one in charge of the pulpit and therefore responsible to make sure that everything that is said or done during the service will be to bring glory to God. See Church Manual, pp. 257-261.
15. In your announcements, your appointments, your organization, remember that you are not a dictator but the servant of God, there to carry out a responsibility to His glory.



## PRAYER MEETING--ELDER IN CHARGE

Church Manual, pp. 122, 123

1. Begin on time by singing or reading of poems.
2. Have prayer to open the meeting.
3. Main feature of the meeting:
  - a. Could be a spiritual message of 15 or 20 minutes.
  - b. Could be studying a book of the Bible together or a chapter from the Spirit of Prophecy.
  - c. Could be a training session in outreach such as Gift Bible evangelism, how to give Bible studies, healthful living etc.
4. Seek group participation by testimony or prayer.
5. Close the meeting by singing a chorus or song. If you have had a season of prayer no further prayer is necessary.
6. Be at the door to greet people as they leave. After prayer meeting some members may like to linger to discuss a problem. Be ready to take time to talk with them. Often people will open up at this time when they will not at any other time.
7. The service should last between 45 and 60 minutes.
8. There is no set order of service for the prayer meeting. It can be done any way the leader wants to do it. Be sure though that you have it clearly outlined and programmed before you begin so that you know where you are going and what you are going to do.
9. This is a worship service of the church and so it must always have a deep spiritual emphasis.

10. If the group is small you might from time to time go to the homes of members for this service, but do not completely abandon the church as a meeting place for this important meeting as it is sometimes more meaningful to some if held in the church.

## COMMUNION SERVICES--ELDER IN CHARGE

Church Manual, pp. 115-122

1. Announce to the church one week in advance that the communion service will be held the following week.
2. Check with the head deaconess to be sure that the bread and wine will be ready and receive from her the names of the two deaconesses that will serve at the table.
3. Check with the head deacon to be sure that he will have all the supplies and facilities ready.
4. Notify in advance the additional one or two elders you want to assist you at the table.
5. Have a practice session at least once a year so that new elders, deacons and deaconesses will know what to do. This can be on a Friday evening or before Sabbath school Sabbath morning.
6. The day of the service check with various ones to be sure that all is ready.
7. The table should be prepared by the deaconesses and ready before the worship service begins. The basins, towels, and water should be prepared beforehand by the deacons and deaconesses.
8. The sermon should be only 10-15 minutes in length and should deal with some vital aspect of salvation through Christ. A testimony service can be appropriate before the ordinance of foot washing.
9. Following the sermon, direct the congregation to the various places they should go for the ordinance of foot washing. Invite visitors who believe in Christ as their Savior to participate.

10. A suggested order of service is found on page 121 of the Church Manual. Type or write this out on a card and place it in your Bible making note of numbers of songs and texts you wish to read.
11. You must line up the people that will be marching in after the congregation has returned from foot washing. Elders enter first, deacons, then deaconesses march in and take their various places, elders behind the table, deacons and deaconesses on the front row facing the table. (Only ordained elders may serve at the table.)
12. The deaconesses will uncover the table. (You may wish to sing a song at the beginning.)
13. The blessing for the bread includes reading I Cor. 11:23, 24 or Matt. 26:26 and then prayer--everyone may kneel for the prayer. (Elder who reads should stand for reading of scripture.)
14. The elders break the bread, after which the deacons stand and each are given a plate of bread by an elder. The bread is passed to the congregation and the deacons return to the table; the elders receive the bread, serve the deacons and each other. Before placing the final plate of bread on the table the elder in charge should ask "Has everyone been served?" If no one responds then the plate is placed on the table and the elders and deacons are seated. You may say at this time, "Jesus said; 'Take, eat; this is my body'." All eat the bread together and bow heads in silent prayer.

15. The blessing for the wine includes reading I Cor. 11:25, 26 or Matt. 26:27-29 then kneeling for prayer. (Elder who reads scripture should stand while reading.)
16. The wine is uncovered by the elders, the deacons stand, the trays are given to the deacons by the elders, the wine is distributed, the deacons return and the elders receive the trays, serve the deacons, serve each other, and place the trays on the table. The head elder holding the last tray may ask, "has everyone been served?" If so, place the tray on the table, sit down, and say, "Jesus said; 'Drink ye all of it.'" There is silent prayer, the elders and deacons stand, the elders give the trays to the deacons, the glasses are collected, trays returned to the elders who place them on the table and cover the empty glasses. The deacons and elders are seated.
17. The deaconesses stand and cover the table and then are seated.
18. The head elder announces a closing hymn and offers prayer.
19. The elders file out to the various doors to shake hands with the people.
20. You should see that deacons and deaconesses clean up properly and that the extra wine and bread are properly disposed of. See p. 121 of the Church Manual.

NOTE: This is only a guide and may vary from church to church.

## BAPTISMAL SERVICE--ELDER IN CHARGE

1. Permission from the conference president to conduct the baptism.
2. Personal review of all the doctrines of the S.D.A. church with all candidates for baptism.
3. Personal examination and interview regarding standards, Sabbath keeping, tithe paying, healthful living, etc. of each candidate.
4. Order a supply of baptismal certificates from the conference office.
5. Notify all persons being baptized and also announce to the church the time, date, and place of the baptism at least a week in advance.
6. It might be well to go over all names with the church board before presenting individuals for baptism.
7. Contact head deacon and deaconess so they can make necessary physical arrangements.
8. Instruct candidates on the procedure of the baptismal service as well as procedure of immersion. Instruct them regarding any extra clothes, etc. that they should bring on that day.
9. What to do at the church on the day of the baptism:
  - a. Before the baptismal service have all candidates come to the front.
  - b. Give names and a brief history of each one.
  - c. Have them stand before the members and take the pledge regarding their faith, asking them to raise their right hand after each statement of truth or answer "I believe". The review of beliefs can be read from the baptismal certificate or from the Church Manual, pp. 32-39.

- d. Entertain a motion that these candidates be accepted into church membership subject to baptism. If the motion gains a second, ask all in favor to raise right hand, opposed same sign. If it carries proceed with the baptism.
10. In the baptistry have the candidate hold the wrist of your left arm. In your left hand hold a handkerchief to cover his nose and face when going under the water. Raise your right hand and pray. Close by saying, "I now baptize you, \_\_\_\_\_ (name) \_\_\_\_\_, in the name of the Father, the Son, and the Holy Ghost." Put your right arm across his back and lower him backwards into the water, as you raise him out of the water with your right arm say, "Amen".
11. After they have changed it is nice for them to come back out before the congregation and receive the right hand of fellowship and be appointed a special spiritual guardian from among the members of the church.
12. Fill out the baptismal certificates together with the church clerk and give them to the candidates after the baptism.
13. Make sure the church clerk has all the proper information on each candidate so that their names can be entered properly in the church books.
14. Send a report to the conference president about the baptism, giving him a list of the names of the people that you baptized.

## FUNERAL SERVICE--ELDER IN CHARGE

1. Buy a S.D.A. Minister's Manual from the Adventist Book Store.  
The funeral service is well outlined here and will tell you how to conduct the service.
2. Upon hearing of the death of a Seventh-day Adventist in your charge, you should immediately contact the family to express your sorrow, pray with them, read a promise or two and see what there is that they wish you to help them with in arranging for or conducting the service.
3. You should ask some key members to notify other members in the church regarding time, date and place of the funeral.
4. Contact the funeral director that is in charge of the body and discuss with him your plans and procedure in conducting the funeral service. You should ask him to tell you anything that is important. If the funeral is in a funeral home, you should acquaint yourself with the facilities, etc.
5. It is proper for you to remain and view the body with the family at the close of the service and to also remain until the casket is closed to make sure nothing is taken out.
6. You will also conduct the service at the grave site (see Minister's Manual).
7. It is thoughtful to call at the home after the funeral for prayer and a short visit to make sure everything is under control.
8. Make sure the church clerk has the information regarding the death so that the name can be removed from the church books.
9. Write a brief obituary and send it to the union paper.



## CHURCH BOARD MEETING--ELDER AS CHAIRMAN

Church Manual, p. 104

1. Church board meetings should be held at least once a month perhaps on the second Tuesday of the month.
2. Place a notice in the bulletin or announce at church the preceding Sabbath.
3. Prepare an agenda; treasurer report, departmental requests, conference programs, church repairs and improvements, etc.
4. Open the meeting with prayer.
5. Make sure that record is made of the meeting. If the clerk is not there, have someone take the minutes of the meeting to give to the clerk.
6. Start out with the monthly treasurer's report, and allow some time for comment.
7. Cover the agenda items taking necessary action on each by a motion, second, and show of hands--the majority vote will carry the motion.
8. Take action only on those items allowed by the Church Manual.
9. Close the meeting with prayer.
10. Discuss with the clerk the items that you will take care of and the items that the clerk will care for. Be sure that all actions are properly followed through.
11. If there are things that come up that you are not sure of, consult with the pastor or conference president before taking any action.

