Formation And Development Of Caring Ministries Based On Neighboring Evangelism Model

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ABSTRACT

FORMATION AND DEVELOPMENT OF CARING MINISTRIES BASED ON NEIGHBORING EVANGELISM MODEL

by

Lloyd I. Munson

Adviser: C. Raymond Holmes, D. Min.
Problem

For more than a decade leaders of the Seventh-day Adventist Church have encouraged various programs under the slogan "caring Church." This new and welcome concept and its corresponding "caring ministries" are in tension with traditional programs and philosophy of lay ministry. There is a need to clarify and articulate the underlying shift toward a more "relational" approach so that truly "caring" ministries may emerge. In addition there is a confusion from the local Church all the way to the General Conference as to how various departments are coordinated.
Method

This study documents one attempt to articulate a biblical concept of lay ministry and gives examples of "caring" ministries that emerged within three congregations. A "neighboring evangelism" model is proposed which could coordinate the personal versus corporate evangelism in such a way that both are enhanced in effectiveness. In each church the formation of "caring" ministries was preceded by programs intended to educate and motivate the members in the area of Spiritual Gifts. Months of sermons augmented with overheads and handouts focused the congregation upon realizing their own personal "caring" ministry.

Testing of Concept

The concepts and programs developed in the three churches were tested on the small urban university church of Berkeley, California. Over a six-month period the various motivational programs along with certain "caring" ministries were tried. At the close a cross section of the congregation was interviewed. It was found that the fundamental concepts had been learned and valued but that individual and corporate ministries need more time to develop. The coordinating of individual and corporate ministries has demonstrated the viability of the neighboring evangelism model.
Andrews University
Seventh-day Adventist Theological Seminary

FORMATION AND DEVELOPMENT OF CARING MINISTRIES BASED ON NEIGHBORING EVANGELISM MODEL

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

by
Lloyd I. Munson
July 1989
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Lloyd I. Munson

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Date Approved
DEDICATED TO

Jeanne, Loren, Lana, and LouAnn
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ACKNOWLEDGEMENTS

I thank the Lord for His calling, healing, and sustaining power in ministry. Any success or effectiveness we have experienced has been through learning reliance upon Him. His Presence is hope.

Andrews University and Northern California Conference conspired to provide me the continuing nudges toward this project. I trust their patience will be rewarded and my skills will make a real difference in ministry to our field.

A special thanks to Dr. Arnold Kurtz for steering me through the morass of trying to formulate a viable "project" from a concept. Also to Dr. Raymond Holmes for rescuing me from several committee changes.

Most of all, a thanks to Jeanne, my loving wife who not only suffered through the limbo times of this project, but also allowed me to commandeer her work-space and computer for the final draft.
INTRODUCTION

Neighboring Evangelism and the Church

An evaluation of current "Church Growth" programs promoting "caring ministries" within the Seventh-Day Adventist Church indicates a need for encouraging a wider variety of individualized ministries more nearly reflecting the diversity of Spiritual Gifts in the Church. These Gifts, and the caring ministries they release within the congregation, could provide a strong base for unity in the Church. In our common every-day contacts in our own neighborhood, we are to represent God's love to the world in a way that can make effective His grace upon their hearts. It is my observation that witness programs of the Seventh-day Adventist Church seem to ignore the diversity of Spiritual Gifts. Instead, generalized and often centralized lay-witness programs proliferate with seminars that attempt to squeeze the layman into the mold of the program. We tend to "painfully qualify" those we have gathered into the seminars, rather than to gather those who the Holy Spirit has "pre-qualified" through the painful education of life's experiences. We need a framework within which unique ministries may develop spontaneously within the local cultural setting. It is the thesis of this project that when evangelism is moved away from "confrontational" techniques toward a more "relational" environment, it will become more natural, more effective, more personally satisfying to the "evangelist" and make a greater impact upon the evangelized. I believe effective "neighboring evangelism" would attract and keep a wider spectrum of persons and thus broaden the gifts and their resulting ministries within the local
congregation. Rather than trying to create unreal exotic relationships through artificial programming, there would be encouragement to deepen existing "neighbor" relationships with people "outside" the church toward a more natural, spontaneous, and productive witness.

This project evolved within the context of three congregations in Northern California. The intent of the project was to create an awareness of the concept of "Neighboring Evangelism" and assist interested church members in developing indigenous ministries that would reflect both the uniqueness of the Church's spiritual gifts and the uniqueness of the community's needs. The churches representing varying membership size and different sociological settings were:

1. Richmond, CA—City Setting................................ 168 members
2. Chico, CA—Rural and Affluent ....................... 517 members
3. Napa, CA—Suburban/ Retirement................... 1,136 members

In each congregation the task tended to unfold in three phases: (1) teaching the concept of "neighboring evangelism"; (2) creating a climate in which current ministries could be re-evaluated and new ministries could spontaneously evolve; and (3) helping members identify their gifts and resulting ministry in a way that would effectively compliment the other ministries in the congregation.

Justification of Neighboring Evangelism Project

As a pastor reflecting upon my earlier involvement in various "public crusades," I have observed a common yet distressing pattern. It has become increasingly evident that persons who respond to advertising from a non-SDA background tend to come alone and sit in the meetings alone. There seems to be very little "friendship" contact with the members of the church. When public
evangelism crusades were held in the churches which I pastored, it was possible for me to follow through on this observation. On the other hand, if the people from the community stayed on through to baptism, it was usually because of a friendship or neighbor acquaintance with a member of the congregation. Those who did not have that personal tie rarely made it through to baptism, and some who did make it that far drifted back into the "World" within nine months or less. Those who came as a result of a friend or neighbor in the church or made friends within the first six months quickly were assimilated into the church family, and within a year were actively involved in a role, task, or group. In most cases their activity involved reaching out to their friends.

This observation finds statistical support in the findings of a three-year (1972-1975) study of twenty-eight Seventh-day Adventist Churches (representing 3,000 members) in the Lake Union Conference of Seventh-day Adventists. Gottfried Oosterwal published the results and evaluation of his research in Patterns of S.D.A. Church Growth in America.1 These church members responded to a survey asking a variety of questions about their membership in the Church. One of the most significant findings was that the highest factor for non-SDA's initial acquaintance with the SDA Church was through "Neighbors, friends, etc." (see table 1). When we add to this "Relatives" and "SDA Publications" (which are usually acquired from SDA acquaintances) the percentage jumps to 80 percent.

Even though the church pastor usually steps in to lead the "seeker" through a series of Bible studies to a "decision," statistics (see table 2) indicate that 57 percent are influenced to join by "Neighbors, friends, or relatives."

---

### TABLE 1

**PERSONS AND AGENCIES BY WHICH NON-SDA FIRST BECAME ACQUAINTED WITH THE SDA CHURCH**

<table>
<thead>
<tr>
<th>Method</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neighbors, friends, etc.</td>
<td>43%</td>
</tr>
<tr>
<td>Relatives</td>
<td>24%</td>
</tr>
<tr>
<td>SDA publications</td>
<td>13%</td>
</tr>
<tr>
<td>Radio and TV programs</td>
<td>4%</td>
</tr>
<tr>
<td>SDA Community Services</td>
<td>4%</td>
</tr>
<tr>
<td>SDA minister</td>
<td>3%</td>
</tr>
<tr>
<td>Public evangelism</td>
<td>2-3%</td>
</tr>
<tr>
<td>Other</td>
<td>7-8%</td>
</tr>
</tbody>
</table>


### TABLE 2

**PERSONS AND AGENCIES THAT INFLUENCED NON-SDAs MOST TO JOIN THE SDA CHURCH**

<table>
<thead>
<tr>
<th>Method</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neighbors, friends</td>
<td>4%</td>
</tr>
<tr>
<td>SDA minister</td>
<td>21%</td>
</tr>
<tr>
<td>Relatives</td>
<td>17%</td>
</tr>
<tr>
<td>Public evangelism</td>
<td>13%</td>
</tr>
<tr>
<td>SDA schools</td>
<td>9%</td>
</tr>
<tr>
<td>SDA publications</td>
<td>7%</td>
</tr>
<tr>
<td>Radio, TV</td>
<td>7%</td>
</tr>
<tr>
<td>Bible correspondence schools</td>
<td>2-3%</td>
</tr>
<tr>
<td>Other</td>
<td>2-3%</td>
</tr>
</tbody>
</table>

Of special significance to this project is the "influenced to join" question when broken down as to sex. A similar study done in Southeastern California Conference of Seventh-day Adventists indicated (as did Oosterwal's) that women showed a much greater involvement with their church than did men. The difference demands a serious consideration as it reflects upon "neighboring evangelism." Oosterwal's study found "Neighbors, friends, etc." influenced men to join the church at a much higher percentage (55-70%) than women (20-30%). By contrast, "Relatives" influenced women (60-65%) much more than men (30-35%).

If the Seventh-Day Adventist Church of the future seeks to encourage whole families to enjoy the corporate life of the Body of Christ; if indeed we are intending to attract more men into the church, we must move toward an evangelistic mind-set and methodology that takes "friendship" and "neighborliness" more seriously as an evangelistic influence.

Another finding from Oosterwal's report indicates that...the 25-40 year old age group was by far the most poorly represented in the SDA church population. In one of the black churches in this sample there was not one male in the age group 30-40, and only 15 in the whole age group of 20-45. This out of a total church population of 180 members who had filled out the questionaires. But in the white churches the situation was also critical. The number of people, especially males, baptized in the age group of 25-40 was very small. And the number of people leaving the church—or who are simply "missing"—is very high among this particular group. . . . It was found that this age group was more influenced to join the SDA Church by friends, neighbors, colleagues, etc., than by any other agency. (emphasis supplied)²

From this finding along with my own observation, I conclude that the very strength and viability of the future church leadership and the very future of

²Ibid., p. 43.
the SDA schools will be seriously jeopardized if we do not take a candid look at "friendship evangelism." Oosterwal continues:

As friends, colleagues, acquaintances, etc., are the single most significant factor that influences people in this age group to become members of the church, or to remain members, so does this factor also work as a negative influence on church growth. Non-Adventist friends, colleagues and neighbors exert a powerful influence on people in this age group not to join the church, or to drop their membership.3

The Seventh-day Adventist Church must discover a sociologically and theologically sound method of evangelizing this group. We must create ways of socializing this age group into the church and also create a climate within the church that will effectively close the "back door."

Still another piece of research completed in 1970 and reported by E. W. Tarr speaks to the issue of "relational" versus "propositional" evangelism. It shows that even from the "informational" aspect, the "Truth" was perceived as having been received from a personal contact with one's "Neighbors, friends, etc." (see table 3).

Summary

From my own observations in ministry and a careful consideration of the above research, I conclude that "Friend, neighbor, and colleague" relationships represent the most significant factor influencing the non-SDA population in America to consider, join, and remain in the SDA Church. To summarize the above findings as they relate to the concept of "neighboring evangelism":

1. The first contact is through neighbor or friends.
2. The greatest influence to join is neighbors or friends.
3. Men more than women join because of neighbors or friends.

3Ibid., p. 45.
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TABLE 3</strong></td>
<td></td>
</tr>
<tr>
<td><strong>HOW AMERICAN PEOPLE GOT MOST OF THEIR INFORMATION ABOUT SDAs</strong></td>
<td></td>
</tr>
<tr>
<td>Neighbors, friends, etc.</td>
<td>41%</td>
</tr>
<tr>
<td>Literature handed out</td>
<td>17%</td>
</tr>
<tr>
<td>Newspaper</td>
<td>12%</td>
</tr>
<tr>
<td>Relatives</td>
<td>11%</td>
</tr>
<tr>
<td>Radio, TV, SDA institutions, literature, etc.</td>
<td>18%</td>
</tr>
</tbody>
</table>
4. Twenty-five to forty-year-olds are influenced most by their neighbors and friends.

5. Fifty-eight percent of the information about SDA's is from neighbors or friends.

The distinctive SDA lifestyle often isolates and insulates from the "world." Yet "neighbors and friends" seem to be the most effective medium for the evangelization of an important cross section of America. The very purity and distinctiveness of Adventist doctrine and lifestyle may be creating a significant barrier to effective communication of the Gospel. It is the purpose of this project to come to grips with this issue from a sociological, biblical, and organizational perspective. I have sought to propose an understandable model and create workable examples of what could provide a desirable direction for personal evangelism within any Seventh-day Adventist Church.

Chapter 1 begins with a proposed model and description of "neighboring evangelism." A number of issues such as "isolation" mentality are discussed in the context of "World versus Church." The chapter closes with sociological and ethical considerations. Chapter 2 describes a biblical rationale for "neighboring evangelism" in a discussion of "incarnational" ministry. Chapter 3 reports on formative caring ministries which evolved from the teaching of "neighboring evangelism" concepts in three congregations. Chapter 4 reports on and evaluates the final implementation of "neighboring evangelism" based upon concepts and ministries developed in the first three congregations. Chapter 5 considers summary, conclusions, and how pastoral skills were shaped by this project along with concluding recommendations.

One of the clearest statements defining the premise upon which this project was based is found in the book, Ministry of Healing:
It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the Divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour. Christ is not to be hid away in the heart as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in us as a well of water, springing up into everlasting life, refreshing all who come in contact with us.4

A Proposed Neighboring Evangelism Model

For over a decade the Seventh-day Adventist Church has focused evangelism in the direction of what the leaders call the "caring Church." A wide variety of pre-evangelism programs are divided into categories of "pathways" and "bridges." What is often ignored is that the member as a "person" rather than merely part of the "program" is the actual pathway or bridge. It is the intent of this study to propose a concept/model called "neighboring evangelism." It begins with the discovery of one's Spiritual Gifts and emerges as personalized ministry. It is the active presence of the normal Christian in the common relationships of life, exposing and expressing the "Word" of God in his "world." It is the realization of effective personal evangelism through the loving application of neighboring attitudes and behavior.

The illustration in figure 1 shows the interdependence of "programs" and "neighboring" that could help keep these two worlds in balance. Koinonia becomes the common ground of contact between "Church and World."
"Spontaneous witness within the context of existing neighborhood relationships" is the goal represented by this model. As the spiritual maturity of a church member is deepened through Sabbath School "inreach" (GG-1), the Gospel extends into Christian homes both through every-day neighboring and "growth groups" (GG-2). These in turn are the natural out-growth of common neighborhood contacts (GG-3). Christian "A"s friends in the neighborhood (F-1 & F-2) are drawn into "growth-group" 2 (GG-2) and finally into Sabbath School(GG-1). The Church's mission to the "World" (F-1 & F-2) finds its fulfillment through Christian "A"s extension of him/herself into the world through natural "neighboring" ties. The inevitable and natural result of caring acts by caring people who belong to caring groups—real people in real touch with their real world results in real growth of a real church. Also, Christian "B" is drawn away from lethargy as he/she comes in contact with "A"s "worldly" friends. Intentional caring maintains the balance of both "exposing" and "expressing" God's love in the world (neighborhood) where He has placed us.
Problems to Be Confronted in Formation of Neighboring Evangelism

To understand the "Neighboring Evangelism" concept we must first come to understand the "world view" commonly held by secular society. Some of the methods of personal evangelism used by evangelical Christians do not take into account the magnitude of discrepancy between the modern popular philosophy of life over against the biblical view. The fragmentation of personalities produced by an increasingly secularized society is all too often found in the Church as well. A clearer understanding of this "secular" world view may help us to discover how we can reach our neighbors more effectively with the Gospel.

Overcoming a Segmented "World View"

Many of our neighbors here in America do not have a holistic understanding of life. Secular humanists and a majority of American Christians alike tend to view their world as "segmented" into a variety of compartments with only occasional overlap. Hans-Reudi Weber in his book Salty Christians has provided a graphic illustration of this "western" phenomenon. (See fig. 2.) Other more "primitive" cultures such as those of Tibet or New Guinea find a religious meaning in all facets of life. But since the industrial revolution peaked in the late nineteenth century, the whole western industrially developed society has fragmented life into distinct compartments and has done so at the risk of losing its collective "soul."
The "Sector view" of the Church and the World is popular but unscriptural. According to this view, the life of society (1) is divided into sectors—political (2) cultural (3) economic (4) family (5) religious (6) and others (7). Because Christ (8) is regarded as Lord only of the "religious sector" of life, people believe that the Church is concerned only with "religious" questions, and not with the political, social, or economic issues of our time.


Francis Schaeffer has pointed out that the real problem with this view is that the "lower story" of carnal values tends to eat up the "upper story" of spiritual values. In other words, the social/secular sector begins to form and inform the spiritual sector affecting the whole value system of the individual.

That the Church is being informed by, more than it is informing the values of the larger society is an indicator that our society no longer appeals to supra-social authority and its sanctioning system to validate its norms.5

In the face of increasing social complexity, a church may attempt to preserve a dominant role in the lives of its followers by making a series of retreats from what it rightly perceives to be a hostile culture. The first two retreats tend to be more psychological/emotional while the third tends to involve the physical. As the resultant "gap" is superimposed on the many sets of

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relationships in an individual's life (i.e., work, family, politics, leisure), the possibilities for conflict are multiplied.

A Christian might easily make responsible decisions in only one set of these relationships, but every person is involved in several sets of relationships at the same time. His loyalties and responsibilities in one may conflict directly with his responsibilities in the other.  

As a result, one is often forced into a hypocritical compartmentalization or some form of isolation.

One form of isolation is the development of a radically altered life-style often resulting in strained human relationships. Since such a Christian finds it difficult to reach a synthesis of "World vs. Church," there is often a radical polarization in which the Church captures all of a person's interests. Kelly even suggests this as one factor for why "conservative Churches" are growing.

One measure of demand is the degree of disruption of a person's former thoughts, habits, relationships, and life-style that it requires. Another is the scope of the believer's continuing attitudes, activities, and interests that it commandeers; that is, vocational, familial, recreational, artistic, etc. Most high-demand movements are relatively totalitarian in this respect—they want to dominate every aspect of their member's lives. . . . "7

A second form of isolation (often phase two of the first) exhibits itself as a creating or assimilating of oneself into a distinctly "sect-like" religious subculture. This seems to come as a natural consequence of an attempt to re-integrate the whole personality of the "isolated." From candid observation of "new conservative sects," we note that

A really vigorous religious movement is not hindered by an inhospitable cultural climate—it makes its own plausability-structure and (all too soon) acquires acceptance. It does so, not by appealing to most people, but by attracting a rather limited number of persons who will respond to its high

6Weber, Saltv Christians, p. 15.

demands; binding them into an intense, disciplined, and zealous move­
ment and sweeping over every obstacle to exercise an inspiring influence
in most men’s lives—even those who originally would have found it
implausible or unacceptable.8

G. Oosterwal, in his broad study of Adventism, observed some
interesting side-effects of "isolation" in the lives of new Adventist believers.

Baptism into the SDA Church causes tremendous changes in people’s
lives, affecting their whole social and economic and personal and religious
status. But after baptism this growth rate stops—often quite suddenly. A
kind of plateau-mentality develops, preventing growth in spirituality, in
holiness and perfection, in missionary involvement. All too little is known
about the factors that create the plateau-mentality. A deeper study is
urgently needed, for it stifles not only the spiritual growth of the Church; it
prevents the Church from accomplishing its very mission. 9

A third form of isolation involves an actual physical withdrawal from
"pagan" society. By no means is this a new method of escaping one’s
responsibilities in society, but over the past several decades it has enjoyed a
new popularity. Observe the growing number of "protestant monasteries" coast
to coast. Ellen White (repected SDA pioneer leader) warned the Adventist
Church members of the dangers of thus isolating themselves in "Jerusalem
centers." The theological/sociological implications of this phenomenon should
cause deep concern as it relates to our discussion of "neighboring evangelism."

Correctness and orthodoxy often shun involvement with an individual. In
fact, professing Christians, congregations, and denominations have
shunned involvement so long, they have ended up on a plateau of utter
irrelevance. They disdain the valleys filled with the wrenching bitterness of
blasted hopes. They turn from the hiways choked with the traffic in blighted
souls. They run from the hideous cries of those lost in the night . . .
Perhaps it is well. For if they were there, they would shrink from the soiled
hands clutching for help. High in a perfumed religious fog, they see only
each other. And they hear only faintly the distant clamor below. Their
noses closed to the stench of sin and their cloaks tucked carefully about

8 Ibid., p. 94.

9 Oosterwal, Patterns of S.D.A. Church Growth., p. 59.
them, they pick their lily-white way to personal damnation. This is not the Church of Jesus Christ. The Church is found where the Master is found.\textsuperscript{10}

So then, the danger of a wrong "world view" is that it eventually leads to isolation—and ultimately to withdrawal from society with its pressing needs. First, there comes the withdrawal of the Christian from the confusion of the "marketplace" to the "safety" of the Church. Then there follows a literal, physical withdrawal of residency from the city to the suburb. Yet there is an even more subtle kind of move. A Christian may remain "physically" in the proximity of the city, yet experience a physical isolation from the pulse-beat of society with all its pressing needs.

The Christian social witness is achieved only insofar as Christians are deeply implicated in the real life of society. . . . It is not made by Christian people gathering off by themselves in a parish house to study and discuss social issues. Witness becomes possible only when the Christian is on the actual scene where the conflict is taking place, the decision is being made, the legislation is being enacted.\textsuperscript{11}

...Religion which attempts to isolate and shield private life from the rest of the world, although it may contain the comfort of escape, the illusion of security, and the pride of pietism is essentially a fraud, and in any event, alien to the Gospel with its passion for the whole life of the world as it is.\textsuperscript{12}

Though the graphic in figure 3 somewhat overstates the case, the kind of personal evangelism that often results from this fragmented "world view" is interestingly illustrated.


\textsuperscript{12}Ibid., p. 30.
Fig. 3. "Witnessing" Within a Fragmented World View.

The Church (1) lives as if Christ (2) were the center of the Church's life alone; it brands the world (3) as entirely bad, and the realm of the Devil (4). As a result, a wide gulf (5) appears between the Church and the world, between (Sabbath) and work days, between worship and work, between our Christian faith and the day-to-day decisions of family life, vocational life, and life as citizens. Because of the gulf, people acquire a distorted notion that evangelism is a sort of Indian raid (6) into enemy territory (3) where raiders collect scalps and quickly retreat to safety. Too often they bring back only scalps—the scalps of religious emotions—not the whole man with his body and intellect, his work and leisure time.


The traditional approach to personal evangelism has been dangerously close to this same "confrontational" mentality. The negative fall-out can be seen in the attitude toward evangelism that fosters the delusion that the "good layman" is the man with a religious hobby, who spends much of his free time in the closed "religious" world of church activities.13

The model (fig.3) is a natural product of an erroneous doctrine of man which Adventists believe is unscriptural. According to the Adventist understanding, man is not to be fragmented into "body--soul--spirit." By

extension a person's life should not be segmented but must be holistic in its various functions. It follows that the methods used to approach society with the Gospel should also take into account a proper doctrine of man and his relationships within a given society. If our method of personal evangelism attracts or creates the "isolated," we perpetuate a very dangerous weakness. We will appeal largely to unintegrated personalities who upon joining the Church find themselves even more isolated and insulated than before. It then becomes the difficult task of the Church (the job falling usually upon the pastor) to re-integrate these new members back into society in such a way as to make them effective as a witness in the world from which they came. However, during that dark interval of re-integration, these members have largely abandoned their former friends, thus losing a valuable "web of influence" so important to the growth of the Church.

On the other hand, if one is careful to develop methods based upon a sound theology, caring persons who are already involved with and integrated into their own community will be attracted. These individuals would provide a strong base of leadership and a variety of continuing contacts for the expansion of the Church.

Somewhere midway between the extreme secular world-view and the extreme "religious" world-view there is a balanced philosophy of "church and society" which could help us form a proper and effective concept of "neighboring evangelism." We turn briefly to the discipline of sociology to sharpen this concept.

**Neighboring as Reference-group Bonding**

To better understand the social influences that bear upon the modification of religious behavior within a given neighborhood, we find
considerable help from a relatively new branch of sociology called "psychosociology of religion." It is defined as: "The study of social frameworks as they affect religious behavior." Included in its scope is the attempt to find answers to questions such as: "To what extent are our spiritual attitudes influenced by the groups (religious or secular) to which we are attached?" Our discussion of "groups" and "bonding" helps to construct the "neighboring" side of our witness model from its legitimate human context.

Social scientists have shown that our fundamental attitudes are influenced by the groups to which we are attached. This phenomenon has been observed to be so consistent that sociologists rely upon it as an accepted working hypothesis with a high degree of accuracy.

Knowing the attitudes of a person or a group is to a large extent to know the secret of their behaviour and conduct....14

Our attitudes are to be found in a social framework of reference; our behaviour relates to the groups to which we are psychologically bound....15

What is being said here is that by knowing only the reference groups to which a person belongs, it is possible (to a surprising degree of accuracy) to determine an attitude and values profile. If, on the other hand, only the attitudes and values of an individual are known, one can discover the probable reference groups to which that individual belongs or aspires. Furthermore:

If one of these reference groups accepts me as a member, by that very fact it imposes its values on me; in a sense I must conform to its norms, whether implied or formal, otherwise I expose myself to the censure, verbal or tacit,


15Ibid., p. 173.
of the other members; sanctions are reserved for any serious deviation or lack of discipline. . . .16

Each "membership group" serves as a limiting agency upon the broader spectrum of reference groups within a given personality.

The relations which exist between a member and his group may be described then as a sort of "social system" . . . reflecting the individual's psychology, his attitudes and his behaviour.17

Keeping these sociological principles in mind, there is a third concept with important bearing upon our discussion of "neighboring evangelism." With the increasing mobility of urban populace, "future reference groups" indicate the direction a person is "moving." For instance, in a "new money" suburban community exhibiting a distinctive pattern of upward mobility, attitudes more than likely reflect reference groups to which individuals "aspire."

The concept of the reference group is far wider than that of membership groups. The reference group covers any group to which the individual is connected psychologically, whether because he is already a member, or would like to be included in it at some future date. . . . It may be an actual membership group like our family, our religious or professional group; but it may also be a group to which we aspire without being a member of it, as, for example, a certain social group, or an association whose prestige to our eyes is immense.18

Through careful planning and much prayer, and with a clear theological understanding of our mission to a given community, a church fellowship can become an attractive reference group to which many persons in the neighborhood aspire.

In addition to the above discussion, the field of sociology has contributed another valuable concept to help us toward more effective

16Ibid., p. 174.
17Ibid.
18Ibid., pp. 174, 175.
evangelism. From the study of "neighbor" has been distilled three distinct concepts:

**NEIGHBORHOOD:** The test of neighborhood is that the neighbors know one another, or that they be mutually aware of each other's presence and behave accordingly.\(^{19}\)

**NEIGHBORING:** Neighboring is a matter of repeated face-to-face contacts and close personal relations within a contiguous city area.\(^{20}\)

**NEIGHBORLINESS:**
- **Manifest neighborliness**—consists in neighborly acts—exchanges of visits, mutual lending and borrowing, and similar activities involving direct contact between neighbors.
- **Latent neighborliness**—consists in favorable attitudes toward neighbors which come to expression in deeds, especially in times of emergency or crisis. Mann suggests that a continuum may be postulated with positive and negative poles. Both manifest and latent neighborliness may be almost totally absent in some people and very much in evidence in others. Between these two extremes many combinations of the two and varying degrees of intensity in both types may be found.\(^{21}\)

One of the goals of the "neighboring evangelism" model is to move church members from the "latent neighborliness" position forward toward a more consistent form of "manifest neighborliness." The church becomes effective in evangelism and thus fulfills the Gospel commission as it extends itself into the community through intentional manifestations of "Christian neighborliness." Not only "face-to-face" contacts but also a variety of converging interest and sentiments bind people into friendship groupings. These natural affiliations are primarily God-given "divine appointments" where the natural

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influences of life can change individuals—and by projection—society. By
developing a careful sensitivity to the social and spiritual needs of neighbors,
and by becoming involved in the legitimate areas of common interest, the love
of Christ can flow unobstructed through the most normal, every-day acts of
neighboring.

... the motive of true Christian love itself defines the manner of
communication. The Christian must value the neighbor—not for what he
can obtain from him, nor for the release from the sense of obligation to
communicate the Gospel which contact with the neighbor may give him,
but because he sincerely seeks the total welfare of the neighbor as a
fellow human being in God's sight. ... This means that Christian neighbor-
ing must transcend the principle of reciprocity which is typical of social
intercourse.22

Responsibility: The Ethic of
Neighboring Evangelism

Neighboring moves people toward a mutual sharing of events,
attitudes, values, and "world-view." If it is consistent, it impinges a framework on
virtually every relationship in life. It issues forth in real words and real actions
which can be measured in space-time history. In contrast with the "fragmented"
world-view described above, Christian neighboring is coherent and congruent
in all sectors of life. Because neighboring describes relationships with a person,
it involves responsibility. (Theoretically, if there is only one person in the
universe, there is no social responsibility. As soon as there are two or more,
then there is social responsibility.) Ethics are the rules governing social
responsibility. There are primarily two perspectives whose presuppositions
determine two contrasting outcomes.

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The first is the "secularized" or humanist view of social responsibility and can be described as "Man in relation to man with both under society."

1. Man is a social animal.

2. He exists in interrelationship with others of his own kind and with all other life forms. This relationship may be defined as one of mutual rights and responsibilities.

3. The welfare of the individual and of the group cannot be considered apart from each other.

4. Man and all living matter possess intrinsic worth.

5. Man and all living matter are characterized by a need to grow and develop toward the realization of a unique potential.23

Those who hold this view consider humankind's relationship to fellow humans as being dictated by the common higher good of society. One may or may not agree with "society" and so may or may not choose to act responsibly.

In contrast to this humanist view is the "three-dimensional" biblical view of social responsibility. It begins with the human's responsibility to God which then immediately issues in responsibility to one's neighbor. Using a similar construct as above:

1. People are created as social animals in relationship to God first—and then to other people.

2. Humans' relationship with God is meant to direct their relationship with other humans.

3. A human's spiritual growth develops in balanced relationship both to God and other humans through individual and group commitment.

4. A person cannot develop a friendship with God apart from a relationship with other people.

5. People and their world have worth both by creation and redemption.

6. People realize their true potential when they use their unique creativity to bless others within the immediate context of their natural social framework—their neighborhood.

   Not only do I bear responsibility to my neighbor as my brother or sister by virtue of "creation" by the same Father, but even more by the possibility of becoming a "blood" brother or sister by virtue of "redemption." Through neighboring evangelism the potential is raised for my neighbor to share in the redemption I have experienced. Creation ethic speaks of his/her temporal value while Redemption ethic addresses his/her eternal worth. The social responsibility of neighboring evangelism keeps one from the extremes of "social gospel" versus "fundamentalism."
CHAPTER TWO

A BIBLICAL RATIONALE FOR NEIGHBORING EVANGELISM

Introduction

In this chapter the biblical foundation for an understanding of neighboring evangelism is considered. The chapter focuses on the historical/biblical record of lay communication of the Gospel in the early Church, considers the mission of Christ as it correlates to the mission of the individual Christian (with emphasis upon the "wounded healer" concept), notes how spiritual gifts determine the context and content of witness as seen in Jesus' classic model of one-on-one evangelism, and examines how neighboring evangelism can be crucial to an understanding of Adventist eschatology.

My purpose is to demonstrate that neighboring evangelism is scripturally sound. Too often Christians, in their sincere search for a method of sharing their Faith, adopt someone else's method of marketing the Gospel without carefully considering any other criteria except that "it works." My objective is to uncover clear biblical examples and methods of personal evangelism. I do not focus on the global mission of the World Church nor the collective mission and/or method of the local congregation. This study assumes that the mission of the individual Christian is "To know God; and to make Him known." (The second half of this statement could be expanded for the sake of this study: "To expose and express God's presence in my life to my neighbor.")
For a dynamic and balanced concept of personal witness to emerge we must work within the framework of three contexts (see fig. 4):

Fig. 4. Balanced contexts for effective personal witness.

There is the tendency for one or the other of these essential elements to take ascendency, thus weakening the whole structure. These poles are not antagonistic to each other but, in fact, are quite necessary in monitoring each other and providing balance to the entire structure.

**Lay Witness in the Early Church**

In their earliest training, the apostles heard from the lips of their Master the absolute necessity of witness—of confessing Christ before men: "Whoever acknowledges me before men, I will acknowledge him before my Father in heaven" (Matt 10:32 NIV). In Heb 13:15, the early Hebrew Christians were also encouraged: "Through Jesus, therefore, offer to God a sacrifice of praise—the fruit of lips that confess His name." In John's first pastoral letter (4:15), he promises: "If anyone acknowledge that Jesus is the Son of God, God lives in Him and he in God."

In Acts 8:4 there is an even stronger term used—*evangelizomenoi*: "Those who had been scattered *preached* the Word wherever they went." Acts
11:19-21 shows that this privilege was extended to the Greeks as well. Lay evangelism at that point was considered the will of God. Paul makes numerous references to the entire community of believers as individually taking part in verbal witness. He repeatedly expresses joy that he shares with them a partnership in "contending for the Faith" of the Gospel. Paul commends the Thessalonians for the "Lord's message rang out (ezechitai) from you . . . in Macedonia . . . ." As one commentator has said: "(They) were like a great sounding board, . . . reverberations promptly reached in all directions." 24

In still other texts, Paul admonishes Christians to be "imitators of Christ" and the apostles in their oral communication of the Gospel (I Cor 11:1; 4:16). Peter also charges the persecuted Christians to be always ready to give a reason for their "Faith" (I Pet 3:15). In Col 4:6, Paul instructs the believers: "Let your conversation be always full of Grace, seasoned with salt, . . . ."

By way of contrast and for the sake of discussion of Neighboring Evangelism, we now look at the New Testament references to lay witness in the context of "neighborly" contact. Of course, the teaching of Jesus is full of parables, commands, and implications from the many miracles that teach us to "love thy neighbor." In His Sermon on the Mount, Jesus pushes the love imperative beyond mere "neighbor" to "enemy." In Luke 6:27-36, He expands on the implications of that concept. He is very specific about what "neighboring" your enemy may include. In all of this, witness (personal evangelism) is seen in intimate relationship of "life-on-life" with another. In Luke 10:25-29, Jesus caps an intensive evangelism seminar for the seventy by telling the classic story of the Good Samaritan. It contains virtually all the elements of neighboring

evangelism. The "who"—whoever; the "when"—whenever; the "what"—whatever; the "where"—wherever; and the "why"—the ability to fulfill a specific need. If verbally confessing Christ could be termed "expressing the Gospel," then what Jesus is speaking of in these texts could be termed "exposing the Gospel."

As the texts just considered indicate, neighboring evangelism demands positive action. Numerous verses also suggest one may become a better witness to Christ by what one does not do. The Lord Jesus will be more clearly seen by inoffensive conduct. The major portion of Rom 14 brings out this concept. Rom 15:7 and Jesus' prayer in John 17:21 imply that the world has a right to look at how we get along with our "neighbor" within the church and decide on that basis either for or against "Jesus as Lord." Paul, in his first letter to the Corinthians (8:9-13), warns certain Christians to be sensitive to the spiritual immaturity of their neighbor so as not to offend them and thus damage their relationship with God.

In 1 Pet 2:20-23, the Christian is called to what may be the highest form of neighboring evangelism; namely, taking a beating for doing right and patiently enduring it. In the words of Peter, "... to this you were called, because Christ suffered for you, leaving you an example, that you should follow in His steps." The very word "witness" is derived from the Greek word behind the concept, namely, marturion. One does not have to be brutally tortured or actually die physically to experience "martyrdom." In vs. 24, Peter speaks of the dying to sin and of the "wounds" that heal. This text moves us quite naturally into a discussion of Christ's incarnation and His intended "incarnational ministry" for the individual Christian.
The Mission of Christ and His Church

The mission of Christ to our world is bound up in His Nature. The incarnation of God in Christ is shrouded in mystery. Yet the gospel of John begins by informing us that God extended Himself into the human predicament in the most vulnerable way. The "deeds" (grace) and "words" (truth) of God belong to each other as they form the most complete disclosure of Himself to mankind in the person of Jesus.

So the Word of God became a person and took up His abode in our being, full of grace and truth and we looked with our own eyes upon His glory, glory like the glory which an only son receives from a father. (John 1:14)

John is calling for us to apprehend the fullness of the display of God's glory as seen in Jesus:

GRACE (charitas) + TRUTH (Alethea) = GOD'S GLORY

Jesus came as the substantial visible expression—the very essence of the "invisible" God. To express that level of integrity (the blending of Grace and Truth), He did not merely "talk" love—He loved. He did not merely "preach" forgiveness—He forgave. He did not start a university—he invited men to live with Him twenty-four hours a day. He "tabernacled"—"pitched a tent"—"lived among" them. As in the Old Testament "tabernacle," He lived in their midst revealing what they could bear of God's presence and fullness.

The Word became flesh. God did not send a telegram or shower evangelistic Bible study books from heaven or drop a million bumper stickers from the sky saying, "SMILE—GOD LOVES YOU!" He sent a man, His Son, to communicate the message. His strategy has not changed. He still sends men and women—before He sends tracts and techniques—to change the world. You may think His strategy risky—but that is God's problem, not yours. 25

To identify yet not become identical is the delicately balanced ministry of Jesus that flowed naturally from His very essence.