12. Keep in mind that the church board is acting in the interest of the church and not in the interest of individuals.

NOTE: The elder is often the one who must see that the nominating committee is chosen and delegates selected for the conference session. If this duty is left for you to take care of, please consult pages 180-189 of the Church Manual and follow directions given there.

## CHURCH BUSINESS MEETING--ELDER AS CHAIRMAN

NOTE: It is always preferable to have the pastor lead out in business meetings. The elder would do it only if the pastor cannot be there and asks him to lead out.

1. Have the meeting approved by the church board. It would also be a good idea to have the church board approve the agenda and discuss together the items to be brought to the business meeting.
2. The announcement of the meeting should be made to the entire church Sabbath morning at the worship service. The business meeting itself should be held sometime other than the Sabbath hours.
3. Try to start the meeting on time with a song and prayer.
4. The meeting will move along more rapidly if you have copies of the agenda to distribute to the members. See Church Manual, pp. 130-132 for suggested agenda. You may also have items such as church building, school building, fund raising, church discipline and evangelistic thrust and planning.
5. Each baptized member in good and regular standing has the right to speak and to vote. You must guide and lead so this is not chaos.
6. As chairman:
  - a. Make sure the secretary, the church clerk, is there and ready to take down all actions and that the actions are recorded in the church records.
  - b. Call the meeting to order.

- c. Announce the agenda item to be discussed, give necessary information on the item, and open the "floor" for discussion.
  - d. When a motion is made, call for a second and ask if there is any further discussion on the motion. If not, question should be called by someone in the group and then you may call for the vote--those in favor and those opposed--a majority vote of those present is necessary for a motion to carry.
  - e. Go to the next item and when all have been covered you should entertain a motion to adjourn - second - vote.
7. Close the meeting with prayer.
  8. You should consult with the clerk so that all actions will be properly followed up by the church clerk or yourself.

## CHURCH ELDER'S BEGINNING LIBRARY

Basic

- King James Version, of the Bible (Adventist Book Center)
- Revised Standard Version, of the Bible (Adventist Book Center)
- Young's Analytical Concordance (Eerdmans) (Adventist Book Center)
- Seventh-day Adventist Commentary, 7 volumes (Adventist Book Center)
- Seventh-day Adventist Source Book (Adventist Book Center)
- Seventh-day Adventist Bible Dictionary (Adventist Book Center)
- Seventh-day Adventist Encyclopedia (Adventist Book Center)
- S.D.A. Church Manual (Adventist Book Center)
- S.D.A. Minister's Manual (Adventist Book Center)
- All available Spirit of Prophecy books (Adventist Book Center)
- History of S.D.A. Church, Spaulding, 4 volumes (Adventist Book Center)
- Bible Readings For the Home Circle (Adventist Book Center)

Administration and Leadership

- So You Want to be a Leader, R. H. Pierson (Adventist Book Center)
- Success Secrets For Pastors, J. D. Rhodes (Adventist Book Center)
- The Work of the Pastor, O. Berg (Adventist Book Center)
- Foundations for Purposeful Church Administration, Alvin J. Lindgren (Abingdon Press)
- How Churches Grow, Donald A. McGavern (Friendship Press)
- Change in the Church: A Source of Hope, Robert C. Worley (The Westminster Press)

Preaching

Master Book of New Illustrations, Knight (Eerdmans)

501 Illustrations, Pierson (Adventist Book Center)

Feed My Sheep, Richards (Adventist Book Center)

The Divine Art of Preaching, Carlyle B. Haynes (Adventist Book Center)

The Teaching Ministry of the Pulpit, Craig Skinner (Baker Book House)

We Prepare and Preach, C. S. Roddy (Moody Press)

Speaking for the Master, Batsell, Barrett, Baxter (N.Y. Macmillan)

Counseling

Spiritual Counseling, J. S. Bonnell (Harper and Brothers)

Christian Counseling, C. B. Wurth (Presbyterian & Reformed Publishing Co.)

Ministry of Healing, E. G. White (Adventist Book Center)

A Pastoral Counseling Guidebook, Charles F. Kemp (Abingdon)

Successful Pastoral Counseling Series, Approx. 25 volumes  
(Prentice-Hall Inc., Englewood Cliffs, N.J.)

## ORGANIZING ELDERS FOR SERVICE

- I. For departmental progress--each elder assigned specific departments

(Pastor)

(Church Board)

---

<u>(Elder)</u>	<u>(Elder)</u>	<u>(Elder)</u>	<u>(Elder)</u>
<u>(MV)</u> <u>(LA)</u>	<u>(Temp)</u> <u>(Pu)</u> <u>(Health)</u>	<u>(RL)</u> <u>(PR)</u> <u>(SS)</u>	<u>(Stew)</u> <u>(Ed)</u>

This is a sample only. If there are more elders, each would have possibly only one department to supervise. The departments could also be grouped differently.

II. For visitation

- A. Each elder given 10-15 S.D.A. names or families to visit at least once each quarter.
- B. The elders could be divided into small groups of two or three and each group trained for a special type of visitation such as:
1. Crisis visitation
  2. Hospital visitation
  3. Visitation of backsliders
  4. Marriage problem visitation

5. Youth or child problem visitation
6. Visitation to establish new converts

III. For services

- A. Assign one elder each year to organize and be responsible for services of the church such as:
  1. Head elder - church services
  2. Elder #2 - prayer meetings
  3. Elder #3 - communion services
  4. Elder #4 - funeral services
  5. Elder #5 - wedding services
  6. Elder #6 - baptismal services
  7. Elder #7 - board meetings
  8. Elder #8 - church business meetings, etc.
- B. The elders would, of course, cooperate with the pastor in the conducting of all the services of the church



APPENDIX B

COUNSELING MATERIALS

This appendix contains the materials that were given to persons in attendance during the counseling sessions. The materials were given out in mimeographed form so that each could have his own personal copy.

The handouts were prepared in six different categories:

	Page
1. HUMAN RELATIONS . . . . .	158
2. GENERAL PRINCIPLES AND SCOPE . . . . .	167
3. COUNSELING COUPLES IN TROUBLE . . . . .	174
4. DRUGS AND ALCOHOL . . . . .	180
5. BIBLE TEXTS FOR USE IN COUNSELING . . . . .	183
6. CHURCH ELDER - ROLE-PLAYING SESSIONS . . . . .	185

## HUMAN RELATIONS

Introduction

"By mutual contacts our minds should receive polish and refinement." (M.H., p. 496).

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the services of the Lord. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctified influence and we decline spiritually." (M.H., p. 541).

"Whoever disenchants a single person by failure of irreverence is guilty of the whole." (Dickinson).

Personality and Human Relations

## A. Value of the individual

1. The worth of a man is measured by the criteria of his worth to other men
2. Human relationships are the most important function to the human soul
3. An individual is never wholly himself
4. The Bible has more single names than any other book of antiquity

5. The language of love is the same in every language
6. When we know others we praise instead of tear down
7. There is something worthwhile in everyone

B. Relationships of the individual

1. We must go beyond ourselves to find ourselves.
2. We must have the art of being human beings while among human beings
3. No one is whole by himself
4. It is great to be able to love but greater to be loved  
(M.B., p. 196, G.W., p. 473)
5. Take time out to think about reactions (Isa. 41:20)
  - a. Reaction is selfish, not mature
  - b. Reactions ignore results
  - c. Reaction sometimes stems from irrelevant things, i.e., weather
6. See, know, consider, understand
  - a. See yourself - stand off and take a good long look
  - b. Know how to get along with others
  - c. Sense a responsibility in getting along with others
  - d. Practice self control
  - e. Think!
  - f. Understand the situation
  - g. Possess objectivity - disassociation with self
  - h. Don't light your "flare" before there is danger
  - i. Never be disrespectful - you need everyone you meet  
(Testimonies, Vol. 9, p. 196)

C. Truth and the Individual

1. People love truth; Christ loves souls
2. Reformers should be most unselfish, most kind  
(M.H., p. 157)
3. Dying for souls is more noble than dying for an idea
4. Reformers who harp on one theme may be trying to compensate for a personal vice
5. People are not piano keys to be pounded upon by one trying to make harmony
6. Shoot at an evil; bring down a good
7. Self-understanding is the first law of happiness

D. Levels of Human Adjustment

1. Antipathy - Dislike for people can be overcome
2. Apathy - Live and let live attitude: selfishness hinders involvement
3. Tolerance - Forbearance is not acceptance and love
4. Empathy - Feeling with people involves self-sacrifice, the "Gethsemene level" (D.A., p. 690)