As already noted, the Christian life is to be an extension of the incarnation. In John 9:5 Jesus says, "I am the Light of the World." In 12:35 He warns: "...you will have the light just a little longer." In His prayer in John 17:18, Jesus states to His Father: "As you sent Me into the world, I have sent them (disciples) into the world." In plain language, Jesus is extending the benefits of the incarnation to the world through His disciples—and by extension, through every Christian. Paul underlines this concept in Eph 5:8: "...but now you are light in the Lord. Live as children of the Light." He goes on to show just how Christians are chosen and equipped extensions of the Gospel. Spirit-filled men and women, full of grace and truth, living a life of theological and cultural integrity are God's continuing method of drawing a rebellious world back to Himself.

As that great Chinese Christian Watchman Nee has so aptly stated:

In our day God commits Himself to the Church. His power and His work are in the Church. Just as in the Gospels we find all God's work given to the Son, so today God has entrusted all His works to the Church and will not act apart from it. 26

Jesus, in His life and death and ascension, was a concentration of God's fullness. Christians indwelt by His Spirit are collectively the diffusion of that fullness. In 2 Pet 1:4, we are called to be "partakers of the Divine." The vital distinction to be made is the limiting factor that humans "indwelt" by the Spirit still remain human. The Living God indwells and works through humans to meet human need—but, the Divine Guest is never prisoner nor tyrant. One remains a free moral agent with the continuing option of independence. The indwelling

Spirit of God is our infallible guide through grace into all Truth (John 16:13). As we live this life "in Christ," we are being empowered not so much to make us "smart" as to make us "holy" (2 Cor 5:17). Through the agency of the Holy Spirit "man becomes a partaker of the Divine Nature." At one and the same time, we are in Christ and Christ is in us. "Christ in us will meet the Christ in our brethren." Thus, the blending of Grace and Truth in our individual lives shows forth God's glory.

Christ's model helps us see that effective evangelism involves the visualization and verbalization of truth. Christ's personal communication strategy was incarnational. To incarnate means to become flesh... (John 1:14). In this verse we have a model for evangelism. It declares Christ's purpose: to glorify His Father. It sets forth His strategy: to incarnate the truth (to become flesh). And it describes His methodology: to be full of grace and truth. 27

Myron Augsburger (in his foreward to Friendship Evangelism) articulated this concept of the incarnational nature of evangelism:

Evangelism is God's extension of His grace through believers who engage in sharing the life of Christ with others... Evangelism is based on God's purpose of building a kingdom of persons in fellowship with Himself. 28

With characteristic clarity, J. R. W. Stott proscribes the similarity yet difference of our mission from Christ's:

First He sent His Son. Then He sent His Spirit. Now He sends His Church, that is, us. He sends us out by His Spirit into His world to announce His Son's salvation. He worked through His Son to achieve it; He works through us to make it known. 29


Within the framework of the distinctive SDA heritage, there tends to be a reluctance to become too entangled in what has been referred to as "social gospel." The balance, therefore, between "grace" and "truth" (as discussed above) falls heavily towards "truth" (verbal proclamation of the gospel). The tendency is to move away from a "servant" role toward a "teacher" role. If, however, we are to remain true to Christ's incarnational ministry model, we must take seriously the notion of "emptying" oneself— (the kenosis concept of the "servant" model). In the words of Stott:

He emptied Himself of status and took the form of a servant, and his humble mind is to be in us (Phil 2:5-8) ... it seems that it is in our servant role that we can find the right synthesis of evangelism and social action. For both should be for us, as they undoubtedly were for Christ, authentic expressions of the love that serves. . . . In order to serve, He was sent into the world, He did not touch down like a visitor from outer space, or arrive like an alien bringing His own alien culture with Him. He took to Himself our humanity, our flesh and blood, our culture. He actually became one of us and experienced our frailty, our suffering and our temptations. He even bore our sins and died our death. And now He sends us "into the world," to identify with others as He identified with us . . . to become vulnerable as He did . . . "As our Lord took on our flesh," runs the report from Mexico City 1963, "so He calls His Church to take on the secular world, . . . It comes more natural to us to shout the gospel at people from a distance than to involve ourselves deeply in their lives, to think ourselves into their culture and their problems, and to feel with them in their pains. Yet this implication of our Lord's example is inescapable. As the Lausanne Covenant put it: "We affirm that Christ sends his redeemed people into the world as the Father sent Him, and that this calls for a similar deep and costly penetration of the world." 30

This discussion turns to how "emptying through brokenness" releases spiritual gifts so essential to neighboring evangelism.

"Brokenness" as a Prerequisite for Neighboring Evangelism

If the overall objective of the Christian life is "to know God—and to make Him known," by what means is this accomplished? One answer might be the angel's message to Joshua the high priest: "Not by might, nor by power, but by my Spirit saith the Lord of hosts" (Zech 4:6). Since Pentecost, we live in the dispensation of the Holy Spirit. If the fullness of God is to be known to us and in us through the agency of the Holy Spirit, and assuming that availability is a constant, then it must be our human element—our receptivity that determines the extent of the benefit's of God's grace. In other words, as channels of God's love to the world, Christians can receive only what flows freely through them. But channels (especially human ones) become blocked, thus restricting the free movement of the Spirit through the life. For one to be effective in neighboring evangelism, the "spirit restricting" elements must come under the discipline of the Spirit—to be broken away—thus making a way for Him to convert others through us. Heb 2:18 says that even Jesus "suffered when He was tempted, and (through that suffering) is able to help those who are being tempted." In the words of Watchman Nee:

It is because God must have a way through us. Let no one think that we are only interested in individual spiritual experience here. Our concern is God's way and His work. Is God free to work through our lives? Unless we are dealt with and broken through discipline, we shall restrict God. Without the breaking of the outward man, the church cannot be a channel for God. 31

Furthermore, in the omniscience of God, the Holy Spirit can be trusted to "break" us in the areas of our life that will equip us for the specific ministry God most urgently needs at a particular place and time in the progress and

31Nee, p. 51.
development of the "Body of Christ." An Old Testament example of this principle may be seen in the life and ministry of Joseph. A somewhat spoiled and pampered "favorite" son of a wealthy rancher, he was subjected to at least two deeply wounding experiences. Each time he was hurt deeply, personally, and unfairly, and had every right to become bitter about the negative direction "fate" had taken him. But the broader view of his life shows that God was using those experiences to teach him how to be a compassionate ruler over people who were often treated unfairly and hurt deeply. Both in the household of Potiphar and in his leadership role among the prisoners, he was learning a "servant" leadership style. Again quoting from Watchman Nee:

> Our spirit (spiritual ministry) is released according to the degree of our brokenness. The one who has accepted the most discipline is the one who can best serve. The more one is broken, the more sensitive he is. The more loss one has suffered, the more he has to give. Wherever we desire to save ourselves, in that very thing we become spiritually useless. Whenever we preserve and excuse ourselves, at that point we are deprived of spiritual sensitivity and supply. Let no one imagine he can be effective and disregard this basic principle.32

> It is important to the concept of neighboring evangelism that we underline how God frees us to minister most effectively in the arena of the specific suffering through which we have passed. Our wounds are not usually "generic" in nature but rather very specific. By the same token, our most effective areas of ministry in "neighboring evangelism" are often realized through precisely those specific experiences that have effected us most profoundly. In other words, if we have found healing from brokenness in marriage, we might be just the very person to be used of the Holy Spirit to bring healing to another going through a similar experience. One who has found healing from the grief of losing a loved one in death needs little training to come along-side another who

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32Ibid., p. 45.
is passing through this "valley of the shadow of death." (This discussion continues in detail under "Intentional Caring Units in the local church.") Both from scripture and from observing numerous examples of this phenomenon in my pastoral experience, I have noticed a pattern of spiritual gifts develop along the natural lines of human experience—especially the deeply wounding experiences of life. Those who have found healing in the specific areas of their deepest wounds often become the ones a pastor can count on to be a "healer" for others both within the church and in the community. The most effective "channel" for neighboring evangelism is nearly always in the very same area where the "evangelist" found substantial healing for him/herself.

Not only does the specific area of "brokenness" often determine one's specific "bridge" to one's neighbor, but the depth of one's effectiveness reflects the depth of the experience of the "wounding—healing" process.

Only those who have learned can serve. You may learn ten years' lessons in one year or take twenty or thirty years to learn one year's lessons. Any delay in learning means a delay in serving. If God has put a desire in your heart to serve Him, you should understand what is involved. The way of service lies in brokenness, in accepting the discipline of the Holy Spirit. The measure of your service is determined by the degree of discipline and brokenness. Be assured that human emotion or cleverness cannot help. How much you really possess is based upon how much God has wrought in your life. . . . The more you are disciplined by the Holy Spirit, the more readily your spirit can touch another. 33

In summary, the consecrated "neighboring evangelist" is that Christian who allows God absolute freedom to discipline him/her through alternately wounding and healing so as to provide an open channel for His glory to be seen and His love to be shown in the world He died to redeem. This brokenness which issues forth in healing establishes within the life of the individual Christian specific spiritual gifts—uniquely qualifying each member of

33Ibid.
the Body of Christ to function in a specific role bringing about a unified witness to Christ.

**Spiritual Gifts: Equipping for "Neighboring Evangelism"**

As we have seen, it was by the mystery of the incarnation that Christ's ministry to humankind was accomplished. The Church is His body through which that same ministry is to continue. The avenue of Spiritual Gifts allows the Holy Spirit an infinite variety of abilities and contexts by which to make Christ known within the Church and through the Church to the secular community. In fact, the very existence of Spiritual Gifts in a Christian constitutes the guarantee and the power needed for finite humans to take hold of the Infinite in a way that God can make Himself known in our world.

A general list of these manifestations of Spiritual Gifts is given in I Cor 12-14; Rom 12:6-8; and Eph 4:8-11. These lists are not exhaustive or final but rather are illustrative and "generic." They are not listed so neatly and orderly that they could be filed easily for computer selection. Rather, they simply demonstrate how the Holy Spirit, in the past, has equipped Christians for ministry in various times, places, and/or cultures. One concept pervades each discussion, and that is that these gifts are only "truly" realized in ministry. Over against natural talents and abilities, Spiritual Gifts are clearly supernatural. They may indeed be grounded in natural abilities given by our creation and environment, but they are now reclaimed—redirected and intensified—by redemption. As Flynn has stated:

> Talents have to do with techniques and methods; gifts have to do with spiritual abilities. Talents depend on natural power, gifts on spiritual endowment.34

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Fundamental to an understanding of the relationship of Spiritual Gifts to neighboring evangelism is the centrality of love. This is demonstrated by Paul’s placement of his love chapter. 1 Cor 13 is a fitting conclusion for chap. 12 and a foundation for chap. 14. Leon Morris has noted:

The chapter is not, as some have thought, a digression from the argument. Paul has not finished with the "gifts," and he has much to say about them in the following chapter. But here he is concerned to insist that the central thing is not the exercise of the "gift." It is the practice of Christian love. 35

The gifts operate in love. "Love is the all-dominating motive in seeking and in using spiritual gifts."36 Without love, gifts are impotent. Gifts are the hands through which love serves.

In his discussion of Spiritual Gifts in church ministry, Lester Bennett observed three minimum expectations:

1) The members would hold a doctrine of church which recognizes that the total authority for the community of faith is based on the Grace of God and not on the merit of its people.

2) They would admit that whatever "gifts" and properties are found in the body are fully received by the outreach of Divine Grace.

3) They will determine that the "gifts" and workings of that body will be used for no selfish ends but only as a demonstration of a disinterested ministry in Jesus Christ by gracious self-giving for others.37

Though all three should be kept in mind in forming a theology of neighboring evangelism, the third ties Spiritual Gifts to our previous discussion of


"incarnational ministry" and "wounded healer ministry." Again we see that to be a "gifted" Christian is to be an "emptied" recipient of grace.

"The church is the repository of the riches of the grace of Christ." 38 And once again: "God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit." 39 Elsewhere E. G. White uses a striking statement to summarize when and how this happens:

In becoming His disciples, we surrender ourselves to Him with all that we are and have. These Gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men. 40

If we truly wish to understand this level of discipleship, we should look carefully at perhaps the finest example of "neighboring evangelism" that Jesus ever modeled before His disciples.

**The Woman at Jacob's Well**

*Grace Plus Truth*

The "woman at the well of Samaria" narrative in the fourth chapter of John's gospel is a fascinating vignette of how Jesus "exposed and expressed" Himself to strangers. An excellent commentary on this incident is found in *Desire of Ages* and reveals many valuable components of "neighboring evangelism." Here key phrases are underlined that particularly demonstrate the gentle, yet persistent "exposure and expression" of God's love (in Christ) for the woman:


39Ibid., p. 12.

1. Jesus approached the Samaritan woman at the point of His own human need. His vulnerability disarmed her. Jesus utilized a natural human condition as an entry.

2. Jesus asked a favor rather than providing a service. This tactfulness awakened trust in response.

3. At first she did not comprehend His words (gift of God, Living water, etc.) but she was beginning to apprehend a vaguely "eternal" significance.

4. As her belligerent attitude began to change, she posed a problem: "The well is deep!"

5. She ventured to express a distant messianic hope which Jesus showed her was a present existential reality.

6. She reasoned from her own little "concrete" world of material things. Jesus moved the conversation back to spiritual things.

7. Jesus abruptly changed the direction of their discussion when He perceived that for her to see her Savior she must first see her sinfulness.

8. Jesus' embarrassing request—"Go, bring your husband!" unveiled her at a most sensitive level of hurt. Jesus saw by her "body language" (removal of the literal veil from her face) that He had her: ATTENTION--INTEREST--DESIRE.

9. Jesus' words did not condemn, yet her conscience was being awakened by the purity of His presence.

10. She tried a theological smoke-screen as an attempt to silence the conviction that she would have to face the judgment in an eternity to come.

11. Jesus patiently let her lead the conversation for a while. She posed a dilemma: "Either on this mountain, or Jerusalem..." Jesus' answer was "neither/nor!" Worship, He said, was wholly "other"—in Spirit and in Truth. Jesus was moving her away from "external" to "internal" religion.

12. She began to realize her "soul-thirst" and became sensible to her real need.

13. She felt He was her friend.

14. She inwardly grappled with the notion: "Is He Messiah?"

15. Jesus anticipated and answered her disguised question.

16. Progression: PRESENCE—WORDS—FAITH—DECISION—ACTION.

17. She left His presence a disciple and went back to her village an effective "neighborhood evangelist."
18. The woman was the key to a web of relationships. All acted upon what they heard from her and sought Jesus.

19. The villagers believe because of their own personal encounter with the incarnation of "Grace and Truth." 41

   As you see, this real-life incident is a virtual gold mine of "neighboring evangelism" methodology. For my purpose I emphasize six concepts: (1) Jesus met her in the place where her environment and His coincided; (2) He consistently conversed in language and ideas which she understood; (3) he repeatedly turned her from a discussion of "natural" to "spiritual" things; (4) when she became a disciple, her natural gifts (including her environment) became spiritual as she effectively witnessed to Christ; (5) every human encounter may be seen as a "Divine Appointment" that could be the key to a vast web of relationships; and (6) the basic and simple congruity of—MESSAGE/MEDIUM/METHOD.

**Neighboring Evangelism and the Judgment**

Historically, Seventh-Day Adventist doctrine was carved out in the theological matrix of the "imminent and final judgment of the world." It is fitting to this discussion that we turn to Jesus' description of the final judgment. In His final homily before the Last Supper, Jesus very explicitly clarified His expectations of discipleship:

   When the Son of Man comes in His glory, and all the angels with Him, He will sit on His throne in heavenly glory. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on His right and the goats on His left.

Then the King will say to those on His right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

Then the righteous will answer Him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?"

The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." Matt 25:31-40 NIV

From this we can see that the final questions determining whether or not we are His disciples and have fulfilled the gospel commission are not what most would consider to be "doctrinal" or even "theological." The final questions revolve around whether or not we have made God's love known in our world through the simplest and most practical "neighborly" actions. William Barclay observes:

This is one of the most vivid parables which Jesus ever spoke, and the lesson of it is crystal clear. The lesson is this—that God will judge us in accordance with our reaction to human need. God's judgment does not depend on the knowledge we have amassed, or the fame that we have acquired, or the fortune that we have gained. . . .

1. It must be help in simple things. . . . There never was a parable which so opened the way to glory to the simplest people.

2. It must be help which is quite uncalculating. . . . They helped because they could not stop themselves from helping.

3. Jesus confronts us with the wonderful truth that all such help which is given, is given to Himself, and all such help which is withheld, is withheld from Himself. 42

One of the finest commentaries on this Matt 25 text is again found in *Desire of Ages*. Ellen White's thoughts have a profound bearing upon "neighboring evangelism":

In that day (the judgment) Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents the faithful work they have done for Him. . . . But those whom Christ commends know not that they have been ministering unto Him. 43

It would appear from these comments that, though it is by righteousness of faith alone in the merits of Christ that we receive salvation initially, the criterion of the final judgment is whether or not we entered fully into discipleship with Him by continuing the selfless work He came to accomplish. Ellen White continues:

In all who suffer for my name, Jesus said, you are to recognize Me. As you would minister to Me, so you are to minister to them. This is the evidence that you are My disciples . . . Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.44

Doctrinal purity—"orthodoxy"—does not even seem to enter into the questions asked at this final judgment. It would appear from the above texts and commentary that even those quite ignorant of "systematic theology" (doctrine) enter just as fully into Jesus' own definition of what it really means to be His disciple. As the Spirit leads

We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps. 45

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44Ibid., p. 638.

Summary

This chapter illustrates that much of Jesus' teaching was "relational theology." In His training of the disciples, He placed heavy emphasis upon the picture of God that the world would see as Christians interacted with their "neighbors." From the epistles, we note how witness to one's neighbor is more than merely doing the positive "neighboring," it also includes what one is to avoid so as not to offend.

As we study Christ's incarnational ministry of reconciliation to our sinful world, we see a model for "neighboring evangelism." The "suffering servant" theme of Jesus' ministry is emulated in those who choose to be His disciples. As "Grace plus Truth" indwell our lives in our community, the world sees God's love more clearly. Through the Sprit-directed processes of "wounding/healing," we become free-flowing channels of His love. Through the Spiritual Gifts thus released, God may have His way in our world. The specific areas of our "brokenness" become the most effective bridges to our neighbors.

In Jesus' encounter with the woman at the well, we see an example of how each personal contact with a neighbor can be a "Divine appointment" with eternal consequences. Each person we meet is part of a widening web of relationships that may be improved to become fruitful for the Kingdom. Christians are challenged to fulfill the Gospel commission by relating to persons in loving Christian ways.
CHAPTER THREE

NEIGHBORING EVANGELISM IN THREE DIVERSE CONGREGATIONS

Introduction: "Spontaneity and Programming"

A workable model of "neighboring evangelism" could provide a missing link for the "Caring Church" emphasis being currently encouraged within the Seventh-day Adventist Church. Some may see "neighboring evangelism" as too conceptual in nature as opposed to a more easily "promotable" one of a more "programmatic" nature. It is true that "neighboring evangelism" stresses the uniqueness of each "individual" Christian's witness, but this does not necessarily mean that collective ministries cannot flourish in its atmosphere. In this chapter, we note examples of those ministries which resulted from a congregation's growing understanding of "neighboring witness." Each unique ministry grew from a local congregation's dawning awareness of its special needs and those of the community in which the congregation was located. It has been my opportunity over the duration of this project to observe a variety of ministries develop that both reflected the needs of the community and the special spiritual gifts of three diverse congregations. By sampling a "model" ministry from each of these churches, a broader understanding of "neighboring evangelism" and its affect upon the ministries of the local congregation emerges.
As each of these ministries is described, it becomes especially evident how each sample grew from both perceived needs within the congregation as well as the observed needs within the neighborhood. This is in deliberate contrast to the "generic" uniformity of most existing lay-evangelism programs. As G. Oosterwal has stated:

This uniformity presupposes the same needs and the same resources everywhere. But there is a large diversity among individual believers as well as in local congregations. . . . Practically all of the present church activities and programs are devised centrally, based on generalizations concerning the one Adventist constituency. But quite a few of those generalizations about "the" Adventist constituency do not stand up in the light of (our) studies. . . . It was found that many of the centrally devised plans and programs were not at all based on the vast number of talents and resources and gifts present in each local church, which therefore remained untapped. In fact, it became obvious that many of these uniform church programs were alien and foreign to the knowledge and understanding and interest and gifts of the local constituency.46

Each of the "caring ministries" described below was a sincere attempt to tailor-make levels of involvement that would avoid the pitfall described above. There was an attempt to avoid the pitfall of "evangelism by proxy" (i.e., direct mail, T.V., radio, magazines, etc.). Anything that involved extensive training in technique, methodology, planning, etc., was seen as incongruent to the basic understanding of the "spontaneous" witness involved in "neighboring evangelism." Yet resources and persons were pooled to maximize each developing ministry for more efficiency.


47Ibid., pp. 42, 43.
Formation of "INTOUCH" Ministry in Response to Neighboring Evangelism

Description of "INTOUCH" Ministry

This ministry began as a creative alternative Sabbath School class taught by Jack Circle—one of the church elders. During my series of sermons on the subject of "Neighboring Evangelism," and after reading D. Cooper's book, Living God's Love, Jack felt he would like to share what he had learned with others in the congregation. He was encouraged to follow through on his idea and developed a very fine syllabus based upon the book. The format of the class included a weekly reading assignment of several chapters from the book along with appropriate scripture study and a few excerpts on the same subject from Ellen White.

Using his skills as a draftsman, Circle designed an attractive workbook containing twelve lessons (see appendix 1, pp. 92-98). As the Sabbath School hour did not afford enough time for meaningful "sharing," "caring," and "praying" with each other, the class chose to meet one evening a week as well. A number of friends from the community, including several students from nearby U.C. Berkeley were invited to this apartment gathering. A bonding of friendships took place in this atmosphere of love, acceptance, and forgiveness. Within several weeks of the evening group's first meeting, three of the students came to meet with the Sabbath School "INTOUCH" group. This bridging was not expected so soon, but it was greeted with enthusiasm.

Broadening the Congregation's Involvement in the Appian Way Church

It was not long before the congregation's curiosity was aroused as they observed intelligent, well-dressed strangers coming to the church and going directly to the "INTOUCH" class. At the end of the first quarter the main
Sabbath School superintendent asked the "INTOUCH" class to share what was going on with the rest of the Sabbath School. It was generally agreed that the rest of the Church family could benefit spiritually by a similar approach—especially the midweek fellowship idea. After considerable discussion, it was generally felt the other classes should stay with the regular lesson quarterly as far as the lesson topics were concerned, but that the time for "sharing" and "caring" should be incorporated into the class time.

Gathering and Focusing Resources

In addition to the "INTOUCH" syllabus mentioned above, several from the original class researched sermon tape catalogues for sermons that busy city commuters in the class could use that would be on subjects similar to those covered in the class. Another member began putting together a lending library of books focusing upon the concepts of "neighboring evangelism." I launched into a second series of "how to" sermons geared to motivate people to get involved in intentional Christian loving of their neighbors and friends. We also rented several of the "witness" films from Church Growth America in Pasadena, California.

Developing Minimal Structure

As already mentioned, the conceptual structure was maintained by a common textbook and syllabus. From prior experience, I felt there must be at least that much content and direction or the group would soon deteriorate into a rambling buzz session. We also found that individuals in the group could easily "fall through the cracks" if there was no personal accountability. A "buddy" system was put into place consisting of prayer-partners who sometimes called their "buddy" during the week as they felt a special need for friendship, support,
and/or prayer. A prayer booklet was kept and during the "sharing" time each week, prayer requests and answers were recorded. Several creative "neighboring" outreach ideas were discussed and encouragement for follow-through became part of the class discussion.

Evaluation of "INTOUCH"

The effect of the "INTOUCH" class upon the Church was slow and struggling at first. Of course, within the class itself, the infusion of "seekers" and "new believers" was dramatic. The real break-through happened when the Sabbath School superintendent exposed what was happening to the entire church. A ripple effect began that within a month resulted in three new mid-week fellowship groups. When the first two University students were baptized, the Church family's enthusiasm peaked. In six months the church was happy to support one student as a student missionary.

On the negative side and for future reference, it is easy for an "INTOUCH" group to smack of spiritual elitism. I am fully aware that there are people who look upon anything new and different with jaundiced apprehension. In another place and another time (as is noted in the Chico portion of this project), it would not be so easy to encourage the kind of experimentation that took place in this "small-church-city-setting." In fact, in a church where there is already a dangerous level of fragmentation due to "elitist" mentality, one would have to move much more cautiously. In an environment of mutual trust there really is no limit to the variety of "INTOUCH" groups as needs and gifts interact with each other to find resolution in fellowship on this deepening level.
Formation of "I. C. U." Ministries in Response to Neighboring Evangelism

Description of "I. C. U." Ministry

"Intentional Caring Units" are a creative natural outgrowth of the fundamental concepts in "neighboring evangelism"—namely, the Church's gifts impacting the needs of the neighborhood in a positive, practical way. The idea seemed to evolve over a period of months as the elders of the Chico church sought their true biblical role. It soon became an effective way of allowing the Holy Spirit through each elder's specific spiritual gift to minister to the specific needs both within the church and in the community. It also served to broaden my own effectiveness as pastor in that I felt free to hand over much of my "personal" ministry to competent persons who by both training and experience were really more qualified than I.

These "I. C. U." consisted of "healing units" within the church which were referred to as "Intentional Caring Units." (This seemed appropriate since twelve of my sixteen elders were medical professionals.) It became our conviction that the spiritual process of learning to cope with life's painful experiences—and finding the healing—pre-qualifies a person for a specific healing ministry. It was further felt that our "caring" for others is often casual, occasional, and halfhearted, and that the pastor is often the "frontline" exposure to individuals who need help. "I. C. U." was an attempt by the elders to make caring more consistent (with their spiritual gifts), more deliberate, more sustained, and more intentional.

The effectiveness of this ministry is built-in. Each person at one time or another in his/her life passes through times of grief, separation, sickness, anxiety, financial loss, etc. By finding inner healing in each of these experiences one may be qualified to minister healing in the life of another person passing
through a similar experience. It is important to note that each of the "I.C.U." ministries listed below grows out of specific spiritual gifts coupled with specific needs within the congregation and/or community. We worked on the assumption "Inreach Is Outreach." Fulfilling needs within the congregation spills over into the neighborhood. The areas of ministry were:

**Conciliation and conflict management**

A forum for reconciliation—formal or informal— including intra-family conflict and settling interpersonal differences.

**Crisis support**

Listening and supporting during times of grief such as a death in the family, divorce, career crisis, etc.

**Financial counseling**

Career counseling, family-budget counseling, sponsoring seminars in the principles of Christian finance.

**Lifestyle design**

Encouragement and counseling of persons toward an improved healthfulness. Planning of health screening and "Lifestyle" seminars.

**Youth and young families**

Actively foster and maintain friendship ties with youth and young families. Provide a visible role model of Christian attitudes and lifestyle and be available for peer counseling.
Social bridging

Aggressive intentional action to bridge socio-economic distance by purposeful socializing. Provide a model of Christian hospitality—an "open heart and home."

Calling and caring (Appendix 2, p. 100.)

Willingness, availability, and training to reach the inactive church members through disciplined, regular contact, and to enfold them again into the church family.

Evangelism

Available at least one evening each week for a "home Bible fellowship" or "encounter" or "INTOUCH" group. Lead out in a "Breathe Free" 5-Day plan. Follow up on specific requests from the community for magazines or Bible lessons.

Caring for the elderly and/or shut-ins

Part of the caring network for visiting members in their home or convalescent home, bringing the "Church" to them via the personal touch using music, reading, tapes, or organizing the young people of the church into an "adopt-a-grandparent" program.

The above descriptions were printed on a half-sheet insert in the church bulletin. With these were the names of the elders who were working with each particular "I.C.U." This list was distributed to the church members twice during the year.
The Process Leading to "I. C. U." Ministries in Chico

To move a "traditional" SDA Church congregation of 517 members toward a more "relational/personal" approach involves the changing of some deeply entrenched norms. Certain "semi-successful" existing programs often stand in the way of more effective ones. The very idea of change is a threat to some Christians, for with change comes a period of instability. If the church is already experiencing instability in some other area (financial, theological, or interpersonal), it is usually quite reticent to deliberately destabilize in an area where it does feel stable. Chico was just such a church, and it took a lengthy process to form caring ministries that would reflect the "neighboring evangelism" model (see fig. 1).

In Chico, I sought to initiate and manage the kind of change that I felt would lead to spontaneous church growth. As pastor I came to the Chico SDA Church with a "neighboring evangelism" agenda. Even though the church board and board of elders were aware of "my agenda" before I accepted the call to be their pastor, it was clear that I would have to adapt the process used previously to introduce the "neighboring evangelism" concept. Both the church and community differed widely from the Appian Way Church, so I was content to let whatever form might arise be indigenous to the new circumstances.

In August of my second year in Chico, in consultation with the church board, a plan was voted to motivate the members' consciousness toward greater involvement in "neighboring evangelism." The Church Ministries Department of the Northern California Conference of SDA had already been encouraging the local Sabbath Schools to make their adult classes into units involved in "outreach." I saw this as an opportunity for dovetailing "conference" promotional material on personal evangelism with my own material in
"neighboring evangelism," thus building new material upon an acceptable "traditional" approach. Upon sharing this with the board, it was suggested that we present the plan to the Sabbath School council. At its next session the council, after a lengthy discussion of four alternate time schedules (Appendix 3, pp.102, 103) settled on a time and format that would allow twenty minutes each Sabbath for my presentation of "neighboring evangelism" to the entire senior Sabbath School division.

To launch the fall-quarter emphasis on "neighboring evangelism," the Sabbath School superintendent invited the conference Church Ministries director to present his concept of the church's mission. Following the regular lesson study all the divisions came into the sanctuary to view a church growth film, "Gift of Love" (appendix 4, p.105.) The next Sabbath I spent twenty minutes discussing the "neighboring evangelism" concept with emphasis upon "incarnational ministry." (Appendix 5, Exhibits A,B, pp. 107, 108.)

My sermon topic this introductory Sabbath was "The Church as Mission." Following the worship service, the elders met for our regular monthly potluck. We began with a discussion of the direction we were moving together. I emphasized that what was happening in Sabbath School could enhance our existing "Home Bible Fellowship" groups. The second Sabbath I showed the film "For the Love of Pete" and preached on "Jesus at the Well: A Neighboring Evangelist." I used an overhead transparency to help the congregation grasp the "neighboring evangelism" concepts gleaned from the Desire of Ages commentary on Jesus' confrontation with the woman at Jacob's well near Samaria.

For the next six weeks in succession, I continued this seminar approach using the twenty minutes of Sabbath School time in tandem with the preaching service—sometimes adding a movie on witness between the
Sabbath School hour and church worship service. From my description of the presentations, it is obvious I leaned heavily upon "Spiritual Gifts." It has been my experience that enthusiasm for personal evangelism grows when Christians come to a clearer understanding of what God is doing in and through their unique gift. As G. Oosterwal has observed:

Under the guidance of the pastor, local congregations should make an inventory of the special gifts which the Lord in His mercy has bestowed upon His children. It is only when the believer's spiritual gifts have been recognized that lay training programs can be initiated. Seldom do these gifts come fully developed. But the church can recognize certain gifts which then can be stimulated, developed and (better) prepared for the believer's ministry in the world. . . . It is precisely in the diversity of the gifts where the strength lies of the church, and its mission.48

Following is a Sabbath-by-Sabbath reconstruction of the sequence and content of "neighboring evangelism" presentations. I attempted to use an inductive method in both the Sabbath School presentations and the sermon to encourage as creative a response as possible and to allow each individual to "discover" his/her unique ministry. Internalization of the "concept" is the ultimate goal.

48Ibid., p. 72.
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM

First Sabbath

Sabbath School presentation:

Lecture summary: I began with a basic introduction "Theology of Spiritual Gifts". I called special attention to the "E. G. White" handout emphasizing quotes 7, 8, 9, 10, 20, 22, and 30. I then expanded on the "Just as you Are" overhead

1. You are important. Christ works through you.

2. You are called to obedience to Christ.

3. You are unique. Your uniqueness is to be accepted and used for Christ.

4. You are gifted by the Holy Spirit. Your gifts are to be recognized and used for Christ.

5. You are loved. You can afford to fail. You have God’s unqualified support.

6. You need your brother. You cannot make it alone. (Overheads.)

Overheads Used: (Appendix 6, Exhibits E, F, pp.114,115.)

1. "JUST AS YOU ARE: as a member of the body of Christ."

2. "Seven Propositions about Spiritual Gifts." Film shown between Sabbath School and church:

"But I'm Just a Layman"

Chuck Bradley is mostly concerned about what his church can do for his family and for himself. Every (Sabbath) he goes to church, sings hymns, listens to the sermon, shakes a few hands, and week after week receives his share of blessings . . . revitalized once again to pursue his own interests. But then Chuck discovers that the church is more than a place to have his own needs met. He realizes that God wants and needs him to use his talents, his time, and his abilities for others. Before the film is over, Chuck commits himself to building and strengthening the church and reaching out to others. (Church Growth discussion Guide page, 2).49

Handouts Used: (Appendix 6, Exhibits A-D, pp. 110-113.)

Sermon Abstract:

**Title:** "Body Building"

**Scripture text:** I Corinthians 12:4-27

**Outline:**

I. Introduction:

In the Bible the church is called an "army," a "family," a "bride," a "vineyard," a "temple," a "kingdom," a "flock." In the New Testament it is most consistently called the "Body" of Christ.

II. Unity in Diversity:

A. I Cor 12:4,5 - Trinity of Unity expressed in "Gifts, Ministries, and Forms."

B. I Cor 12:7 - Individual manifestations of "Gifts" are for the common good of the "body."

C. 1 Cor 12:8-12 - Diversity creates unity!

D. Illustration: Nature, art, organ

III. Purposeful Unity in Diversity Brings Harmony.

A. 1 Cor 12:13 - the "indwelling!" Holy Spirit is the "bonding agency."

B. We are responsible to each other as we respond to the "Head" which is Christ.

C. 1 Cor 12:26 - When one suffers, all suffer. When one rejoices, all rejoice! The purpose of both is to reproduce Christ in community.

IV. Conclusion:

"Through the observable unity of Spirit-gifted members, the Chico Seventh-day Adventist Church will present Christ to the Chico community. By the varied gifts, and through the variety of ministries represented in our vocations, Christ becomes visible to all and the character of Christ is perfectly reproduced in His People!"
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM (Cont.)

Second Sabbath

Sabbath School presentation:

Lecture Summary: I led into the discussion using the overhead, "God's Plan for a Spirit-filled Church" an expansion of Eph 4:7-12. I showed how "gifted" persons are "gifted" by the Spirit as apostles, prophets, evangelists, pastors, teachers etc., for the equipping of the "saints," for the work of "ministry," for the building of the "body" of Christ unto maturity.

Overheads used: (Appendix 7, Exhibits B-E, pp. 118-121.)

1. Eph 4:7-12 - "Christ's Plan for the Spirit-filled Church."

2. E. G. White quotations relative to:
   a. Proper use of gifts.
   b. Spiritual gifts—given according to need.
   c. Unused spiritual gifts make us feeble Christians.
   d. Be content with gifts.
   e. We need to hunger for gifts of the Spirit.
   f. Every Christian is promised a gift.
   g. How gifts are received.
   h. Gifts related to second coming.
   i. God adds gifts.

3. Biblical example of the recognition and reception of spiritual gifts based on Acts 6:3-7 and the experience of Phillip. This overhead also includes similarities and contrasts between natural talents and spiritual gifts.

Description of Handouts:

More E. G. White quotations on "spiritual gifts" with emphasis both on the effect of spiritual gifts upon the individual and also upon the mission of the church (Appendix 7, Exhibit A, p. 117.)
Sermon Abstract:

Title: "Unity in Diversity"

Scripture Text: Ephesians 3:14-16

Outline:

I. Introduction:

"Something there is that doesn't love a wall— that wants it down. . . (portions of Mending Wall by Robert Frost). God wants us to take down the walls between us—stone by stone— and use those very stones to build bridges to others. The Holy Spirit longs to be the mortar that bonds our unique gifts in a purposeful way.

II. Mature Understanding of "Spiritual Gifts" focuses upon "Bonding" of the "Parts."

A. Emphasis must not be on individuality and uniqueness, but on common bonding.

B. Because of our differences we need each other, if we are to accomplish a common purpose.

C. KOINONIA = "A deliberate, deep commitment as in marriage."

D. Bonding of spiritual gifts creates the bridge from our neighbor to Jesus.

III. Fellowship Is Evangelism.

A. Spirit-filled witness is not compulsory but rather inevitable.

B. People in right relation to God and neighbor will evangelize spontaneously through the natural avenue of their spiritual gifts.

C. The best evangelism training is getting to know God better and sharpening the unique gifts He bestows on us.

IV. To Better Make Christ Known—Perfect Fellowship.

V. Conclusion: As persons with diverse gifts are bonded by the Holy Spirit, an irresistible fellowship occurs clarifying what God is like.
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM (Cont.)