Development and Human Relations

A. Accept the blame even though guiltless (Testimonies)

1. Testimonies, Vol. 9, p. 191, 192
2. D.A., p. 690
3. D.A., p. 19
4. Matt. 5:48

**B. Growth Patterns**

1. Personal growth - spontaneous impulse to bless others
2. Knowledge of people and their needs
3. Sense of involvement in other's problems
4. Alert imagination
5. Sympathy - true heartfelt relationship to others in their need

**C. Reaction and Response**

1. Reaction is based on emotion
2. Response is based on waiting and reason

**D. Development**

1. Knowledge of ourselves and maturity
  - a. Realize we are like others
  - b. Be humble
  - c. Develop ability to look at ourselves
  - d. Accept ourselves
2. Understanding of others
  - a. Do not judge others
  - b. Accept others as they are

**E. Human Exigencies**

1. Need
2. Tension - need not supplied
3. Drive - desire to relieve tension
4. Adjustment - a way to meet need
5. Release from tension

## Maturity and Human Relations

### A. Guidelines

1. Accept what we can't help
2. Change what we can
3. Adjust life to where you stand
4. Don't drive a tack with a sledge hammer
5. Find compensation for things that make you feel unhappy
6. Give yourself a fresh start every day. "Remember that today is the first day of the rest of your life."
7. Attend to the present

B. Until you have found something worth dying for, you have found nothing worth living for

C. Maintain a reasonable balance between self reliance and dependence

D. Intelligence - taking things you learn and putting them together

1. Interaction of people
2. Adaptability
3. Multi-potentiality - able to do more than one thing
4. Flexibility
5. Versatility
6. Adjustment - like a river flowing, not like a building stationary

E. Adjustment is needed to make life complete

1. Physiological needs
  - a. Bread and water
  - b. Shelter
  - c. Rest and activity

- d. Physical health
  - e. Mental health
  - f. Sexual outlets
- 2. Psychological and social needs
    - a. Sense of success and worth
    - b. Sense of recognition
    - c. Sense of belonging
- F. Stages of Maturity
- 1. Physical maturity - 15-16 years
  - 2. Intellectual maturity - about 20 years
  - 3. Emotional maturity - between 25-30

#### Immaturity and Human Relations

- A. Types of Maladjustment
- 1. Defensive - fighting, aggressive
  - 2. Withdrawn - pseudo-feeble-mindedness, shyness, exclusiveness, negativeness, daydreaming, retrogression, fantasy
  - 3. Fearful, depressed
  - 4. Chronically ill
  - 5. Nervous - identity ie joining lodges, big car, self-image projection, ego-centrism, rationalization
- B. Mental Illness
- 1. Normal
  - 2. Neurotic - outwardly normal

3. Psychotic - institutionalized people
  - a. Functional psychosis grows out of maladjustment
  - b. Organic psychosis grows out of actual damage in the body

### Therapy and Human Relations

#### A. Humanistic

1. Ways to help yourself - self therapy
  - a. Grow outward
  - b. Be for things, ideals, people
  - c. Exchange personal feelings
  - d. Assume a positive instead of negative attitude toward people
  - e. Obliterate intolerance in your life
  - f. Like people instead of their faults
  - g. Beware of martyr complex
  - h. Learn to evaluate what you want in life in harmony with your goal
  - i. Try to live in society the way it is without sacrificing standards
  - j. Develop a sense of proportion - humor
  - k. Launch out strongly on forming better habits
  - l. Develop many interests in life
  - m. Don't live too much in the future or the past
  - n. Find a means of self-expression
  - o. Rejoice with those who rejoice
  - p. Develop constructive critical-mindedness
  - q. Avoid wishful thinking



r. Suspend judgment until all the facts are in

s. Sing by yourself and when with other people

## 2. Group Therapy

a. Primary group - family, tribe, church, etc.

Secondary group - political, business, institutional, etc.

b. Group process

1. Interaction - mind and space

2. Communication - talking and writing

3. Conflict - constructive and destructive

4. Cooperation - constructive and destructive

5. Socialization

6. Cultural

## B. God-Centered

1. Face the reality of our lost condition

2. Face the reality by confession

3. Don't rationalize yourself away from God

4. Practice faith before you have it

5. Realize that apart from Divine power no genuine reform can be made in our lives (M.H., p. 130)

## Leader and Human Relations

### A. General advice

1. Don't pick on anyone

2. Don't belong to or form any cliques

3. Ask advice

4. Keep the communication lines open

5. Make people feel important.
6. Develop ability to individualize people.
7. Treat people as if they have rights.

B. Group stability

1. People have to have economic security.
2. Feel that each one's work is important and carries prestige.
3. Supply recreational outlets.
4. Most people prefer peace.
5. People, after an aggressive outbreak, are more ready to make friends.
6. People are not reasonable when under strain.
7. Never make threats that cannot be carried out.
8. Let people know how they are doing.
9. Give credit where credit is due.
10. Don't make changes the "bomb shell" way.
11. Find the real leaders, not just the ones you want.

C. Signs of good leadership

1. The leader is in the process of personal adjustment.
2. He is mature. He realizes he could be wrong.
3. He has a sense of service instead of ruling.

## GENERAL PRINCIPLES AND SCOPE

See: Bonnell, Spiritual Counseling, pp. 172-190.

1. Counseling demands strength of character, deep rooted faith, poised, integrated personality, and thorough knowledge of counseling
2. Confer with others who are highly qualified
3. Goal: to bring men and women into right relationship with God and lead them to the abundant life
4. Unwise to publicize your counseling but do make yourself available.
5. Be a sympathetic and understanding friend
6. A good place is the pastors study or special room
7. Be careful in using psychiatric terms in counseling of parishioners
8. Give priority to your own members
9. Keep in confidence the confessions of parishioners
10. Take notes briefly and as unostensibly as possible
11. Keep records or case studies of members. Never name people involved in moral delinquencies
12. Give the individual undivided attention throughout the interview
13. Pay close attention to the way things are phrased and explained
14. Be alert to neurotics who feign sickness to get their own way or to justify their lack of achievement

15. Select a room readily accessible to avoid criticism in counseling people of the opposite sex
16. Do not be too hasty in diagnosis
17. Do not use the consultant to build your own ego, or to get admiration and affection
18. Make yourself progressively unnecessary to the persons coming to you for help
19. Avoid categorizing people. You are not treating categories, you are treating people
20. Consider social relations
21. Do not take people for granted
22. Do not undertake to make moral decisions for people
23. Avoid a spirit of censor and pronouncing of judgment
24. The first interview should be exploratory
25. Remember cessation of symptoms does not always mean "cure"
26. Remember the importance of the first six or seven years of life on the future life
27. Do not diagnose physical or mental disorders
28. Family relations are reflected in other relationships
29. Remain in control of the interview
30. Regard objectively the love and hatred of the consultant
31. Keep yourself under emotional control
32. Give "good advice" sparingly
33. Be aware of emotional reactions in consultants
34. Be a good listener
35. Ask relevant questions

36. Be alert to distress signals
37. Be aware of consultants who screen their problems
38. Remember above all else you are the one to help give spiritual power released through faith in God

### The Place of the Pastor/Elder in Counseling

Most "sickness" has spiritual aspects.

Guilt - Sin - Pardon - Insecurity - Hate - Isolation -  
Rejection - Acceptance - Love - Religion, etc.

The objective of true religion basically is to change people-- redemption. "The Son of Man came to seek and save that which was lost."

The traditional role of the pastor/elder is to shepherd the flock. For centuries the work of the pastor/elder was to be guardian of the congregation's interests, counselor, friend, teacher, preacher, etc. It is still true that people more readily turn to a pastor/elder.

### Objectives in Psychotherapy

Rogers says that psychotherapy is "definitely structural, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation."

Helser regards emotional disorder as a lack of control. Psychotherapy is a teaching situation to assist regaining control.

Pennington divides Psychotherapy into intensive and supportive methods.

The objective of the intensive or integrative method is to restore a neurotic to a useful place in society. The supportive

method is one assisting a person in carrying along with meager resources.

In Psychotherapy there are 3 phases:

- a. Understanding
- b. Releasing tensions
- c. Adjustment

### Objectives in Pastoral Counseling

The objective of the pastor/elder at all times and in all circumstances is to lead people into a right relationship with God. Spiritual power is healing power.