Third Sabbath

Sabbath School Presentation:

Lecture Summary: I began by emphasizing "What's in it for me?" showing the personal benefits of knowing one's specific spiritual gifts. Using overheads, I demonstrated that spiritual gifts:

1. Are a signpost directing you in God's plan for your life.
2. Identify specific areas for training and development.
3. Are valuable in setting life's priorities.
4. Make a special place for you in church and society.
5. Foster self-acceptance, which shields from discouragement.
6. Focuses on how one can best be used of God.

I closed by taking the class members through the bulletin insert halfsheet "Discovering and Developing Spiritual Gifts." Beginning with several E. G. White comments, the worksheet side of the insert also covered:

1. Understanding Spiritual Gifts.
2. Identifying Spiritual Gifts.
3. Practical test to determine Spiritual Gifts.

Overheads Used: (Appendix 8, Exhibits A-D, pp.123-126.)

1. Personal benefits from knowing your Spiritual Gifts.
2. Gifts are valuable in setting life's priorities.
3. SELF-ACCEPTANCE as a barrier against discouragement.
4. Spiritual Gifts help us "TO BE USED OF GOD."

Description of Handouts: (Appendix 8, Exhibit E, p. 127.)
Sermon Abstract:

**Title:** "Is That Your Gift That Is Showing?"

**Scripture text:** Ephesians 4:1-4,12,16

**Outline:**

I. Introduction:
   For now we see through a glass darkly, but then shall we know (ourselves) as God now knows us." Have you ever wanted to know yourself as God knows you? Have you longed to "fulfill your full potential"? Are you confident that you have received the "baptism of the Holy Spirit"?

II. Acts 2:38 - The Giver and His Gift
   A. "Repent and be baptized—you WILL receive the Gift of the Holy Spirit".
   B. Your relationship with the Spirit began before you received Christ.
   C. The Holy Spirit reveals Jesus, and Jesus reveals God.
   D. John 16:13,14 - The Holy Spirit points to Jesus.
   E. It is not my place to "join myself to the Body" that is the Holy Spirit's Prerogative.

III. Manifestation of Gifts Is Determined by Purpose
   A. Illustration—the unique design of the hand.
   B. Distinction of "talents" versus "gifts."
   C. Your talents may blind you to your Gifts.

IV. Spiritual Gifts Are Not to Be Exercised Privately for Personal Enrichment (I Cor 12:14-21).

V. Conclusion: Fingers belong to hands, legs belong to bodies. The "Body ministry" at any given moment can be no greater (and should be no less!) than the sum total of its "gifted" members.
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM (Cont.)

Fourth Sabbath

Sabbath School Presentation:

Lecture Summary: I began with the overhead - "USING SPIRITUAL GIFTS—what we need in our church". The Holy Spirit can be trusted to bring to the church just the balance in gifts that make for an effective and efficient "body”—capable of evangelizing the community. We then considered the "PROFILES AND PROBLEMS" overhead drawn largely from Rom 12. The concluding remarks centered on the "SIX FACTORS OF SPIRITUAL GIFTS":

1. Every Christian has a spiritual gift.
2. Joy comes in exercising our gift.
3. Finding personal fulfillment is only possible by developing our spiritual gifts.
4. Each gift is designed to perfect the Body of Christ.
5. God wants each of us to understand our gift.
6. Three distinct categories under spiritual gifts.

Overheads used: (Appendix 9, Exhibits A, B, pp.129,130.)

1. Using Spiritual Gifts—what we need in our church.
2. Profiles of Basic Spiritual Gifts.

Description of Handouts: (same as overheads)

1. USING SPIRITUAL GIFTS: The seven basic gifts of Rom 12 are clustered evenly around a church structure. In the upper right-hand corner is written:

"If seven men representing each of the spiritual gifts met to organize an ideal church, here is what each one would probably emphasize."

2. SIX FACTORS OF SPIRITUAL GIFTS. (See list above.)
3. MY GIFT OF INFLUENCE AND PRAYER. (Appendix 9, Exhibit C, p. 131.)
Sermon Abstract:

Title: "Diversity in Unity"

Scripture Text: I Corinthians 12:14-21

Outline:

I. Introduction:
   Two weeks ago we studied "UNITY in Diversity." Today we will consider "DIVERSITY in Unity." Look around you this morning in this room. Do you see anyone who looks like you or thinks like you? Yet there are some who would have us believe in a "mashed potato" church!—where all sizes and shapes are chopped up into small pieces, boiled in a large vat—then mashed together—losing all possible identity. But Jesus would probably use a metaphor more like "fruit salad" for His church—"Affirming each other's unique individuality in the context of a common mission."

II. John 15:1-10 "I Am the Vine—Ye Are the Branches."

   A. In our back yard grow eight varieties of fruit on only two trees. The apple sports five varieties from one common stock. Each is distinctive but shares a common life force.

   B. Gifts create individualized identity in Christ. "Detachment as well as attachment."

   C. Diversity for the sake of a purposeful functioning of the whole (I Cor 12:14-21).

III. Natural Beauty Is Dependent on Diversity.

   A. Illustration: Stars—snowflakes—flowers.

   B. Illustration: Orchestra—what a waste and how boring if all played in unison with no harmony, rhythm, or tonal variation.

IV. Conclusion:

   Unity cannot come through uniformity of dogma, gifts, or tradition. It can only come as our diversity is bonded by a common mission and the common life force—the blood of Christ.
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM (Cont.)

Fifth Sabbath

Sabbath School Presentation: Adults in sanctuary at 10:35.

Lecture summary: As the deacons handed out the spiritual gifts case studies, I told members that we would begin the process of discovering and confirming their unique gifts and how each person interrelates in the "body." They were asked to read each case study and respond quickly by indicating the first (A), second (B), or third (C) way in which they would most likely react to the given incident. I then placed the "spiritual gifts profile" target on the overhead (appendix 10) and showed them which answers corresponded to which gifts. They were given a "target" like the one on the overhead and were encouraged to place their "A", "B", and "C" in the appropriate circle.

Overheads Used: (Appendix 10, Exhibits G,H, pp.139,140.)

1. FIVE BASIC STEPS—in confirming your gifts in the body.

2. SPIRITUAL GIFTS PROFILE "target."

Description of Handouts: (Appendix 10, Exhibits A-O pp. 133-147.)

1. SPIRITUAL GIFTS PROFILE "target" (same as above)

2. SPIRITUAL GIFTS CASE STUDY

3. CHARACTERISTICS AND MISUNDERSTANDING of spiritual gifts. (This seven-page handout was adapted from material used by John Kroncke and others who adapted theirs, I believe, from Bill Gothard's Spiritual Gifts Seminar).
Worship Service:

Opening anthem:
"Renew Thy Church, Her Ministries Restore."

Welcome:
Visitors were welcomed and informed that this is a special day for our church and briefly reviewed the "spiritual gifts" series.

Offering:
Personal Ministries.

Scripture:
Congregational response was read from a half-sheet insert in the church bulletin—"What Shall We Do with One Another?"

Hymn of meditation:
Congregation sang both stanzas of "Come Holy Spirit"—humming the third time through.

Intercessory prayer: (By the head elder)

Congregational response:
"Lord lay some soul upon my heart, And love that soul through me; And may I humbly do my part, to love that soul to thee" (sung response).

Participatory Sermon:
Certain members of the congregation were given 3x5 cards with Bible texts chosen from the "characteristics" handout. As we proceeded through this handout, I fleshed it out with illustrations. The persons with the Bible texts stood and read their text at the appropriate times.

Consecration prayer:
Each worshiper was encouraged to look again at the "target" area of their spiritual gifts. We closed with prayer, consecrating our gifts.
SPIRITUAL GIFTS EMPHASIS FOR NEIGHBORING EVANGELISM (Cont.)

Sixth Sabbath

Sabbath School Presentation:

Film: "Discover Your Gifts"
Chuck Bradley has been trying to avoid enrolling in a class at his church on discovering your spiritual gifts. But when his overworked pastor is stricken with a heart attack, Chuck wants to relieve some of the ministry load and agrees to try to use his spiritual gifts. He first tries preaching, but gives up after finding that he's better at putting people to sleep. After several other unsuccessful attempts to discover his gifts, Chuck almost by accident, finds that he has a gift for evangelism when he leads his jogging partner to Christ. In the process Chuck and his wife Diane learn that each member of the Body of Christ is a unique and special creation of God who has been given spiritual gifts for use in ministry. (Appendix 4)

Sabbath Worship Service:

During the sermon I led the congregation through the handouts on the characteristics of Biblical persons exhibiting each of the basic seven gifts found in Rom 12 (Appendix 11, Exhibits A—L, pp. 149-160.)

We then moved into a "consecration/ordination" service not only for the new church officers for the year but for each person in the church as they brought their "spiritual gifts" to the altar. Following this activity the various leaders of the Sabbath School departments had their part in the liturgy. We invited the congregation to form a large circle around the entire perimeter of the sanctuary. We passed a ball of red yarn (symbolizing "unity in Christ") around the circle, tying it at the ends. The service closed with "Blest Be the Tie That Binds."
"Caring Ministries" in the Napa, California Church

The Sabbath School as a forum for motivating the church toward personal evangelism is a concept as old as the Sabbath School itself. In its earliest statements of purpose, the Sabbath School was to be organized into bands of "personal evangelists." The early Sabbath School records of each of the three churches in which I encouraged "neighboring evangelism" indicated an enthusiastic evangelistic thrust. Large percentages of "non-SDAs" were registered as members of the Sabbath School with many moving toward baptism.

Upon arriving as associate pastor in Napa, I was given the specific assignment of outreach coordinator. Beginning in the fall of 1986, I was invited by the leader of the "New Life" class to present a series of lectures on the concepts of "neighboring evangelism." The topics and their sequence include:

1. Theology of Witness: The "Incarnational witness" model.
3. Jesus' personal witness model: "Woman at the well."
4. Understanding and reaching the secular mind.
5. Spiritual gifts are for ministry.
6. How to find your Gift and be used of God in ministry.
7. Out of the salt shaker—into the world—as "healers."

As a result of this series, a member of the "New Life" class came to my office during the week following the last lecture. She had been through a divorce and had found healing through reading "Forgive and Forget: Healing the Hurts We Don't Deserve" by Smedes. She wondered if we could start a

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support group based on the study of forgiveness. We ordered twenty of the books and announced the beginning of a "fellowship group" based on a study on "forgiveness." Seventeen people came, most of whom had recently been through a divorce. The second week someone suggested we add hot soup and salads and bread to our "fellowship." Supper together began at 6:30 p.m. with closing prayer right around 8:30 p.m. We based each evening's discussion upon scripture and the group provided "case studies" which kept it interesting. A close bond began to form and most of the group found specific healing of damaged emotions. The majority of the group were members of the Napa S.D.A. Church. Occasionally they brought a neighbor or friend.

We met each evening for thirteen weeks with the "study" aspect of the evening fellowship structured around the book *Caring Enough to Forgive* by David Augsburger. 51 This book is in a format that lends itself to group discussions. It contains excellent graphics which I enlarged and made into overheads. The schedule in Figure 4 and Appendix 12 Exhibits A-R shows how we used the books mentioned above.

<table>
<thead>
<tr>
<th>GROUP SESSION: <strong>Caring Enough to Forgive</strong>, by David Augsburger as textbook</th>
<th>WEEKLY READING: <strong>Forgive and Forget: Healing the Hurts We Don't Deserve</strong>, by Louis Smedes.</th>
</tr>
</thead>
</table>
| 1) **FORGIVE**/by Realizing wrongdoing. Overheads from p. 8, and pp. 1, 2. | Chapter 1--"We Hurt"
Chapter 2--"We Hate"
| 2) **FORGIVE**/ by Reaffirming Love. Overheads from p. 28 figs. 4,5,6. | Chapter 3--"We Heal Ourselves"
Chapter 4--"We Come Together"
| 3) **FORGIVE**/ by Releasing The Past. Overheads from p. 46, figs. 7,8,9. | Chapter 6--"Forgiving the Invisible People"
Chapter 8--"Forgiving Ourselves"
| 4) **FORGIVE**/ by Renewing Repentance. Overheads from p. 64, figs. 10,11. | Chapter 9--"Forgiving Monsters"
Chapter 10--"Forgiving God"
| 5) **FORGIVE**/ by Rediscovering Community. Overheads from p. 78, figs. 12,13. | Chapter 7--"Forgiving People Who Do Not Care"
Chapter 11--"Slowly"
| 6) **ON THE OTHER HAND**! (review and open discussion) | Chapter 5--"Some Nice Things Forgiven Is Not!"
| 7) **DON'T FORGIVE**/ when Forgiveness puts you "one-up", p. 8b, figs. 1b, 2b. | Chapter 12--"With a Little Understanding."
Chapter 13--"In Confusion."
| 8) **DON'T FORGIVE**/ when Forgiveness is "one-way". Overheads, p. 24b, figs. 3b, 4b. | Chapter 18--"Forgiveness Makes Life Fairer."
Chapter 19--"Forgiveness Is a Better Risk."
| 9) **DON'T FORGIVE**/ when Forgiveness Distorts Feelings. Overheads p. 38b, fig. 5b. | Chap. 16--"Freely or Not at All"
Chap. 17--"With a Fundamental Feeling."
| 10) **DON'T FORGIVE**/ when Forgiveness Denies Anger. Overheads p. 52b figs. 6b, 7b, 8b. | Chap. 14--"With Anger Left Over"
Chap. 15--"A Little at a Time"
| 11) **DON'T FORGIVE**/ when Forgiveness ends open relationship. Overhead pp. 66b, 73b, 74b. | Chapter 20--"Forgiving is Stronger"
Chapter 21--"Forgiving Fits People"
| 12) **WOUNDED HEALER:** "The Rags--The Christ!" | Epilogue--(Cosmic Forgiveness)

Fig. 4. Suggested Schedule for Use of Smedes and Augsburger.
Other than the numerous expressions of gratitude for the class, an interesting and effective spin-off of this "healing the hurts" fellowship is a new Sabbath School class. One of the members found that he had a gift for teaching and is currently developing a syllabus for a Sabbath School class along the line of our fellowship group. He is using my resource collection and his skills with the computer to put together a workbook as he teaches this special Sabbath School class. We are encouraging inactive members and new Christians to be discipled by joining this close fellowship class. From 9:00 to 9:30 a.m. they meet before Sabbath School officially commences in order to pray specifically for members with pressing spiritual needs. The members of the class have shared experiences of how their new attitude of "prior forgiveness" is helping them in the many relationships of life where their lives touch the world "out there."
CHAPTER FOUR

IMPLEMENTATION OF NEIGHBORING EVANGELISM MODEL IN BERKELEY

Entry Strategy

The second board meeting of my new pastorate in Berkeley, California, seemed a good time to share some of my dreams and ideas relative to "neighboring evangelism." I was encouraged to form an evangelism committee as soon as possible. The first Sabbath following Labor Day 1988, I announced in church that we would form an evangelism committee. I outlined some of the ideas and plans that had already been expressed at the board meeting. We met Sabbath afternoon a week later with twelve enthusiastic members ranging in age from young adult/collegiate through middle age. A majority of the church board, including my first and second elders, were present and contributed to our brainstorming session. Everyone seemed anxious to share quite a variety of methods the church had tried over the last three years. On a flip-chart, we wrote several dozen good ideas and discussed what had or had not worked.

Toward the end of our session, the discussion seemed to boil down to a consensus that nurturing and training the congregation to become an effective evangelistic team would be the best place to start. This feeling carried over into our second meeting a week later where several committees were formed to facilitate getting on track and moving ahead. The four committees—NURTURE,
WORSHIP, HEALTH EVANGELISM, SOCIAL/RECREATION—each consisting of three members, one of which was designated as leader.

With nominating committee meetings coming up, it was decided that we could assist in the choosing of officers to cover various ministries by finding out who had what gifts. I was encouraged to conduct a Sabbath morning Spiritual Gifts seminar series during the worship service. I felt this would help sort out the individual gifts that would in turn help determine specific ministries. By thus grouping similar gifts into their corresponding ministries, the nominating committee would be placing members into positions where they would function happiest and best.

The third two-hour session dealt mostly with an open sharing of various philosophies of evangelism. At this meeting, I presented an overview study of what I termed "incarnational ministry." I felt that it could find expression through existing programs of the church. It was gratifying to see how quickly the members picked up on the concepts. Both elders had come to similar conclusions about personal evangelism from their own study. We were encouraged to move ahead beginning with revitalizing prayer meeting by turning it into an example of and model for the "Intentional Caring Unit" which I had briefly mentioned. I used the same format and discussion books as had been used in Napa (see the "Healing the Hurts We Don't Deserve" series described above in chapter 4).

In January 1989, I began preaching a three-month series of sermons in the Gospel of John. These sermons focused upon the concept of "incarnational ministry" using the ministry of Jesus as the Supreme model. Concurrently, our nurture committee leader sponsored a 9 a.m. Sabbath-morning caring unit. This group met to learn ways of discipling each other through learning ways to reach out to each other so we can reach beyond
ourselves into the community. The next section—Implementation Timetable—tells more clearly how the various programs overlapped as they progressed through the seven months of implementation.

**Implementation Timetable**

**October—November:** "Spiritual Gifts Emphasis."

During these first months I preached essentially the same sermons and used the same overheads and handouts as in the Chico series outlined in chapter 4.

**October—December:** "Healing the Hurts We Don't Deserve."

This series is the same as the nurture I.C.U. developed in Napa. Though I used the same discussion books as before, the smaller size of and more intimate nature of this group did not lend itself to the more formal and class-like use of the overheads.

**January—March:** "Incarnational Ministry in John's Gospel."

This series of eight sermons explores the richness of John's gospel in his first chapter upon "Word became Flesh and dwelt among us." This series is designed to motivate us to become a continuation—an extension of Christ's mission.

**March 25—April 29:** Film/sermon series on Lay Ministry.

This six-week series utilizes the Lay Ministry films from *Church Growth America* as a tool to motivate the congregation to get involved in "neighboring evangelism." These films are the same as those described earlier in connection with the Chico series on Spiritual Gifts.

**April 29:** Spiritual Family Retreat at Albion.

This last Sabbath consisted of a well-attended weekend retreat on the Mendocino Coast. Sabbath morning began with "praise singing" and progressed to the showing of the final two films in the Church Growth series. Following the first film, "Who Cares about Love?" I led a discussion of the concepts and practical applications of what we learned from the film. Following the showing of the second film, "Who Cares about Love?" (11) we spent a half hour in meditation and prayer closing with an opportunity to re-commit ourselves in servant ministry in our neighborhood.
Berkeley Survey and Evaluation

The Process

Due to the highly conceptual nature of the project, I was encouraged to do a qualitative evaluation of a cross section of the members involved. The experience has been rewarding and enlightening, and some of the conclusions have been surprising. My purpose for evaluation was threefold: (1) to find out if the members understood the concepts foundational to "neighboring evangelism"; (2) to learn if they were aware of any change in their attitude, role, or behavior relative to "neighboring evangelism; and (3) to get a general "pastoral" sense of their level of commitment or frustration being felt in relation to "neighboring evangelism."

In consulting three sociology books and two university professors in the field of sociology, I found the personal-interview method the recommended procedure. For data to be efficiently organized, a carefully thought-through questionnaire should form the basis of each interview. Some of the questions that one must pay attention to are: What is intended to happen here? What kind of change are we looking for (attitude, behavior, role, feeling, etc.)? What is being learned? Is something else at work here? I learned that data come from "...verbally expressed sentiments and beliefs." It is often up to the interviewer to "...describe, decode, translate, and otherwise come to terms with the meaning. ..." In addition, "qualitative evaluation involves feelings, checks out hunches while interviewing." The questionnaire, approved by my committee and used in all personal interviews, was used with twelve members. The interviews lasted from one hour ten minutes to two hours.
Berkeley Questionnaire

NEIGHBORING EVANGELISM EVALUATION
IN THE BERKELEY CHURCH

Interview questions:

1. In what specific way do you see "neighboring evangelism" different from traditional personal evangelism?
   —Who are we trying to reach?
   —Is this group different from whom we usually attract?
   —By what method(s) are we trying to reach them?
   —What difficulties do you experience in this method?
   —Describe the "neighboring evangelism" concept.

2. Last fall I presented a series on "Spiritual Gifts." As a result:
   —Do you feel you have a better understanding of this biblical doctrine?
   —Have you been able to discover your spiritual gifts?
   —Do you feel more confident about how your spiritual gift(s) will help you minister to your neighbor?
   —Can you describe a specific situation when you felt your gift was helping fulfill someone's need?

3. Last fall our Wednesday evening Bible Fellowship group studied and shared the subject "Healing the Hurts We Don't Deserve." Did this mini-series help you understand the concept of "wounded healer" ministry?
   —Describe how a "healed hurt" has helped you minister healing to a friend or neighbor.

4. The current nurture ministry's "Intentional Caring Unit" is a natural continuation of the above fellowship group. Are you currently a member of this group?
5. Do you feel you understand the purpose for the group? How is this group helping you to minister to a friend or neighbor? Have you thought of specific people you feel will respond to your healing touch? Have you planned a way to reach them?

6. Please make any suggestions that would help us help you reach out through "neighboring evangelism."

7. We have just concluded a six-week series in Sabbath School and Church service which focuses on "Lay Ministry." Has this series helped you to understand and enjoy your role as a "Lay Minister"? If so—in what way?

8. As compared to a year ago, describe any change you feel you have made toward personal evangelism.

9. What new ideas or plans (if any) have you adopted for your future in "neighboring evangelism"?

10. Has any aspect of the three programs described above helped you to discover and to try some "personalized" style of evangelistic outreach? Describe.

11. Do you feel the concepts learned in "Healing the Hurts" and "I.C.U." have helped you better understand yourself and the specific needs of your neighbors?

12. Do you feel that adopting the "neighboring evangelism" model will help bring about an increased personal evangelism involvement in our particular church?

13. Do you feel the "neighboring evangelism" model will be disruptive and/or detrimental to existing church programs?

14. Please share any suggestions or directions that you feel would make "neighboring evangelism" more effective.
Criteria for Evaluation of Interviews

A qualitative "interview" approach becomes more objective when common criteria are applied to interview answers. The following are those criteria:

<table>
<thead>
<tr>
<th>CONCEPT</th>
<th>MANIFESTATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>What I want them to know</td>
<td>How they reveal the knowledge</td>
</tr>
<tr>
<td>1. Be able to define neighboring evangelism in their own words.</td>
<td>1. By sharing an actual situation demonstrating that they understand the concept.</td>
</tr>
<tr>
<td>2. Be clear about their spiritual gifts and how these impact neighboring evangelism.</td>
<td>2. By describing an actual event that shows their gift at work in a neighboring context.</td>
</tr>
<tr>
<td>3. Understand the term &quot;wounded healer&quot; as applied in &quot;neighboring evangelism.&quot;</td>
<td>3. By sharing a situation where a healed hurt helped to heal a neighbor providing a natural evangelism bridge.</td>
</tr>
<tr>
<td>4. Understand the Intentional Caring Unit concept.</td>
<td>4. By participating in one form of this ministry.</td>
</tr>
<tr>
<td>5. Be motivated by the &quot;Lay Ministry&quot; films toward a clearer understanding and involvement in &quot;neighboring evangelism.&quot;</td>
<td>5. By describing a recent incident in their relationship similar to those portrayed in the films.</td>
</tr>
<tr>
<td>6. Feel that neighboring evangelism can be a concept and program enhancing Berkeley SDA Church's outreach into our community.</td>
<td>6. By being willing to become part of &quot;I.C.U.&quot; and other manifestations of neighboring--to sponsor such a group.</td>
</tr>
</tbody>
</table>

The data collected in the interviews with twelve members of the Berkeley S.D.A. Church have been collated and the answers to the questions
are reported and commented on individually below. In some instances they are grouped together as "positive versus negative."

**Interview Data and Interpretation**

Question 1: In what specific way do you see neighboring evangelism different from traditional personal evangelism?

Responses to question 1:

"Reaching people who are closer to home but other than a close relative—everybody in your circle."

"Not trying to get the world to accede to a set of facts or dogma. Neighboring evangelism appeals to those who are near you and is more experiential. It means interfacing with another in genuine, uncontrived respect—rapport—life-on-life. It may mean even taking the risk that their belief system may rub off on us a little—it's a two-way street. I see it as rooted in relationships and restoration rather than dogma. Human relationships can help restore Divine/human relationships."

"Neighboring evangelism should not be called a method because that implies people are somehow being used. It is a commitment to always remain in a healing relationship—to be there whether or not they are ever baptized. Neighboring evangelism attempts to reach people in a way that allows them to grasp spiritual concepts at whatever level they can comprehend—or apprehend. It is not your usual Revelation Seminar approach but rather a revealing of Christ's love through friendship/fellowship."

"It is reaching people one-on-one through more non-church type activities—a mutual sharing of the common activities of life. It involves planning of quality time together with non-church people—investing in the lives of people at school/work/home."

"It means interacting people-to-people within a certain living area—neighborhood."

"It means sharing your life with people closest to you—always open to their needs. It means responsible caring for my neighbor's real physical, emotional, spiritual needs—at the same time trying not to be walked all over as the neighborhood sucker."

"Neighboring evangelism means accepting people where they are without criticism or disappointment. It must come from the heart to be effective—love must be freely given away. It is people relating to people instead of
programs. It is people scheduling time with others—responding to needs. ‘Love your neighbor as yourself—as soon as you learn to love yourself.

"Neighboring evangelism is living Jesus' love by being neighborly in visiting those closest to you."

"It is living Christ near the church and here in this retirement center where I live. It does not mean ringing doorbells but rather in joining in with more senior activity groups."

"It means being a good neighbor for Jesus—across the fence—down the street—taking bread and flowers."

"It means reaching the people you spend time with through 'daring' caring. A great deal of time must be spent in close friendship before 'belief' begins to root and bear fruit. It means witness on an 'exemplary' rather than a 'didactic' level. First come 'deeds' and then 'words'."

"It means sharing with the guy closest to me—my roommate, family member, or workmate. People in close proximity can see right through me. I must remain transparent as I work to keep the neighborhood flowers growing."

Question 1 evaluation: All twelve answers show a clear understanding of the concept of neighboring evangelism as defined in this project. There did not seem to be any indication in the answers to this particular question as to whether or not they saw how the more "personal" aspect dovetailed with the "program" of the church.

Question 2: Did the fall Spiritual Gifts seminar help you understand and "find" your gift?

responses to question 2:

"Yes, it helped me to feel I 'fit in' to the church in another area other than the one I've been stuck with for the past seven years!"

"It reconfirmed what I already learned from Bill Liversidge. I'm enthusiastic about the specific ministry outlet possibilities in the Berkeley environment. I've learned to have more acceptance and tolerance of others with differences."

"The seminar helped me get a better grasp of my specific gifts of mercy and helping. I'm listening to and growing closer to a classmate who shared an intimate problem with me."
"I've known my gifts were teaching and hospitality but I've become more sensitive to the personal needs of others. I tried several gift areas that didn't pan out, but I'm not discouraged."

"It was good to confirm my gifts of helps, mercy, and hospitality and to see the danger areas. People certainly take advantage of you if you let them."

"I was really shocked at the discovery of my gifts cluster of administration, ministry, and compassion. It gave me the confidence to try what I've been only thinking. I have fun watching people discover their true selves as I do."

"I have one single gift and I'm happy the church recognizes it as I serve them."

"It was clear last fall—I don't remember the concept that well except that God has blessed me with good health and a sense of hospitality; and as a doctor, of course, I have the gift of healing. Lately I've taken care of several dying relatives—over the last ten years, in fact."

"My special gift is hospitality and, oh yes, giving. Jesus fills me up and I overflow to the neighbors. They treat me so well."

"Few of us can fully use our gifts on our own. I feel that I need support from an organized program. My teaching gift seems to be bearing fruit in my attendant."

Question 2 evaluation: Notice that only ten responses pertain to this question since two respondents were out of town during the seminar. One of them said he had been through another Spiritual Gifts seminar and was quite clear on the doctrine. The second described the "fruits of the Spirit" at great length. I was particularly pleased that by and large there seemed to be an understanding of the doctrine and how it applies in ministry. I do feel there needs to be an ongoing emphasis on the practical nature—just how spiritual gifts come to fulfill the corporate mission of the Church.

Question 3: Did the mid-week I.C.U. fellowship last fall help you to understand the "wounded healer" concept so that you have ministered healing to a friend?

Responses to question 3:
"Though I didn't join until January, I do understand the concept. I share my personal experience and growth with a parent I meet at work. I have seen healing happen."

"There was a new person at work today who was very depressed—struggling with a dissolving relationship. I shared a similar experience of mine and how I coped. It seemed to settle her down."

"I lost my sight fourteen years ago and through that experience have found healing. I can relate to other kinds of loss—physical, spiritual, emotional—in a first-hand way and have helped sighted people many times."

"The 'Healing the Hurts' group study helped me to focus my feelings of the last three years since my husband died. I've learned that until our relationship with Christ becomes the absolute central focus of our lives, we will continue to hurt."

"Our church members don't seem to be ready for this. They can't seem to be open and vulnerable. I feel I can be open and compassionate because of my own pain. Sharing that pain is my ministry. I can help them by carrying their load a while."

"I especially enjoyed the emphasis on genuine forgiveness. Without it I would be upset around here most of the time—due to in-law relationships."

"Since I have had to think through the causes of suffering, in general, I feel that I'm able to make valid suggestions to others in similar situations."

"It is a comfort knowing even as you are being wounded that really He is (being wounded) and has been there for me."

Question 3 evaluation: First of all, eight of the twelve interviewees were involved. Of those who were involved, five really picked up on the concept and only four gave an example of how they had ministered in that mode.

Question 4: Do you understand the concept and purpose for "Intentional Caring Units" in the church and are you participating?

Responses to question 4:

"Yes, I understand the I.C.U. and want to get one started in my home. It should begin small and genuine on a sincere and tangible level."

"I do fully understand the purpose of I.C.U.'s and as a leader of one I am participating in the responsibilities it carries. I feel it should help my ministry by filling me up spiritually and emotionally so that I can have more to share with others. I have observed specific spiritual healing in the lives of several in my
group and with those I have shared with outside the church. I will be scheduling even more time for visiting or just casual contact."

"I currently sponsor a 'care unit' in my home. This group helps my ministry by creating more connections. I am learning how to focus our 'sharing' within the framework of scripture. This takes the 'edge' off always recycling 'pain' stories. Our group is currently looking for a way to involve the new neighbors in the upstairs apartment as well as the family across the street. A shared meal is one plan."

"I am involved in an I.C.U. group on Thursday night. The special focus of my ministry may be to homosexuals or 'pharisees' who say, 'My fruit is good enough—I don't need a lamb'. Singing in other church choirs exposes me to church people still carrying heavy burdens. In a real sense choirs can be seen as 'caring units'."

Question 4 evaluation: Of the twelve interviewed, only four were involved. Of these four, the second and third are really the only two who showed they had caught on to the concept. The leader of this ministry and I have spent some time together wondering why this idea has not caught on the way it could. We feel it is a valid, in fact, a crucial ministry—especially within a city church ministering to people in crisis. We feel that perhaps we presented them with too many new concepts too fast. It also appears that city people do not go out much at night and that a day-time I.C.U. could benefit primarily the elderly. Some participants are frightened by an intimate "sharing" nature which is an essential ingredient of the program. After careful consideration, we believe another approach next fall will be more rewarding. (There were virtually no suggestions made in answer to question 5.)

Question 6: Has the recent six-week series on "Lay Ministry" helped you understand your role as a "lay minister"?

Responses to questions 6 through 9:

"I've learned that in order to minister you must intentionally become a friend so that you really know the person. You build along a common interest or find another church member that has or can build that common interest."

"It was reaffirming to hear from someone else those same principles of servant-ministry—the meeting of people's felt needs."
"I didn't like the films. I felt the approach of the films was outdated."

"The series helped me to see that my ministry outside the church is important—making myself available and truly caring in whatever I am doing—being always open to people's need, making a way whereby I can be there for them."

"The series gave me many new ideas and a motivation to try some."

"The series helped me see that I am really part of a team and that I should feel free to depend on other members to help me continue the effort I have already made."

"I have become confirmed in my suspicion and made bolder in trying what I have believed would work."

"I'm clearer on my role as a lay minister although I'm not sure I would get involved in any deep relationship with a neighbor. I'm just too shy."

"The films helped me remember the concept better than the sermons or handouts."

"I feel more motivated to get involved."

"I liked the way a church came up with a list of categories, based on unique membership gifts, of people they would focus on to befriend."

Question 6 through 9 evaluation: All those interviewed participated in this film and sermon series. With the exception of the one individual who had seen them before and did not like the approach, there seemed to be a general feeling that the films especially had motivated them to get involved in practical friendship relations with their neighbors. They mentioned becoming reaffirmed, confirmed, bolder, team-oriented in ministry. They felt motivated to find practical ways of getting more involved in a focused ministry.

Question 10: Do you feel the concepts learned in "Healing the Hurts" and "I.C.U." have helped you better understand yourself and the specific needs of your neighbor?

Responses to question 10:
"This forgiveness I.C.U. helped me understand the true meaning of acceptance, unconditional giving, just as Jesus would give of Himself to others."

"The 'healing' I.C.U. helped me to feel how others hurt by relating more deeply and 'healingly' to the loss of my own spouse."

"The 'healing' I.C.U. helped me to cope with bad relationships I've had with my own family. I can't seem to get involved with my neighbors here in the city. They stick to their own business."

"The 'healing' I.C.U. reinforced attitudes and concepts I have already understood."

"I was helped to understand better and practice 'how to love' and how to forgive."

Question 10 evaluation: Again there were only five of those interviewed who had participated in this program. Of these, four were helped to learn true forgiveness. Only one translated it into an attitude of forgiveness that became a healing agent in community relationships.

Question 11: Do you feel the "neighboring evangelism" model will help bring about an increased personal evangelism involvement in our particular church?

Responses to question 11:

"Yes, but how do you get it started?"

"Yes, but it will take a lot longer to really get the concept to sink in."

"Yes, but with resistance from some of the older members."

"Yes, it is absolutely imperative. We must concentrate in our own community."

"For sure. It's the only way we will ever finish the work."

"I don't know. There are mostly staunch Catholics in my neighborhood."

"The mobility of the Berkeley population makes any permanent relationship difficult. Most of the people around the church are students at U.C.B. who don't put down roots and are hard to get acquainted with."

"It should be used in balance with other methods."
Summary

The entry strategy for implementing neighboring evangelism in Berkeley seemed to foster a lot of enthusiasm. More than a dozen members became immediately involved in the various committees and gathered others into several ministry options. The enthusiasm lasted through nominating committee time and into the new year. Around the middle of January, some of the enthusiasm and at least two "group" ministries seemed to die out. This could be due to the "major" project of remodeling the sanctuary. We were also beginning a stewardship drive to stabilize the finances.

In March and April the "Personal Ministry" programs seemed to pick up more enthusiasm. As evident from the interviews, a healthy cross-section of the leadership of the church responded to the emphasis of moving ahead with the forming of neighborhood "I.C.U." groups. In addition, several members have spoken with me personally about putting together a plan for reaching the University of Berkeley students through a variety of "friendship" methods. The ideas they have put forward demonstrate that these members understand "neighboring evangelism" and the level of commitment involved. In addition to this personal commitment of their time and energy, they also seem to have a good grasp of how the entire church as a team can enhance their own attempts by providing an atmosphere of love, acceptance, and forgiveness in which relationships can blossom. They see how "journey inward" and "journey outward" must be balanced.
CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This project has presented the need to encourage a personal evangelism which grows naturally from a person's spiritual gifts. We have noted how a more relational approach to evangelism could be more effective in both winning and keeping church members. A proposed model was considered whereby the diversity of ministries within the local church might contribute to a unity of mission. This model was derived from a sociologically sound concept of "neighboring" and is also consistent with the New Testament pattern of evangelism. This "neighboring evangelism" is also consistent with Seventh-day Adventist heritage. In this light, the Sabbath School can be the effective evangelistic tool it was originally intended to be.

This report presents several examples of diverse ministries and notes how ministries arise as unique spiritual gifts find channels of expression in the fulfillment of specific needs within neighborhoods. The need for strong yet creative leadership in teaching and motivating members toward effective ministry is evident. One of the greatest motivators toward these ministries comes through the sense of "calling" that church members experience as they "discover" their unique spiritual gifts.

Each caring ministry discussed in this report arose within the context of a different congregation reflecting a unique set of community needs along
with a corresponding cluster of unique spiritual gifts. At the same time, each of
the ministries shared certain characteristics:

1. Each ministry arose from a growing awareness of the "neighboring
evangelism" concept.

2. Each began in the context of spiritual renewal in one person that spread to
others.

3. Each ministry began as a "nurturing" ministry within the congregation and
then expanded into evangelism.

4. Fellowship, scripture study, and prayer were the crucial ingredients of
successful growth groups.

5. Love, acceptance, and forgiveness characterized both the context and
content for growth.

6. Each ministry provided a natural bridge to the church.

7. Each ministry helped members to be aware of how God was creating
"Divine appointments" with their neighbors.

8. Each paid close attention to the ebb and flow between the "church
gathered" versus "church scattered" concept.

9. Each demonstrated how "effective nurture is effective evangelism" and visa
versa.

10. Each ministry, though it began in an "other worldly" setting, attempted to
take the members back into the "world" of community neighbors and friends.