### Most of the Problems Met in Counseling are Grouped Under:

#### Fear

1. Future
2. Men
3. Death
4. Natural calamities
5. Judgment
6. Fear of fear

#### Sense of inadequacy

#### Guilt

1. Real guilt of some wrong committed
2. Imaginary guilt
3. Magnified guilt
4. Transposed guilt

#### Insecurity

1. Because of rejection
2. No religious faith or foundation
3. Family upheaval
4. Economical distress

### Affection needs

1. Seeking affection
2. Over-abundance of show of affection
3. Only child
4. No real understanding of what affection is

### Resources

- |                     |                       |
|---------------------|-----------------------|
| 1. Love             | 1 John 4:18           |
| 2. Faith            | 1 John 5:4, Heb. 11:6 |
| 3. Hope             | Titus 2:13            |
| 4. Pardon           | Isa. 44:22, 23        |
| 5. Deliverance      | Ps. 51:10, Ez. 11:19  |
| 6. Sustaining Power | 2 Tim. 1:12           |

### Methods Used in Counseling

Directed Method

Non-directive

Eclectic

### Communication

1. Words can convey meaning but sometimes hide meanings. Hidden meanings can be deliberately concealed or unconsciously hidden. The full truth may be painful for the counselee to face
2. Rationalization can be a factor contributing to difficulty in full communication
3. The problem of defense mechanism
4. "Listening" is important to communication
5. Good questioning can assist a person who is having a problem in communication. It is the job of the counselor to be sure he is really understanding what the person is trying to say and to clarify to the counselor hidden meanings

### Ethics in Counseling

1. Relationship with other professions
2. Regarding confidences - vows of confidence
3. Understanding and recognizing personal limitations
4. Community obligations
5. Domestic troubles - care should be taken in this area
6. Dependency and its danger
7. The responsibility of the counseling relationship

### Preparing the Way

1. The importance of the pastor's/elder's relationship with his members and community
2. The pastor's/elder's understanding in times of crisis
3. Confidence between people and pastor/elder
4. The pastor's/elder's availability
5. The pastor's/elder's integrity

### The Interview

1. Types
  - a. Crisis interview
  - b. Planned interview
  - c. Church office interview
  - d. Home
  - e. Institutional
2. Purposes
  - a. Information and Instruction
  - b. Decision
  - c. Discussion
  - d. Strengthen relationships
  - e. Comfort and assurance
  - f. Exhortation
  - g. Direction
  - h. Fellowship



### 3. Depth

- a. Short
- b. Regular
- c. Extended

#### Closing the Interview

1. Time to close.
2. Making sure the purpose is achieved.
3. Leaving a good impression.
4. Arranging for further interviews.

#### Pastoral Therapies

1. Activity and service.
2. Bible study.
3. Committal to Christ.
4. Psychotherapy.
5. Environmental adjustment.

## COUNSELING COUPLES IN TROUBLE

Some ideas from Charles F. Kemp

- I. Couples in trouble are usually in trouble because one or more of the many relationships of marriage have broken down or were never adequately established or understood.

Problem Areas

- A. Interpersonal Relationships--parents with parents, parents with children, children with children
1. Are they talking and not understanding each other, not talking
  2. Is there disagreement over the role of each in the family
  3. Are recreational interests similar in nature
  4. What are their religious goals and objectives
  5. Is there agreement and enjoyment in their sexual behavior
- B. Emotional
1. Is there emotional illness involved
  2. Is there lack of love and emotional expression
  3. Is there maturity evidenced on the part of both
  4. Are there latent strengths that could be developed
  5. Are there external problems: in-laws, third party, etc.
  6. Is there need of support counseling because of tragedy

### C. Physical

1. Are there physical problems; impotency, menopause, sickness, etc.
2. Is there agreement about the employment of husband and wife

## II. Procedure Guidelines

### A. Interviews

1. See individuals separately
2. Joint sessions of husband and wife
3. May even need a conjoint session with the entire family

### B. Endeavor to get the individuals to work out their own solutions

1. Through understanding their problem
2. Viewing the alternatives
3. Correction of faulty thinking
4. By fostering forgiveness and love
5. By concentrating on strength and not weaknesses

### C. Keep in mind

1. The real truth may be hidden, not seen at first
2. It takes time
3. Do not be judgmental, seek to restore

## III. Forces that Lead to Disrupting Marital Situations

### A. C. Zarkadas, Contemporary Pastoral Counseling

#### A. Sociological Factors

1. Lack of familial arrangement--lack of mothering
2. Urbanization that leads to individualism, competition, etc.

3. Emphasis has shifted from family needs to individual needs
4. A deterioration of priorities, no longer family but conformity, public opinion, etc.

#### B. Psychological Factors

1. Intrapsychic conflicts of one or both spouses
2. Ego defensive efforts have miscarried
3. Usually a problem is making the marriage unbearable, not marriage making a problem
4. By focusing the problem, on the marriage people avoid the more painful analysis of themselves
5. "It is also erroneous to conceive of the forces at work in the lives of individuals as consciously directed maneuvers, hence, as responsive to logical discussion, reprimand, exhortation or mediation."

#### IV. Dynamic Therapies

##### B. Greene, The Psychotherapies of Marital Disharmony.

###### A. Supportive Therapy

1. Counseling—an orientation stressing socio-cultural forces and explicitly acknowledging the implications of the "here and now" situation

###### B. Intensive Therapy

1. Classical psychoanalysis--an individually oriented approach
2. Collaborative--the marital partners are treated by different therapists, who communicate for the purpose of maintaining the marriage

3. Concurrent--both spouses are treated individually but synchronously by the same therapist
4. Conjoint--both partners are seen together in the same session by the same therapist
5. Combined--a combination of
  - a. individual, concurrent and conjoint sessions in various purposeful combinations;
  - b. analytic family therapy; and
  - c. group psychotherapy

#### V. The Pastor and Marriage Counseling

Paul E. Johnson, Psychology of Pastoral Care

##### A. Distress Signals

1. Absent-mindedness may suggest that a person is preoccupied with anxieties, regrets, or fantasies
2. One may give release in a joke to a hidden jibe he would not want to take seriously in private lest it prove too explosive
3. Apathy or inertia - When a marriage partner is indifferent to good times and shows no initiative in planning things the couple may do together, it may indicate a letdown in the desire and responsibility to keep love growing
4. Compulsive activity or throwing themselves into danger or distress
5. Couples who disagree openly on many things tend to shrink the number of things they can talk about and leads to breakdown in communications

6. Loss of common interest until little is left to share
7. Defensiveness expressed to keep up or get one step ahead of the partner

B. What Can the Pastor Do

1. Respect their family privacy. Don't shadow them like a detective
2. The Pastor in the presence of the couple at church or in their home should show an attitude of understanding love and confident hopefulness
3. Explore with them the nature of family living in concrete generalities, without personal exposure
4. Enlist the help of couples in love to fellowship with a couple in trouble
5. Direct approach as a pastor, offering his help if they would like it

C. Procedure in Counseling

1. Responsive listening
2. Catharsis and acceptance
3. Search for cause-effect relations
4. Planning steps to take
5. Practice in new ways of loving
6. Growth in faithfulness and forgiving love

VI. Parental Needs when Confronted with Crucial Situations

Oates and Lester, Pastoral Care in Crucial Human Situations

- A. Need to develop patience in the Lord
- B. A willingness to live with the mystery of life

- C. An ability to see God as a loving Father rather than as a harsh judge
- D. Abnegation of personal omnipotence without taking on a fatalistic attitude
- E. Need to relate to the community, avoid parental isolation
- F. Eschatological hope

## DRUGS AND ALCOHOL

## Books used:

1. Yose, Orin Ross, The Bane of Drug Addiction
2. De Ropp, Robert S., Drugs and the Mind
3. Clinebell, Howard J., Understanding and Counseling the Alcoholic

Drugs

## I. Underlying causes of drug addiction in different types of people

- A. The emotionally well-adjusted individuals who take addicting drugs because their doctors have prescribed them for treatment of pain, sleeplessness, and the like. After protracted use of these drugs, they find they cannot get along without them.
- B. The neurotics, who may turn to drugs because the drugs make them feel better and more normal, either physically or mentally, or both
- C. The psychopaths, who take drugs because they expect to get a "kick" out of them (The Bane of Drug Addiction, p. 2)

On the other hand, it was observed that aggressive persons with strong interpersonal ties rarely succumb to the temptation of drugs. These more positive people seem able to secure sufficient satisfaction from their ordinary lives and interests, and do not find it necessary to escape into the dream world of drugs. (Ibid., p. 14).