The Berkeley phase of the project is where the "model" and
"ministries" were brought together in a deliberate attempt to motivate an urban
congregation toward a higher level of involvement in lay ministry. The programs
designed to motivate members into "neighboring evangelism" ministries now
need to give time and energy toward the more practical aspects of disciplined
ministries—both private and corporate. The total ministries of our congregation
should be no more nor less than the sum total of the spiritual gifts represented within our congregation.

**Conclusions**

The conclusions are considered in three areas. The first discusses the problems faced during the formation, implementation, and evaluation of the project. The second describes the lessons learned and how the project served to sharpen my skills in specific areas of pastoral ministry. The third draws recommendations on how to continue building a strong "neighboring evangelism" team in the Berkeley Seventh-day Adventist Church. There are general observations and suggestions for implementing "neighboring evangelism" concepts and programs in other caring churches in North America.

**Problems in Formation, Implementation, and Evaluation.**

During the formative stages of this project the major difficulty was waiting for the preaching and teaching of "neighboring evangelism" concepts to spark a specific ministry reflecting those concepts. When such a ministry would finally emerge and begin to flourish and bear fruit, I would be moved to another church. On the positive side, these moves provided a broader spectrum/sampling and showed that neighboring ministries need to reflect the unique environment in which they emerge.

A second problem arose when an indigenous ministry emerged from someone other than a recognized church leader on the board. This made the acceptance and growth of the "program" more difficult. The programs designed to educate the congregation along the "neighboring evangelism" concept needed significant time during both the Sabbath School and Worship service. I learned that it is best to build innovations into existing traditional programs. In
the largest church of Napa, I found that change takes place best by influencing a small, receptive group first and then let the ideas filter out to the larger congregation.

I learned what a significant variation in sociology there is in terms of church "styles." I found the more "educated" professionals in one congregation resented the teaching approach which used overheads and handouts. On the other hand, the members in the more intellectual environment of a university town enjoyed and responded to this approach. There was also a significant difference between suburban/rural versus university/urban in terms of stability in neighboring relationships. The more transient character of the latter congregation mitigates against long-term intimate neighbor relations called for in "neighboring evangelism." In other words, rural/suburban Seventh-day Adventists seem more involved in natural intimate social relations with their "neighbor" than are urban/university members. If "neighboring evangelism" can work in Berkeley, it should be effective anywhere.

The fourth problem was how to do an objective evaluation. So much time had elapsed from "formation" through "implementation," that I chose a qualitative evaluation of a cross section of the Berkeley members only.

**How Pastoral Skills Were Sharpened**

Under new leadership in the mid-seventies, the Northern California Conference of S.D.A. began to foster what was termed the "caring church" approach to evangelism. I was already into current literature on "relational evangelism." My skills in practical research began to develop as I began to apply theology to ministry. I found by experimentation with different existing programs along with some newer creative approaches that there were more
"natural" ways to reach people with the gospel than those officially promoted by the Church.

This discovery forced me to develop a second skill. I became more conscious of my role as an agent of change. Being exposed to a variety of "congregational styles," I was forced to identify non-productive processing of change and adapt strategies that encouraged more "ownership."

A third area of development was in the use of a variety of media to educate and motivate a congregation. This meant creating an organized plan well in advance so appropriate media would be ready. It meant coordinating a preaching series with a film series along with handouts for small groups, etc. It was good discipline to learn what attitudes and values I needed to change and then to design a way to bring about that change in a group of people.

More important than the skill development was the enrichment that comes at a deep, emotional level as one learns with his people what it means to be a "wounded healer" committed to "servant ministry." From each congregation I learned the same level of "vulnerability" that I was seeking to teach them, and of the personal risk of transparent authenticity.

**Future Plans for Berkeley**

At the May 1989 Sabbath School council meeting in Berkeley, it was voted that a ten-minute time slot at the beginning of each class period should be devoted to learning and expressing "love in action." An adaptation of the "INTOUCH" series will be used as a guideline for this time together. In addition, the social committee is planning more "socials to save" as a creative bridge of friendship in our neighborhood. The leader of our nurture committee is setting up two more I.C.U.'s designed specifically to encourage those with specific "gifts" to explore ways of ministering to specific needs both within the church
and in the community. A file of "gifts for ministry" is currently being compiled so we can more easily "network" people who experience specific hurts with those who have found healing from a similar pain. The worship committee is expanding the "share and prayer" segment of the worship hour on Sabbath morning to strengthen this relational aspect of the corporate worship portion of the "neighboring evangelism" model.

**Recommendations**

I started this project to search for creative and effective avenues for congregational spiritual renewal. It has been rewarding to participate in this renewal and observe as the Holy Spirit opened channels of His Grace that ministered healing through His people. I now close this project report with observations and recommendations:

1. Methods of evangelism used in the local Seventh-day Adventist church should be consistent with both biblical and traditional Adventist methodology.
2. We must be sensitive to the level of openness to change in each local congregation. Whenever possible we should build innovation upon existing structures.
3. I believe the "neighboring evangelism" model can be adapted to any congregation in North America. This same model should be tested in other cultures to see if more indigenous "personal evangelism" would emerge.
4. I would encourage other congregations to bring all their many "programs" into the "neighboring evangelism" model providing coordination for corporate and private witness.
APPENDIX 1

"INTOUCH" SABBATH SCHOOL WORKBOOK
learning
to live
God's love

By:
Jack C. Circle

INTOUCH
WITH HEALTH AND HAPPINESS

CHRISTIAN GROWTH GROUP
SERIES NO. ONE
the imperative of loving well
Douglas Cooper describes his visit to a California State Prison for drug addicts. In this prison he met Jim - a tall handsome medical doctor and surgeon of about 40 years of age who became addicted to drugs when he felt he needed something to keep him going in order to meet his heavy patient load.

Jim had an important message for the ministers who were visiting the prison that day. He described how desperate he was to find someone whom he could trust to help him out of his terrible situation. Feeling that his pastor would be the one person in whom he could confide, he told him the story. Instead of finding help, he received only rebuke heaped upon his already deep sense of guilt. This response drove him deeper into his problem. Eventually his habit caused him separation from his work, his family and society. SOMEONE HAD FAILED TO LOVE AS GOD LOVES.

He presented a second example of someone who needed a living example of God's love; a 14 year old boy who had been abandoned by his father after his mother died. He points out the fruitlessness of trying to explain the love of a Heavenly Father to a boy who had never known the love of an earthly father. He stressed the need that Christ has for his followers to have genuine concern and to be personally involved with persons who are in need of a living example of God's love.

God is interested in the health and happiness of people. Not one person in this world is unimportant to him. He loves each person because he is a unique part of His great family. Love for others is the basis of His entire kingdom. Jesus came into the world to show His followers the importance of letting the world see God's love through them by the way they respond to those who have great needs. The world is full of people who are experiencing deep anxiety, fear, guilt, hatred, distrust, dissatisfaction and rebellion. Sin is eating the heart out of earth's inhabitants.

HOW ARE WE RESPONDING TO THESE TREMENDOUSLY REWARDING OPPORTUNITIES?

PHYSICALLY - MENTALLY - SPIRITUALLY
Appendix 1, Exhibit D

POINTS TO THINK ABOUT

THIS IS WHAT GOD HAS TO SAY ABOUT LOVE FOR OTHERS:

* 1 John 4:8  "He that ______ not knoweth not _____."
* Gal. 5:14  "Thou shalt ___ thy _______ as thyself."
* Matt. 5:44  "Love your _______ , bless them that ______you."
* Prov. 17:17  "A friend loveth at ___ times."
* Luke 6:32  "If ye love them which love you, what thank have ye, for ______ also love those that love them."
* Rom. 12:10  "Be ________ _________ to one another with _________ love."
* Rom. 13:10  "Love is the _____________ of the law."
* 1 Cor. 16:14  "Let ____ your things be done with love."
* John 13:35  "By this shall all men know ye are my disciples, if ye have _______ ____ __________." 
* John 15:13  "Greater love hath no man than this, that a man ____ ____ ____ ___ for his freinds."
* Eph. 5:25  "Husbands, love your wives."
* 1 John 4:11  "If God so loved us, we ought to love ____ _____
* 1 John 4:12  "If we love one another, God _________ ____ _____" 
* 1 John 4:20  "If a man say: 'I love God', and hateth his brother, He is a ________.

FOR YOUR HEALTH AND HAPPINESS
POINTS TO THINK ABOUT

* "When the heavenly principle of eternal love fills the heart, it will flow out to others,... because love, as the principle of action, modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections." 4T 223

* "When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of the sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God." 6 BC 1100

* "Our Lord and Saviour asks us to give ourselves to Him. Surrendering 'self' to God is all He requires, giving ourselves to Him to be employed as HE sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere." BC 1101

* "Whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12

* "With what measure ye mete, it shall be measured to you again." Matthew 7:2

* Christ's is our example. He went about doing good. He lived to bless others. Love beautified and ennobled His actions.

* "When the heavenly principle of eternal love fills the heart, it will flow out to others,... This love is not contracted so as merely to include 'me and mine', but is as broad as the world and high as the heaven,..."

* "If we love God with all our heart, we must love His children also. This love is the Spirit of God,..."

"No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven." 4T 223, 224
GROUP LEADERS DISCUSSION

POINTS TO THINK ABOUT

1. WHEN LOVE IS THE MOTIVE BEHIND OUR ACTIONS ----
   a. How does love MODIFY our characters?
   b. How does love GOVERN our impulses?
   c. How does love CONTROL our passions?
   d. How does love SUBDUE hate?
   e. How does love ELEVATE and ENNOBLE our affections?

2. "WHEN SELF IS SUBMERGED IN CHRIST, TRUE LOVE SPRINGS FORTH SPONTANEOUSLY".
   a. What does it mean to be SUBMERGED in Christ?
   b. How can the heart, soul and character be "DEAD TO SELF AND ALIVE UNTO GOD"?

3. "OUR LORD ASKS US TO GIVE OURSELVES TO HIM".
   a. How do we give ourselves to Christ?
   b. What is "SELF"?
   c. Why can't we reach out to others and do it happily, usefully, or successfully until we come to this point of surrendering "self" to Christ?
THE IMPERATIVE OF LOVING WELL

OUR QUESTION TO YOU

1. Why does God put so much emphasis upon love?

2. Why is loving "others" important to OUR happiness?

YOUR ANSWER TO No. 1

YOUR ANSWER TO No. 2

YOUR QUESTIONS concerning this subject

name __________________________
address ________________________
phone _________________________
APPENDIX 2

CALLING AND CARING MINISTRIES
CONSULTANTS

LAB 1
SKILLS for CALLING and CARING MINISTRIES
"Learning the Language of Healing"
APPENDIX 3

ALTERNATE SABBATH SCHOOL SCHEDULE
## THE BIG PICTURE OF SABBATH SCHOOL MINISTRIES

### "I HAVE A DREAM . . ."

As a fifteen-year-old boy living on a little farm in Oregon, my young life was profoundly affected by a Sabbath School. As a direct result of a caring, sharing, and loving group of people in a little church in Forest Grove, my sister, my mother, and I made our decisions to follow Jesus in baptism.

The Sabbath School in today's remnant church finds its roots deeply embedded in Old Testament Jewish history. Deuteronomy 6:4-9, called "the Shema" by the Hebrews, was the command of the Lord to "teach diligently unto the children" the words of Moses, "... and thou shalt love the Lord thy God with all thy soul and with all thy might."

In His earthly ministry, Jesus used the teaching method of sharing the principles of the Kingdom of Heaven. Forty-seven times in the gospels He is spoken of as teaching; forty-two times He is called "Teacher." In the great commission, Jesus challenged, "Go, therefore, and teach all nations . . . ." The teaching obviously referred to the sharing of the Good News with those not yet acquainted with Jesus, and teaching them to be disciples.

I HAVE A DREAM . . . that every Sabbath School have as its central focus the sharing of the Good News through a careful, earnest study of God's word, reaching out to those who do not yet know Jesus fully, making disciples of them.

I HAVE A DREAM . . . that every Sabbath School present such an attractive, meaningful, and worthwhile program that non-members and members alike find it a joy to participate.

I HAVE A DREAM . . . that in every Sabbath School, students will find opportunities for training and personal involvement in Christian witness.

I HAVE A DREAM . . . that every pastor will employ the Sabbath School to its full potential in reaching the nurture and outreach objectives of the church.

The "Big Picture" of Sabbath School Ministries is that of a church where the Sabbath School is considered by the pastoral leadership as a vital link in the nurture and outreach chain of church activities.

Perhaps the time has come to redefine the major objectives of the Sabbath School. We suggest the following:

**A. Spiritual Nurture**

1. By study of the Word
2. Building relationships of trust and care among members through fellowship

**B. Outreach**

1. Equipping people for ministry
2. Helping members to find opportunity for outreach
3. Providing a program on Sabbath morning of interest to non-members.

With the pastor's support and interaction, the Sabbath School should nurture children and adults in the Word of God; provide opportunity for outreach training, planning for work, and sharing of experience; present a Sabbath morning program of genuine interest to non-members; provide an atmosphere for true Christian fellowship where those participating can demonstrate that they truly care for one another and people in the community.

The example of the early Christian church points the way for us today—Household Evangelism (Acts 2:46, 47):

- Lydia was baptized, and her household with her. Acts 16:15.
- Cornelius feared God, and all his household also, Acts 10.

The entire household of Stephanas was baptized. 1 Cor. 1:16.
IN SUMMARY...

The Sabbath School has been the most stable force in the Seventh-day Adventist Church. In many an isolated home or village it alone has held faith intact. Where preachers and teachers were rare the Sabbath School lesson guided and developed new generations of Adventist believers. In sophisticated centers of learning it set the tone and provided guidelines for leadership. It dreamed of missions and financed their reality. It trained the youth, molded the converts, and nurtured the saints. It constantly adapted to meet the needs of a growing, dynamic organization. Thank God for the history of the Sabbath School.

The Sabbath School of the 80's is again on the move. The church has become large and the membership comfortable. Materialism, entertainment and secularism compete constantly for the Christian's attention. The church leadership is turning to the Sabbath School as a major ally to deepen the religious life of the membership and train them for lifesaving service. During the short time of fellowship on Sabbath morning, the Sabbath School must nurture, instruct, and inspire those who attend so that they will revitalize the congregation. Just as our forefathers launched the church with Bible study and active witnessing, so will it have a triumphant conclusion to its mission by Bible study and witnessing. The Sabbath School is God's method for accomplishing this.

Now is the time for both pastors and church leaders to form a spiritual partnership. A pastor needs the Sabbath School to help him realize his goal of developing a deepening spiritual nurture and a growing church. The Sabbath School needs the specialized training and encouragement that only the pastor can provide. God can use the church to fulfill its challenge to reach a lost world and then Christ can return to claim his saints.
APPENDIX 4

"GIFT OF LOVE"
The Chuck Bradley Film/Video Series
with
Dr. Win Arn

Discussion Guide
Your members will come to know and love Chuck Bradley. The films are entertaining ... but they are not just entertainment. Each of these outstanding films is designed for a specific purpose. When introduced and/or followed up with stimulating and lively discussion these films help your members become more committed and involved in the outreach and growth of the church.

Below is a one-line purpose statement for each Chuck Bradley film. A more complete description of the films, and suggested ideas for maximizing the value of the film, are included on the following pages:

Each film is approximately 30 minutes in length:

**But I'm Just a Layman** (page 2)
— A Call to Involvement in the Church

**The Gift of Love** (page 3)
— A Call to Stewardship

**Discover Your Gifts** (page 4)
— A Call to Discover and Use Your Spiritual Gifts

**For the Love of Pete** (page 5)
— A Call to Active Discipleship

**See You Sunday** (page 6)
— A Call for a Warmer Welcome to Newcomers

**The Great Commission Sunday School** (page 7)
— A Call for Teachers to Catch the Spirit of Growth

**The Possibility Sunday School** (page 8)
— A Call for a Dynamic Sunday School

**The Ministers** (page 9)
— A Call to Minister to Others

**A Matter of Urgency** (page 10)
— A Call to Living by God's Priorities

**Who Cares About Love? I & II** (page 11 & 12)
— A Call to Love Your Neighbor
"But I'm Just A Layman"

ABOUT THE FILM:
Chuck Bradley is mostly concerned about what his church can do for his family and for himself. Every Sunday he goes to church, sings hymns, listens to the sermon, shakes a few hands, drinks the coffee and week after week receives his share of blessings...revitalized once again to pursue his own interests. But then Chuck discovers that the church is more than a place to have his own needs met. He realizes that God wants and needs him to use his talents, his time, and his abilities for others. Before the film is over Chuck commits himself to building and strengthening the church and reaching out to others.

YOUR OBJECTIVE:
To challenge church members to become involved in creative and effective lay ministries, and move from self-centered receiving to unselfish giving of themselves to their church, their community, and their world.

SCRIPTURE:
Matt. 4:18-22; John 1:41,42, 12:24; 2 Cor. 5:20.

AFTER SHOWING THE FILM
• Ask the group their reasons for selecting this church. ("it was friendly", "the youth program," "good music," "sermons," etc.) Ask what services a good church should provide for its members and their families.
• Talk about what your church should be doing to reach people who have no church home, or, do not know Christ.
• Divide into small groups and discuss "Why I am a Christian?" and "Why I go to church?"
• Ask for silent evaluation of the focus of their answers—are they self-centered or others-centered?
• Have the groups suggest specific personal actions they could take to be involved in the ministry of this church ... to members and to outsiders?
• Close with a time of prayer asking God's help in implementing these personal ministry actions.
"The Gift of Love"

ABOUT THE FILM:
Chuck's pastor asks him to come up with some good ideas for motivating the congregation to increase their giving, so that the church can better finance their commitment to reaching people. But Chuck soon becomes frustrated when his own ideas don't work. That's when Diane, his wife, begins to wonder why they aren't giving more to support their church themselves. In the process, Chuck and Diane take a long, hard look at their own motivations for giving and their personal commitment to reaching people for Jesus Christ.

YOUR OBJECTIVE:
To help viewers discover the real meaning of Christian stewardship by realizing that Christian giving is a love response to God and to unreached people who need to experience His love. Giving should not be a burden ... but rather a fulfilling act of obedient worship which can produce a fruitful witness for Jesus Christ.

SCRIPTURE:
Prov. 3:9,10; Deut. 16:17; Mal. 3:10; Matt. 6:3,4; I Cor. 16:2; II Cor. 8:2,3,12; II Cor. 9:7,8.