## II. Results of long use of drugs

- A. The person develops an emotional dependence on the drug, so that he continues to want its effects
- B. The person develops a physical dependence on the drug, so that his body has a need for it
- C. The person cannot stop taking the drug without developing an illness known as "withdrawal illness"
- D. The person builds up a tolerance to the drug; in other words, to get the wanted effect from the drug, he needs ever-larger doses of it

## III. Treatment for drug users

- A. Requires months of careful medical and psychiatric treatment preferably done in an institution for that purpose
- B. Rehabilitation - removal of causes, if possible
- C. Re-education - changing attitudes to life

The pastor can function in the areas of prevention, rehabilitation, and re-education

### Alcohol:

- I. Some causes of alcoholism from the psychological viewpoint
  - A. A high level of anxiety in interpersonal relationships
  - B. Emotional immaturity
  - C. Ambivalence toward authority
  - D. Low frustration tolerance
  - E. Grandiosity

- F. Low self-esteem
- G. Feelings of isolation
- H. Perfectionism
- I. Guilt
- J. Compulsiveness

## II. Principles for counseling alcoholics

### A. Ask yourself these questions

1. Under what circumstances was the contact with the alcoholic made
2. Is the alcoholic ready to admit that alcohol is giving him trouble and that he needs help

### B. Some do's and don't's

1. Respect his anxiety
2. Let the alcoholic "talk it out" - don't reassure
3. Stay close to the alcoholic's ego
4. Present AA in an unthreatening way
5. Convey acceptance via the sickness concept
6. Keep the alcoholic from becoming emotionally dependent
7. Combine acceptance with firmness
8. Keep the responsibility for recovering with the alcoholic
9. Watch out for his grandiosity
10. Try not to become too involved in the success or failure of the counseling process
11. Recognize the fact that many alcoholics will slip
12. Use religious resources, faith, etc.

**"The whole process of counseling alcoholics is slow, tedious business in which one must be content with little successes."**

**Understanding and Counseling the Alcoholic p. 206**

## BIBLE TEXTS FOR USE IN COUNSELING

<u>Faith</u>	Ps. 7:1 Ps. 9:9, 10 Ps. 34:8, 22 Ps. 118:8, 9 Isa. 26:3	Rom. 1:16, 17 Eph. 6:16 Matt. 11:23, 24 Heb. 11:1-3, 6 I John 5:4
<u>Decision</u>	Jos. 24:15 I Kings 18:21 Isa. 50:7 Romans 8:38, 39 I Cor. 16:13	Gal. 6:9 Heb. 12:1 II Peter 1:10,11 Rev. 21:7 Rev. 22:11
<u>Death</u>	Job 7:1 Ps. 103:14-16 Eccl. 3:2, 19-21 Isa. 25:8 I Cor. 15:21, 22, 26, 55-57	II Tim. 1:10 Heb. 2:14, 15 Heb. 13:14 Rev. 1:18 Rev. 21:4
<u>Blessing</u>	Ex. 20:6 Job 36:11 Prov. 16:7 Mal. 3:10-12 Rev. 2:10	Ps. 23:2, 3 Ps 55:22 Phil. 4:7, 19 James 1:17 II Peter 1:2-4
<u>Forgiveness</u>	I John 1:9 Matt. 6:12, 14, 15 Matt. 18:21-35 Mark 11:25 Luke 17:3	Eph. 4:32 Col. 3:13 Mal. 4:2 Ps. 32:5 Isa. 55:6, 7
<u>Marriage</u>	Gen. 2:23, 24 Prov. 18:22 Mark 10:2-12 Romans 7:1-3 I Cor. 7	I Tim. 3:2, 12 I Tim. 5:14 Heb. 13:4 Prov. 31:10-31 Eph. 5:22-25, 28, 31, 33

Strong Drink

Deut. 21:20, 21  
 Prov. 20:1  
 Isa. 5:11, 12, 22  
 Hab. 2:15, 16  
 Luke 21:34

Rom. 13:13  
 I Thes. 5:7, 8  
 I Cor. 5:11  
 I Cor. 6, 9, 10  
 I Sam. 1:14

Backsliders

Eze. 8:22  
 Ps. 73:27  
 Prov. 14:14  
 Prov. 24:16  
 Eze. 3:20

Matt. 24:12  
 Luke 9:62  
 John 6:67  
 Heb. 10:26-29, 38, 39  
 II Tim. 4:10

Temptation

Prov. 4:14, 15  
 Prov. 1:10-17  
 Prov. 6:27, 28  
 Rev. 19:27  
 Isa. 33:15, 16

Mark 4:15, 17  
 Rom. 6:12-14  
 Rom. 12:21  
 I Cor. 10:13, 28-32  
 Heb. 2:18

Repentance

Prov. 28:13  
 Ps. 95:7, 8  
 Ps. 34:14, 18  
 Jer. 24:7  
 Amos 5:6, 15

Mal. 3:7  
 Luke 15:7  
 Acts 3:19  
 Acts 17:30  
 James 4:8-11

## CHURCH ELDER--ROLE-PLAYING SESSIONS

Family Problem

A husband and wife come to talk to the elder about tension in the family. The wife feels that the tension is caused because the husband continually watches TV when he is home and will do nothing around the house to help her or the children. The husband feels that the tension is a result of her sloppy housekeeping which turns him off as soon as he walks through the back door and makes him embarrassed to bring friends home.

Marriage Problem

The husband comes for help. He says he cannot stand to be close to his wife or even touch her without getting up tight. He has built a house next door and stays there but he eats his meals with her at times and goes to church with her. He blames the present tension on a child the wife insisted on adopting after many years of married life.

Youth Problem

Peter is a youth in your church who has not been baptized. You call on him to find out the reason that he is holding out. He does not respond immediately, but says he has had religion pushed down his throat, the church is too narrow in its viewpoint, and the standards

are too high for today's youth. The real problem may be smoking, drinking, or drugs, etc.

#### Death Problem

A wife comes to you who has just learned that her husband is dying of cancer. She has a large family and very little security in property and savings. She does not know what to do and is grieved and frustrated.

#### Faith Problem

Parents have just lost a lovely child and have stopped coming to church. You visit them and they tell you they do not believe in God anymore because if there was a God, their child would not have been killed.

## APPENDIX C

### PREACHING MATERIALS

The materials in this appendix were given out to each one in attendance during the preaching sessions. They were given out in mimeographed form so that each could have his own personal copy for study and future reference.

The handouts were prepared in nine different categories:

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2. SERMON STRUCTURES . . . . .	190
3. CONCLUSIONS . . . . .	193
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## INTRODUCTIONS

Arouse interest, secure favor, and prepare to lead. All of this the preacher strives to do in the first few minutes, perhaps in only one or two. If he succeeds, he fixes the attention of every hearer on the truth or duty at hand. At the same time the speaker makes clear the trail over which he wishes to lead.

## A. The tests of an introduction

1. Should be interesting but not exciting
2. There must be brevity without being abrupt
3. Keep it appropriate but not commonplace
4. Above all be warm and friendly in word and action
5. There should be clarity without divulgence
6. Every week vary the approach so as not to be monotonous
7. Keep it in your own style
8. Keep it singular in purpose and direction

## B. Suggested variations for introductions

1. The textual approach - begin by reading a text
2. The contextual approach - begin by referring to or telling  
about a scripture
3. The dramatic description - know how to make facts stand out
4. The topical approach - use a contemporary approach in  
presenting Bible truth



5. The problem approach
6. A direct statement of purpose
7. A striking quotation or poem
8. An illustration is a good approach for new audiences
9. News items
10. The occasional introduction - special occasion, home-coming,  
visitors day, etc.
11. Life situations

C. Sample introduction using an illustration from Free at Last  
by E. E. Cleveland

A dissipated military officer, having become hopelessly involved in debt, sat down in desperation and wrote out a list of his indebtedness. Summing up the whole, he wrote in despair at the bottom: "Who can pay such a debt as this?" That night the emperor passed through the barracks in disguise. Seeing the paper beside the sleeping man, he read it and wrote at the end of the question the one word: Nicholas.

In the morning the officer wondered who had done it, but all doubts vanished when at ten o'clock the emperor sent the cash necessary for the heavy payment. Great was his joy at this unmerited favor. I need not add that this soldier, from that day forward, would willingly have laid down his life for the emperor.

Sin is a debt too enormous for any human being to pay, and "all have sinned" (Romans 3:23). In abject despair some have said, who can pay this debt? to which I answer, Jesus.

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain:  
He washed it white as snow.

## SERMON STRUCTURE

The word structure we use to mean the bony framework of a sermon that lives and moves so as to reach a certain goal. To the observer nothing of the sort may appear because good construction calls little attention to itself. Why look at the bones in a horse when you can admire the horse on the bones? Whatever the figure, every message that teaches a truth about God, or a duty for man, ought to embody a bony framework, covered with beauty and charm.

## A. Where to begin

1. Write out a proposition - theme or key sentence. The proposition refers to a declarative sentence that contains the substance of the discourse. It helps the minister in preparing and delivering and the listener in understanding and recalling
2. Remember a sermon is "thirty minutes to raise the dead"
3. Object of the sermon is to have God reseen and man remade
4. The listeners must sense they are hearing the voice of God speaking through the messenger of God
5. Prepare in an atmosphere of prayer and deep Bible study
6. The question should be asked, "what theme will assure me of the witness of the Holy Spirit in my preaching?"

7. Prepare the heart, "It takes 20 years to make a sermon,  
for it takes twenty years to make a man."
  8. Eccl. 12:9, 10
    - a. He gave good heed
    - b. He sought out many proverbs
    - c. He set them in order
- B. The marks of good structure
1. Unity - deliver only one message - the whole message
  2. Order - the various parts and how they relate to the whole
  3. Symmetry - the proportion among the various parts - balance
  4. Progress - movement toward a climax
- C. The structure of a sermon consists basically of three parts
1. Introduction
  2. Body
  3. Conclusion or climax

Sample of body of sermon

- I. Will Jesus come again
  - a. Prophets believed He would
  - b. Disciples believed He would
  - c. Prophecy predicts He will
  - d. He promised to return
- II. How will Jesus come
  - a. As He went into heaven
  - b. Every eye will see Him
    1. Those that pierced Him and rejected Him
    2. Those that love and serve Him
  - c. As King of kings and Lord of lords

III. Why is He coming

- a. Because He is ruler, to claim His territory
- b. Because He died to redeem the world
- c. To do away with sin
- d. To create a new heaven and new earth
- e. To save sinners and give them eternal life

## CONCLUSIONS

The conclusion should be an attempt to guide the hearer into doing the will of the Lord. Ideally you start with interest and end with force, which means effectiveness. Force points to strength of impact, and not to loudness of speech. Strange as it may seem, a forceful conclusion calls for a quiet delivery.

## A. Plan for the conclusion

1. Be appropriate
2. Be simple and stop before you weaken the impression
3. Be brief when you create an expectation for the end; don't circle for a landing
4. Keep on the positive; lead them to the sunlight
5. Make the conclusion personal so that the hearers feel a need to respond affirmatively
6. Be persuasive. This is accomplished by falling in love with the people

## B. Things to avoid in the conclusion

1. Never apologize
2. Avoid humor
3. Keep away from the boisterous
4. Don't add anything new

5. Don't do anything to distract attention like picking up a book, looking at your watch, etc.

6. Don't always use the same type of conclusion

C. Variety available for conclusions

1. The direct appeal
2. The practical application
3. Final summary
4. The contrasting truth
5. The appeal to imagination
6. The closing poem
7. A story
8. Final sentence

D. Sample conclusion which includes a story and final sentence from

Free at Last by E. E. Cleveland

A friend of mine was imprisoned in the Philippines by the Japanese. He was completely cut off from all hope of rescue. The Allied armies were pressing rapidly north and south on the island, but the most optimistic prisoner expected to be shot before he could be rescued. One day, unexpectedly, the drone of airplane engines was heard overhead. The white star of the United States Army was plainly visible on the sides. Then the sky was darkened by hundreds of black dots as paratroopers leaped for the dense foliage beneath. The guards at the prison were taken completely by surprise, and in panic they scattered in all directions, leaving their prisoners, unharmed, to be liberated by United States Army paratroopers. They were saved, but not by any effort of their own. Help came at the proper time from above, and their safety was secured.

Nineteen hundred years ago help came to sinful man from above. Though lost and alienated from God, mankind is "made nigh" by the blood of Christ. Reconciliation is effected, security is assured.

**TEXTUAL SERMONS**

The hope of the preacher in using a text is that the illuminated text will keep shining in the heart of every hearer. The preacher also looks upon the text as the biblical source of the sermon, the fountainhead from which he derives the central message.

**A. Advantages for the preacher**

1. Assures the speaker of a message from God
2. Encourages the speaker to set up a goal for every sermon
3. It leads the man in the study to pray
4. The minister must work to produce the sermon
5. Forces one to grow in knowledge and power

**B. Advantages for the people**

1. Members expect a message from God
2. Meets the needs of the hearers
3. Enables them to grow in understanding of the Word of God

**C. Choice of a text**

1. Choose one that presents clearly your aim
2. Choose one that is timely; fits the season, times or special days and needs
3. Choose a text that is applicable and makes sense to the listener



4. Give preference to positive rather than negative texts
5. Choose texts that appeal to the imagination
6. Give preference to short texts
7. As a rule use only one text in a textual sermon
8. Make sure if you use textual sermons regularly that you have variety

D. Textual interpretation

1. Allow time to think about the text
2. Discover what it meant to the man who wrote it
3. Visualize what it meant to the people who received the message
4. Formulate the message in terms of today and make it applicable to today
5. Visualize the structure of the sermon from the text - proper progression or division

Examples of textual outlines using Isaiah 40:31

A. Introduction

Body I - "They shall mount up . . . as eagles" - strength for keeping  
up ideals

II - "They shall run, and not be weary" - strength for meeting  
crises

III - "They shall walk, and not faint" - strength for daily routine

Conclusion

B. Introduction

Body I - Visions of youth

Body II - Achievements of middle life

III - Serenity of old age

Conclusion

C. Introduction

Body I - The hours of vision - they come seldom and do not tarry

II - The days of progress - they come more often and hope  
burns high

III - The years of drudgery - they fill up most of the life and  
the most exacting tests

Conclusion

Example of textual outline using John 3:16 "Love In Four Dimensions"

Introduction

Body I - Breadth "God so loved the world"

II - Length "that He gave His only begotten Son"

III - Depth "that whosoever believeth in Him should not perish"

IV - Height "but have everlasting life"

Conclusion

Other good textual sermon texts:

Romans 8:28

Micah 6:8

Romans 6:23

Romans 11:36

Mark 8:34

Matthew 7:7

Psalm 1:1

John 14:6

I Corinthians 13:13

Galatians 2:20

I Timothy 3:16

Revelation 3:18

## EXPOSITORY PREACHING

Expository preaching gives interpretation and application of a portion of scripture. Matthew 5:2, Matthew 28:19. Expository preaching finds God's solution through revelation, not reason. An expository sermon means a textual treatment of a fairly long passage of scripture.

### A. The choice of the passage

1. For beginners choose a short paragraph rather than a long passage
2. Select something that meets human needs
3. Select something with prominent structure, for example:

#### Psalm 121 Traveler on His Way Home to God

- a. The God of the waiting hills - verses 1, 2
- b. The God of the sleepless watch - verses 3, 4
- c. The God of the friendly shade - verses 5, 6
- d. The God of the winding road - verses 7, 8

#### Isaiah 6:1-8 Young Man Goes to Church

- a. A young man's vision of God - verses 1-4
- b. A young man's vision of sin - verse 5
- c. A young man's vision of cleansing - verses 6, 7
- d. A young man's vision of service - verse 8

**B. The mechanics**

1. Study the whole passage
2. Make Christ central
3. Condense the facts
4. Analyze, then synthesize
5. Dramatize the message - put it in living terms, language and  
situation
6. Observe context
7. Present vital things first
8. Relate message to current problems

**C. Ideas for developing expository sermons**

1. Almost every paragraph in the four Gospels lends itself to an  
expository sermon
2. Parables of Jesus make good expository sermons
3. Narratives in the book of Acts
4. The Psalms
5. Prophecy
6. Special chapters of the Bible; Isa. 53, I Cor. 13, John 17
7. Books of the Bible (quite difficult but challenging)

**D. Other scriptures and ideas for expository preaching**

1. Book of Ruth:
  - a. The choice of faith
  - b. The virtue of faith
  - c. The reward of faith
2. Book of Matthew "The King":
  - a. His person
  - b. His propaganda
  - c. His passion

3. Isaiah 52:13-53:12 "Christ":
  - a. Service
  - b. Suffering
  - c. Sacrifice
  - d. Substitution
  - e. Satisfaction
4. Matthew 13:3-23 "The Gospel from the Farm" Four kinds of soil
5. Acts 8:26-40 "Introducing a Man to Christ"

## TOPICAL SERMONS

A topical sermon is one whose form grows out of the words and ideas of the subject. In a topical sermon the subject dominates everything that follows just as in a textual sermon the passage or text governs everything that comes after.

## A. Choosing titles for topical sermons

1. Make the topic interesting but not sensational - a sensational topic calls attention to itself and the preacher; not to Christ and His gospel. Avoid sensational topics such as
  - a. The Sex Life of Samson
  - b. A Night with the Witch of Endor
  - c. The Man Who Lost His Head at a Dance
2. Make it clear but not revelatory
  - a. The Gospel According to Christ's Enemies
  - b. The Gospel in the Snow
3. Make it short but not abrupt
  - a. The Power of God in the Lives of Men
  - b. The Almighty Power of Our Living Christ in the  
Everyday Lives of Ordinary People
4. Make it rhythmical but not cloying
5. Make it accurate in relationship to the sermon

6. Make it religious and Christian in nature
  7. Choose a phrase, or use your own words
  8. Choose a teaching subject and maintain variety
- B. Advantages of topical sermons
1. Allows discussion on any subject that is needed
  2. Allows breadth of treatment to any subject
  3. Encourages speaker to seek unity in material presented
  4. Keeps the man in the pulpit moving toward a certain goal
  5. Allows a speaker to develop his literary gifts
- C. Sample topic sermon - Opening text, I Timothy 1:13
1. "The Cross and the Memory of Sin"
    - a. The cross takes the sting out of the memory of sin
    - b. The cross makes the memory of sin a means of grace
    - c. The cross shall finally obliterate the memory of sin
  2. Topical sermons can be on doctrine, Christian home, Christian witness, general problems, made to fit special days, etc.

## BIOGRAPHICAL SERMONS

Biographical sermons are sermons dealing with lives of individuals in the Bible and the lessons we can learn from them.

## A. Advantages of biographical preaching

1. Gives opportunity to enlarge upon humanistic elements of society in Bible times
2. It brings religion into practical, realistic focus
3. Listeners gain courage as they realize God uses men
4. Very vividly portrays the God/man relationship
5. It makes the Bible come alive with a new realization that the Book is about people and for people
6. Personalizes religion

## B. Considerations in biographical preaching

1. Physical conditions of the times, transportation, trade, housing facilities, etc.
2. Historical and political setting of the Bible lands and surrounding countries
3. The individual's background, calling, purpose, etc.
4. Relate individual to his time and God and apply these same lessons to man and his God today



C. Ideas for biographical preaching

1. Faces about the cross; a series of sermons concerning those who witnessed the crucifixion
2. Glorious kings; David, Solomon, Nebuchadnezzar, Belshazzar, etc.
3. Disciples of the gospel; 12 disciples of Christ
4. Men of the seed; Adam, Noah, Abraham, Jacob and on until Jesus
5. Women of the Bible
6. Prophets of God; Isaiah, Jeremiah, Daniel, Hosea, Nahum, etc.

D. Outline for biographical sermon: Life of Jonah

The Runaway Preacher

Introduction - Life in the times of Jonah, political situation, etc.

Body 1. The escape - running away

2. The entombment - in the belly of the big fish he is converted
3. The evangel - he preaches to Nineveh
4. The enlightenment - he learns his lesson by the gourd tree

Conclusion - lessons we learn from the life of Jonah

NOTE: Have the students make up some sample outlines of the different types of sermons that have been discussed. As time permits have some give short, 10-minute, sermons. Then give constructive help on delivery, manners, content, etc. Remember we are training men to preach and that some laboratory work will be very helpful.

## EVANGELISTIC SERMONS

The evangelistic sermon is primarily a topical sermon that uses texts to reveal the truth and substantiate the topic as a message from God for mankind. Evangelistic sermons are informative, not devotional.

## A. The evangelistic sermon

1. Application of the text must be meaningful and easily discerned
2. Come right to the point
3. Make illustrations self-evident
4. Use common simple language but speak profound truth
5. Speak clearly and slowly with pathos
6. Do not present too much material in one sermon
7. Make application of the truth to the heart
8. Christ is to be exalted as the sinner's refuge, center of every message
9. Should call attention of hearers to fast-fulfilling prophecy
10. Guard against closing listener's ears
11. Use visual aids to impress minds

## B. Purpose of evangelistic sermons

1. To fulfil the gospel commission to preach the gospel to all the world
2. To call people out of darkness into the glorious light

3. To bring sinners to Christ
  4. To prepare a people to meet Jesus when He comes
- C. Sources of evangelistic sermons and outlines
1. Elder Detamore's sermons and outlines
  2. Mission 72 sermons
  3. Better Life Picture Roll sermons, Book I and Book II
  4. Voice of Youth, Sanctuary and Junior series
- D. Sample of an evangelistic sermon outline

#### MARK OF THE BEAST

Text: Rev. 14:6-10, 12, 14 (Prophecy of last-day reform).

#### I. A fearful warning

1. Millions will have it--13:16; 16:2--Pray God to help understand it
  - a. Mark of a religious power; warning just before end 14:14
2. Characteristics of beast: (a) Dan. 7:23--rep. a kingdom; (b) power that follows Pagan Rome, Rev. 14:4, 5; Luke 2:1 (Gave power, seat and great authority to beast. 331 Constantine, Rome given to Pope Sylvester. 538--Decree by Justinian proclaiming Pope supreme above all bishops; (c) Names of blasphemy, Rev. 13:1, 5; John 10:33--titles; (d) Vs. 7, 4 (last part) to persecute those disagreeing; (e) Vs. 7, 8, 4--a world power and worshipped--only Papacy fulfills all; (f) Vs. 5, 10, 3--Deadly wound 538-1798--to be healed. Watch out! Number of name--Rev. 13:18--Sunday Visitor--Vicarious Felii=666
  - a. Dan. 7:25 to attack God's law involving sacred time
    - (1) 11 Thes. 2:4, 11.

## II. What Only Must the MARK Be

1. Best ask the church—Q. from Gibbon, p. 89
2. What is only doctrine of Cath. Ch. that almost all Prot. and earthly governments accept
  - a. Counterfeit of the genuine--No. \$13 bill
  - b. Rel. leg. always to enforce Sun. observance to fill churches
3. MARK is against the Law Rev. 14:12; Isa. 8:16, 20
  - a. Sp. message to God's people in last days Isa. 58:1, 12, 13; Isa. 56:1, 2, 6-8
4. Before go further, ask Protestants Qs.

## III. Will You Follow Tradition?

1. Cath. Ch. founded on tradition
2. "How Can They Do It?"--How can YOU?
  - a. Prot. have mark in forehead (religiously) or in hand (to keep job)
3. Any harm when everybody doing it? Away Tradition! Matt. 15:3, 9; Ezek. 22:26
  - a. "I doing it to glory of God"--so do some breakers of other commandments Mal. 2:7, 8, 17

## IV. What Will You Do with Christ?

1. If to be sealed with His blood, must bear His mark--Obedience Ezek. 20:12, 20
  - a. Can one be saved if planning a bank robbery next Monday?
  - b. If trample Old Glory and wave Red flag of Russia--Treason!
2. Taking out 4th Comm. is tearing very heart out of God's law--Seal!

- a. Seal must have name, position, territory--Look in law  
Isa. 8:16  
(1) Examine 10 comm. Only Ex. 20:8-11 has all three  
requisites. No wonder Satan fights it.
- b. Ezek. 20:12, 20--Sabbath is the seal  
(1) 11 Tim. 2:19 God's sheep know His voice; sealed;  
obey. Do you?
- c. John 6:27 If would be sealed must choose between temporal  
or spiritual prosperity
- d. Must have blood on doorposts!
- 3. "Is God so particular?" What if I say, "Maybe not." Eve; Uzzah.
  - a. Does it really make any difference? Let God tell you--  
Rev. 14:9, 10
- 4. "It's too hard." Martyrs of all ages risked life to obey God.  
Are we an age of jelly-fish?
  - a. Acts 5:28-30 In spite of custom or law, ought to obey God!
- 5. Take the last step in great reformation before too late--NOW
  - a. A message to be given this side of 1844 (Rev. 14:9, 10)
  - b. Ill. Team going over the ice; man afraid to walk until heard  
the noise behind him.
- 6. God's law could not be changed so Christ gave His blood.  
Picture coronation of Pope and change of Sabbath. Then the  
coronation of Christ with crown of thorns (forehead), marks  
in His hands for you. Rev. 14:12. Join the little group  
at the foot of the cross: Rev. 7:1-3. Where do you stand?

## STYLE AND DELIVERY

"How does your minister preach?" asked a visitor of a member of an old Scotch church. "He preaches as if he were just dying to see us saved," was the thoughtful reply.

## A. Marks of effective style

1. Have a goal and sense of direction
2. Start each paragraph with a key sentence
3. Keep from making detours in a sentence
4. Keep subject close to predicate
5. Keep most sentences short but smooth, not choppy
6. Watch the sequence of ideas within the sentence
7. Stimulate your listeners by varying your adjectives
8. Clear distinct speaking is needed
9. Capture the interest
10. Preach evangelistically with earnestness

## B. Four methods of delivery

1. Preaching without notes - extemporaneously
2. Speaking from memory
3. Speaking from a manuscript
4. Speaking from notes - the most common method

## C. The delivery itself

1. Speak in your own fashion
2. Stand erect on both feet; don't lean on pulpit or hold on to mike
3. Adopt a friendly attitude
4. Be careful about the use of your eyes; make them your second voice
5. Speak in a pleasing voice, proper breath control regulating pitch and volume
6. The pause can be used very effectively
7. To make things stand out boldly, use short phrases
8. Pulpit work calls for some "animated conversation"; expressions with hands, face, etc.

- D. Check yourself and your delivery: The Preparation of Sermons,  
by Blackwood, pp. 215-217

## THE WAY NOT TO SPEAK

1. Impression on others. Seems hot and bothered? Lacks poise and self-control? Nervous? Bashful? Cocky? Untidy?
2. Posture in pulpit. Slovenly? Stiff? Sometimes slumps? Hands in pockets? Behind back? Folded in front? Arms often akimbo? Head seldom still? Defiant? "Gooseneck stance"? Teetering on toes? Never stands still? Impression of instability? "A wooden Indian"?
3. Attitude toward hearers. Supercilious? Patronizing? Belligerent? Effusive? Neutral? Indifferent? Absorbed in self? Lost in sermon?

4. Facial expression. Stern? Fixed? Often frowns? Funereal?  
Facial contortions? Constant grin? "Poker face"?
5. Use of eyes. Fixed on space? Often on ceiling? Sometimes on  
floor? Gazing out of window? Over heads of people? Vacant stare?
6. Opening words. High? Loud? Rapid? Indistinct? Insipid?  
Inconsequential? Irritating?
7. Use of voice. Produced from chest alone? Constricted? Throaty?  
Heady? Nasal (due to obstruction or laziness)? Metallic (lack  
of breath control)? Little variation? Piercing? Rasping? Subject  
to "preacher's sore throat"?
8. Control of breath. Labored? Inhales too slowly? Exhales too  
rapidly? Breathes too seldom? Too much speech in one breath?  
Often seems breathless? Voice sometimes breaks (lack of air  
support)?
9. Volume. Insufficient for room? Too little at first? Too much?  
Loud at end? Indistinct at end? Inconsistent throughout? Abrupt  
shifts? Unsuitable for microphone?
10. Pitch. Starts too high? Neglects lower tones? Sense of strain?  
Effect unpleasant? Monotonous? Soporific?
11. Tempo. No sense of timing? Too fast at first? Too slow at  
times? No relation to content? Little variation throughout  
sermon? Same pattern from week to week?
12. Rhythm. Lacking? Excessive? Tendency to cadence? Prettiness?  
Sonorous sameness? "The grand style"?
13. Phrasing. Units too long? Too short? Mechanical? Lack of  
variety? Pauses at wrong places?



14. Pronunciation. Accent correct (e.g., har'-ass, re-resource'-es)? Syllabification (glō-ry)? Consonants distinct (government)?
15. Enunciation. Indistinct? Fading at end of sentence? Mouthing in middle? Carelessness? "Schoolmarm" preciseness?
16. Emphasis. Needless stress on prepositions? Pronouns? Conjunctions? Interjections? Adjectives? Adverbs? Little stress on verbs? Nouns? Tendency to thump "thought words"? Stress on too many words? Practically none? Monotony?
17. Inflection. Too many rising inflections? Impression of uncertainty? Unreality? Insincerity? Confusion? Mechanical precision?
18. Gestures. None? Too many? Too early in sermon? Too much alike? Too low down? Constricted? Jerky? "Pump handle"? Teacher's index finger? Fighter's clenched fist? "Babbling" with hands?
19. Conversational style. Monologue? Private meditation? Personal display? Impersonal lecture? Needless animation? Excited utterance? Forced feeling? Tamelessness? Boredom?
20. Imagination. Lack of life? Motion? Warmth? Color? Variety? Harmony with content? With occasion? Tendency to overdo?

Second-rate preachers always overdo. They use too many adjectives, too many gestures, too many ideas, too much force. They pound the pulpit, and this invariably pushes the people further off. You cannot pound an idea into the human mind. An idea is like a flower. You can shake its perfume on the air, but that requires no bluster. . . . (Speaking) style is perfect when it cannot be seen. (C. E. Jefferson, The Minister as Prophet, pp. 139-44).

APPENDIX D

QUESTIONNAIRES

Three separate questionnaires were circulated, one at the end of each of the three training sections. Each person in attendance was given his own questionnaire to be filled in and returned the following week.

This appendix contains samples of the three questionnaires that were used.

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## QUESTIONNAIRE I

## ROLE OF THE ELDER AS LEADER

General - Circle the answer you feel most appropriate:

1. In the ministry of the church should the elder be
  - a. more involved
  - b. less involved
  - c. not involved
2. In the administration of church affairs should the elder be
  - a. in full charge
  - b. subordinate to the pastor
  - c. as a regular member of the church
3. In program planning for the church should the elder be responsible for
  - a. initiating plans
  - b. being consultant for plans
  - c. carrying out plans
4. Do you feel that your ordination as an elder is
  - a. the same as a pastor
  - b. the same only with less status
  - c. a different type of ordination
5. Do you feel that God holds you responsible for the church
  - a. as much as the pastor
  - b. less than the pastor
  - c. very little
6. In the choice of pastors for the church should the elders
  - a. select him
  - b. advise the conference
  - c. have no say
7. Would the conference be justified in asking the elders to be responsible for the church to free the minister for evangelism
  - a. yes
  - b. no
  - c. partially

8. Do you think the elders should be paid
  - a. yes
  - b. no
  - c. token amount
9. Would it be a good thing for the church if the elders did the baptizing
  - a. all of the time
  - b. some of the time
  - c. none of the time
10. The ideal time for an elder to hold office would be
  - a. one year
  - b. two years
  - c. three years
11. Would you like to attend pastors workshops and meetings?
  - a. yes
  - b. no
  - c. some of the time
12. Would it be good if the conference sponsored training programs for the elders?
  - a. no
  - b. once a year
  - c. twice a year

Training Session - Circle the answer you feel most appropriate:

1. Were the three sessions
  - a. adequate
  - b. too long
  - c. more time needed
2. The group participation and dialogue was
  - a. too much
  - b. adequate
  - c. not enough
3. Did the exercise we did to get acquainted make you feel
  - a. alienated from the group
  - b. closer to the group
  - c. no effect
4. Was the duplicated material given to you
  - a. helpful
  - b. not helpful
  - c. insufficient
5. As part of the program do you think the elder
  - a. should practice doing his various duties
  - b. observe someone doing them
  - c. have discussion only
6. Please write in a sentence or two your comments about the first session and suggest ways it could be improved.

## QUESTIONNAIRE II

## ROLE OF THE ELDER AS COUNSELOR

General - Circle the answer you feel most appropriate:

1. Have you had a background in counseling people
  - a. before you were an elder
  - b. after you were an elder
  - c. no training
2. Should an elder be prepared for
  - a. minor counseling
  - b. major counseling
  - c. making referrals
3. In counseling the elder should be
  - a. involved occasionally
  - b. regularly involved
  - c. ~~never~~  
involved
4. As a counselor the elder
  - a. should seek problems
  - b. wait for problems
  - c. take referrals from the pastor
5. The average elder could spend in counseling
  - a. one hour a week
  - b. two hours a week
  - c. more than two hours a week

Training Session - Circle the answer you feel most appropriate:

1. Did the training sessions result in your feeling
  - a. prepared to counsel
  - b. willing to try to counsel
  - c. unprepared to counsel

2. Should the training session include
  - a. more material
  - b. more discussion
  - c. more practice (role-playing)
3. In starting to counsel with the members you would like
  - a. to go alone
  - b. to go with the pastor
  - c. to go with another elder
4. Is training in counseling for local elders
  - a. needed
  - b. not needed
5. Please write your criticisms and suggestions in a sentence or two.

QUESTIONNAIRE III

ROLE OF THE ELDER AS SPEAKER

General - Circle the answer you feel most appropriate:

1. Ordained local elders are called to preach
  - a. no
  - b. yes
2. Do you feel that you are
  - a. prepared to preach
  - b. unprepared to preach
  - c. could with training
3. The elder of the church should have opportunity to preach
  - a. once a month
  - b. once a quarter
  - c. once a year
4. Assistance in becoming a better preacher should come from
  - a. personal development
  - b. pastoral guidance
  - c. conference training sessions
5. The greatest need for the elder is
  - a. materials
  - b. know-how
  - c. practice

Training Session - Circle the answer you feel most appropriate:

1. Did the training session result in your feeling
  - a. afraid to preach
  - b. called to preach
  - c. better able to preach
2. Would it be most helpful in a training session to practice
  - a. preaching a full sermon
  - b. preaching a short sermon
  - c. making outlines

3. Was the material presented
  - a. adequate
  - b. too brief
  - c. too much
4. Were the number of sessions
  - a. enough
  - b. too many
  - c. not enough
5. Please write in a sentence or two your criticisms and suggestions.



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