AFTER SHOWING THE FILM:
• Discuss why we should give to the work of the Lord. ("Biblical commandment," "necessary to reach people," "shows our love for God," etc.)
• Ask about our honest attitudes towards people who need to hear and experience the Good News, as related to the "hospital analogy."
• List and discuss obstacles which keep people from giving? Suggest ways of overcoming these obstacles?
• Consider what God wants us to give to help others discover His love?
• Ask what steps of faith we can each take to become more cheerful and faithful givers?
• Close with prayer for God's guidance in our giving.
"Discover Your Gifts"

ABOUT THE FILM:
Chuck Bradley has been trying to avoid enrolling in a class at his church on discovering your spiritual gifts. But when his overworked pastor is stricken with a heart attack, Chuck wants to relieve some of the ministry load and agrees to try to use his spiritual gifts. He first tries preaching, but gives up after finding that he's better at putting people to sleep. After several other unsuccessful attempts to discover his gifts, Chuck almost by accident finds that he has a gift for evangelism, when he leads his jogging partner to Christ. In the process Chuck and his wife, Diane, learn that each member of the Body of Christ is a unique and special creation of God who has been given spiritual gifts for use in ministry.

YOUR OBJECTIVE:
Encourage your members to consider what their own unique spiritual gifts might be, and how they can be used in ministry for Christ within the church.

SCRIPTURE:
Rom.12:4-8; Eph.4:11-13; I Cor.12:7; I Pet.12:7.

AFTER SHOWING THE FILM
• After reading the above Scriptures, ask your group to define a spiritual gift?
  (A spiritual gift is a special ability given and made effective by the Holy Spirit to each believer for practical use in the Body of Christ.)
• List and discuss the gifts mentioned in Rom. 12:4-8, I Cor. 12:8-10, and Eph. 4:11-13.
• Ask what steps would be involved in discovering one's gifts?
  (Pray, study, experiment, question, evaluate, verify.)
• Make a list of various church activities and jobs, and then discuss whether it would be appropriate for a church to place its members in roles and tasks based on the persons' spiritual gifts.
• Close with a prayer of thanksgiving for the different gifts represented. Ask for God's help in maximizing the use of these different gifts.
"For the Love of Pete"

ABOUT THE FILM:
Chuck and Diane Bradley are challenged to identify non-Christians with whom they already have ongoing relationships. Then prayerfully they begin finding ways to show Christ's love to these "extended family" members. In this spiritual adventure, Chuck and Diane discover some very important principles for a "lifestyle" of evangelism.

YOUR OBJECTIVE:
Introduce to viewers the fact that the most fruitful opportunities for successful evangelism are among their unreached relatives, friends, neighbors, and associates. And that these contacts present a natural but powerful vehicle for God's love to be experienced by others.

BEFORE SHOWING THE FILM:
Ask viewers to look for key principles of effective disciple-making and listen for the term "extended family."

SCRIPTURE:

AFTER SHOWING THE FILM
• List the disciple-making principles modeled in the film.
• Ask for a definition of the term "extended family" as used in the film.
• Ask each person to make an "extended family" list of non-Christians with whom they have an ongoing relationship.
• Have person in the group share with another group members what he/she would say to a non-Christian friend about what Jesus means to them?
• Ask each person to choose someone from their "extended family" list. Then select one of the disciple-making principles they saw in the film and identify a specific step that could be taken to intentionally apply that principle.
"See You Sunday?"

ABOUT THE FILM:
Pete and Judy, good friends of Chuck and Diane Bradley, know what it's like to feel like outsiders. They're both new Christians and church members who are excited about their faith and eager to become part of their new church family. But when Pete and Judy start going to the Bradley's church, they just don't seem to fit in. They get discouraged and almost drop out, before Chuck and Diane discover workable solutions for the church "drop out" problem.

YOUR OBJECTIVE:
To show how important it is for church members to make visitors and new members feel genuinely welcome and to help them feel accepted, wanted, and loved.

SCRIPTURE:
Acts 9:17-19; 10:48; 11:24-26; 16:15,40; I Tim. 3:1,2,6;

AFTER THE FILM SHOWING
• List reasons why people "drop out" of church?
• Discuss the difference between "being friendly" and "being a friend."
• Divide into small groups and discuss members' personal responsibilities for the "survival" of new members?
• Have groups suggest actions which their church can take to help prevent "drop outs."
• Talk about the pros and cons of letting new members serve in responsible positions rather than just "token jobs"?
• Consider ways in which your church can provide fulfilling "ministry" roles to new persons.
• Ask each person to identify a specific action they will take to will help one new member feel welcome and accepted.
"The Great Commission Sunday School"

ABOUT THE FILM:
The Sunday School attendance at Chuck Bradley's church has been declining. Chuck is given the job of finding out what's wrong with ... and then "fixing" ... the Sunday School. Handyman Andrew, whose expertise seems largely limited to "fixing" gadgets, gives Chuck unsolicited insights and pointers. During the "fixing" process, Chuck and Andrew come up with basic "how-to" principles for every growing, dynamic Sunday School.

YOUR OBJECTIVES:
To help your Sunday School leaders, teachers, and staff make their educational program more effective by re-discovering the Great Commission purpose of the Sunday School, identifying common problems, learning from the past, inviting and bringing others, providing a caring atmosphere, making disciples, and renewing their commitments.

SCRIPTURE:

AFTER SHOWING THE FILM
• Have volunteers share what they personally owe to the Sunday School.
• Brainstorm factors that have contributed to the Sunday School's growth and effectiveness in the past.
• In small groups examine the above scripture passages from Acts, and list those factors which accounted for the growth and vitality of the 1st century Church.
• Have participants identify the indicators of a "Great Commission Sunday School."
• Ask participants to plan personal steps they can take to help make their Sunday School a "Great Commission Sunday School."
• In closing, pray for your own Sunday School and its potential to touch the lives of others.
"The Possibility Sunday School"

ABOUT THE FILM:
Chuck Bradley has just been appointed Sunday School Superintendent. Diane, his wife, is a sixth grade teacher. In the film, Chuck discovers both the frustrations and the joys of Sunday School administration. He is pleased to discover the important role the Sunday School plays in the lives of church members. Chuck and his pastor see more than ever how God is using this special ministry of the church to encourage and instruct believers of all ages.

YOUR OBJECTIVE:
To help your Sunday School leadership and staff see the important contributions they can make as part of a thriving, loving, and growing Sunday School program committed to building strong disciples.

SCRIPTURE:
Tim. 2:4, II Tim. 2:15

AFTER SHOWING THE FILM
• Ask volunteers from your staff to share some of their reasons for teaching Sunday School.
• Divide into small groups and discuss the various ways that the Sunday School can help the members of the church and its outreach programs. If possible share real experiences which illustrate this.
• Have each groups suggest and discuss ways in which teachers can become more involved in the lives of their students.
• Ask group members to "dream" about future directions and possibilities for their Sunday School.
• Ask each group to develop a workable plan for implementing one or two of these "possibilities."
• Have representatives from each group share these dreams and plans.
• Close with a prayer of commitment, asking for God's help to see these "dreams" become reality.
"The Ministers"

ABOUT THE FILM:
How many ministers are there in your church? One? Two?
Or the entire congregation? Chuck Bradley discovers that
pastors aren't the only ones called to be ministers when he
accepts a challenge from his twin bother, Pastor Bill Bradley, to
change places. Even though the role reversal lasts just a few
days, Chuck learns the lesson of a lifetime: all Christians are
ministers. He also sees the ways that churches unwittingly
"waste" some of their pastor's time. The more Chuck assumes
his "role" as a "minister," the more he begins to experience the
joy that comes to those who accept God's call to ministry.

YOUR OBJECTIVE:
To show your members what it means for them to be
"ministers of Jesus Christ," and how they can fulfill that role
both within and outside of their church.

SCRIPTURE:
Rom. 12:4-8; Ephesians 4:11-13.

AFTER SHOWING THE FILM
• Divide into small groups and ask people to create a hypo­
thetical "job description" for the pastor of an ideal church.
• Ask the groups to create a "job description" for a hypothetical
layperson in this ideal church. Discuss and compare the
two "job descriptions."
• Have the groups list people they know who can be touched
by their own ministry. Then identify a specific action they
can take which will (as the song in the film says) "Let the
Light of His love shine through" to this person.
• Close by asking God to help each "minister" fulfill his/her "job
description."
"A Matter of Urgency"

ABOUT THE FILM:
Caught up in "urgent matters" at work, at church, at home, Chuck makes a momentous decision to say "NO!" ... to everything. And thus begins another humorous but insightful Chuck Bradley adventure in which he discovers which things in life really are "urgent," from God's perspective, and learns how to use his time for these priorities.

YOUR OBJECTIVE:
To motivate viewers to re-evaluate their time priorities based on Christ's Great Commission to "go and make disciples."

SCRIPTURE:
Hos.13:11; John 9:4; Rom.13:11; 2 Cor. 6:2.

AFTER SHOWING THE FILM
• Ask viewers to list various things that waste their time by unnecessary duties and obligations, at home, work, and church.
• Divide into small groups and discuss the Good Samaritan story (as presented in the film). Consider how the Priest and Levite felt about "time wasting?" If you were in their "shoes" what would you do differently? Why?
• Discuss how Christians should respond to social invitations from non-Christians? Should we view these as "time wasters" ... or opportunities?
• Ask the groups what guidelines should we as Christians follow in setting "time priorities?"
• Close with a time of silent prayer in which participants ask God to be the Lord of their "time."
"Who Cares About Love?"  (Part I)
(A two-film series)

ABOUT THE FILM (Part I, 25 min.)
Chuck is asked to lead a seminar in his church on Christian love. Wanting to do a good job, he studies the subject extensively; but is continually interrupted by the distracting activities of his new neighbor. After his neighbor requests help with a medical emergency Chuck realizes that he's not as loving as he thought he was. At that moment Chuck begins to realize that if he's to become a channel for bringing the love of Christ to his next door neighbor he must first learn how to love. As he tries to follow some basic "love principles" Chuck finds himself confronted with a serious dilemma. (Continued in Part II.)

YOUR OBJECTIVE:
To help your church members learn how to become channels of God's love to each other and to their neighbors, co-workers, relatives, and non-churched friends.

BEFORE SHOWING THE FILM
Share this definition with your group: "Love" is intentionally doing something caring or helpful for another person, in Jesus' name, regardless of the cost or consequence to oneself.

SCRIPTURE:

AFTER SHOWING THE FILM
• Divide into small groups and discuss the above definition of love as it relates to I Cor. 13.
• Discuss what it means to "love your enemies."
• Ask participants to talk about the characteristics of someone who "bugs" them. Then talk about ways of showing God's love to that person, based on the definition of love.
• Ask God to focus our attention on someone He wants us to love this next week. Ask His help in "taking the first step."
"Who Cares About Love?" (Part II)

ABOUT THE FILM (Part II, 25 min.)

As this second half of the film begins, Chuck faces the issue of risk-taking as a part of being God's "love agent." He also learns how to be more sensitive and caring to those close to him ... even his own family. And although Chuck pays a high price for becoming involved in the life of another person, he experiences the overwhelming joy that only comes when one touches the lives of others with the impact of God's love.

YOUR OBJECTIVE:

To challenge viewers to combine Christ's "Great Commission" to make disciples and His "Great Commandment" to love into the most powerful means the church has for winning people to Christ.

SCRIPTURE:
Mark 12:30,31; John 13:34,35; I John 4:11-12

AFTER THE SHOWING OF THE FILM
• Divide into groups and share any experiences that grew out of the "love steps" taken after the first half of the film.
• List and discuss the "love-principles" from the film. (Act first, be willing to risk, be accepting, be available, be giving, etc.)
• Ask the groups to consider what risks they would be willing to take in order to bring God's love to another person. What kinds of risks might be unwise or unnecessary?
• List barriers which make it difficult for us to love other people. (Impatience, jealousy, resentment, arrogance, selfishness, irritability, etc.) How can we overcome these barriers?
• Make a covenant with God and the other members of your group to intentionalize the "love principles" from the film with someone close to you (a neighbor, co-worker, relative or friend).
"In His Steps ... What Would Jesus Do?"

ABOUT THE FILM:
When his church sponsors "In His Steps" week, Chuck Bradley is challenged not to say or do anything without first asking "What would Jesus do?" In the process, Chuck discovers that asking such a simple question can have profound implications at home, at work, at church. *

YOUR OBJECTIVE:
To challenge your members and viewers, in all areas of their lives, to ask "What would Jesus do?" . . . and then do their best to follow "in His steps."

SCRIPTURE:
I Peter 2:21-23; I Cor. 13:4-18; Phil. 4:13.

AFTER SHOWING THE FILM
• Discuss the biblical basis for making a commitment to ask "What would Jesus do?" in all areas of life.
• Talk about how we can walk "in His steps." Is it possible to extend the Lordship of Christ to all areas of our life?
• To learn what imitating Christ means, read I Cor. 13, substituting Jesus' name for the word "love."
• Divide into groups and suggest real life situations where we can ask "What would Jesus do?" Consider possible answers for each situation. Talk about what might happen if each person followed Jesus' example in all areas of their life. How might one act differently? Why?
• Have each group list and discuss those obstacles which might keep them from walking "in His steps." Ask them to suggest ways of overcoming those obstacles.
• Close with a brief challenge to try walking "in His steps."

* (Note: It is recommended that the film be used in conjunction with "In His Steps ... With Love" Church Action Kit. This unique kit provides planning guidelines for actually conducting a week in your own church where members ask, "What would Jesus do?" The film is an excellent "kick off" to this powerful week, and will maximize the effectiveness of the kit.)
APPENDIX 5

NEIGHBORING EVANGELISM OVERHEADS
Christian with an "unbalanced" view of "world" vs. "church" broadens view by fellowship with "A". "Koinonia" with "A". "Koinonia" with a balanced view of "world" vs. "church" reference group #1 (job) reference group #2 (golf)

EXPOSURE OF THE GOSPEL in the lifestyle of individual Christian.

EXPRESSION OF THE GOSPEL in corporate worship and public evangelism.
As those who are indwelt by The Light of the world grow in grace and truth, they are "being transformed into his likeness with ever-increasing glory . . ." (2 Corinthians 3:18).

Let's review for a moment. Christ's purpose was to declare His Father's glory. His strategy was to become flesh. His methodology was to be "full of grace and truth." He is by nature full of grace and truth. We are not. The effective evangelist must adopt Christ's purpose, accept His strategy, and develop His qualities.
Life-Style Evangelism

Christ

Nourishes through Teaching Fellowship Worship

Cherishes

Church (bride)

Beautiful Living Epistles who serve by
Loving one another
Accepting one another
Bearing one another's burdens
Forgiving one another
Encouraging one another
Being kind to one another
Stimulating one another to love
Comforting one another
and good works
Bearing with one another

The World observes and responds as it
1. Hears the Teachings (krygma)
2. Observes the Fellowship (koinonia)
3. Experiences the Love (diakonia)

Edification ( Beautifying the Bride)

Evangelism (Displaying the Bride)

Appendix 5, Exhibit B

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Appendix 6, Exhibit A

SPiritual Gifts

1. "The Lord desires me to call the attention of His people to the thirteenth chapter of first Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified heaven-born love and let the lesson that it teaches come home to your hearts. Learn that Christ-like love is of heavenly birth, and that without it all other qualifications are worthless." R & H July 21, 1904 7 BC 1091

2. "The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration and those who have the privilege of being brought together in church capacity will be united understandly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another." 7 BC 1090, 1091

3. "The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him." 7 BC 1090

4. "One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the laborer." (Then quotes 1 Cor. 12:6) EV 99

5. (1 Cor. 12:4-6, 12 quoted) "The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself." 7 BC 1090

6. "The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer." EV 100

7. "Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to do its special work for God. Every individual has his place in the filling up of one great plan bearing the stamp of Christ's image. . . . One is fitted to do a certain work, another has a different work for which he is adapted, another has a still different line; but each is to be the complement of the others. . . . The Spirit of God, working in and through the diverse elements, will produce harmony of action. . . . There is to be only one master spirit—the Spirit of Him who is infinite in wisdom, and in whom all the diverse elements meet in beautiful, matchless unity." Our High Calling, p. 169.

8. "In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportion of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited
1. "Religious and intellectual training, but God has a work for this class to do if they will labor in humility, trusting in Him." EV 98, 99

2. "From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers." EV 99

3. "The church is as a garden in which is a variety of flowers, each with its own peculiarities. Though in many respects all may differ, yet each has a value of its own. God does not expect that with their different temperaments His people will each be prepared for any and every place. Let all remember that there are varied trusts." 6 T 334

4. "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." 7 T 19

5. "Wherever you may labor, there is need that you blend your efforts with those of other efficient laborers. You are not a complete whole; you cannot successfully complete a series of meetings by yourself, but you can do your part with other laborers. This may be humiliating to you; but it should not be, for God has given a variety of gifts, and He desires that these gifts blend in perfect harmony." TM 315 ((A personal testimony from Australia to Brother and Sister______. )

6. "It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts." 8 T 21, 22

7. "The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully." R & H July 16, 1895

8. "To save souls should be the life work of everyone who professes Christ." 4 T 53

9. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work." 9 T 82

10. "In laboring where there are already some in the faith, the minister should first seek not so much to convert unbelievers, as to train the church members. . . to work for others." GW 196

11. "Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost. But is this the work they are doing?" DA 822

12. "Do not lead people to depend upon you as ministers; teach them rather that they are to use their talents in giving the truth to those around them." GW 200
1. "The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart." R & H Dec. 2, 1890

2. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world." 9 T 221

21. "Every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare." 7 T 30

22. "The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks." 9 T 116

23. "There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver." R & H March 13, 1888

24. "Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder." 1 T 649, 650

25. "In every city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work.

General Conference Bulletin, 1893, p. 37

26. "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. . . .Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents intrusted to him.

The Acts of the Apostles, pp. 91, 92

27. "In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love." 7 T 21

28. "The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all
have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels; some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army." Gospel Workers, pp. 84, 85.

29. "The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth." 6 T 29

30. "Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light. Every Christian is compared to a precious stone that catches the glory of God and reflects it." 6 T 435

31. "He (God) designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel." 1 T 653

32. "It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious. Every man is to stand in his lot and place, thinking, speaking, and acting in harmony with the Spirit of God. Then, and not till then, will the work be a complete, symmetrical whole." 6 T 293

33. "God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it." Patriarchs and Prophets, p. 376.

34. "It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth." The Acts of the Apostles, p. 18.

35. "If discipline and order are necessary for successful action on the battle-field, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake." 1 T 649

36. "Let there be in every church, well-organized companies of workers to labor in the vicinity of that church." R & H, Sept. 29, 1891.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err." 7 T 21, 22

"If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers." 7 T 22
SEVEN PROPOSITIONS ABOUT SPIRITUAL GIFTS IN THE BODY OF CHRIST

1. **This body has a head. He is Jesus Christ**

2. **The body is made up exclusively of members put into it by the Holy Spirit.**

3. **Each member brings spiritual gifts. They are to exercised for the glory of the head, and for the witness and ministry of the body.**

4. **The undershepherds are called to help the members find and develop the use of their gifts.**

5. **God, according to His timetable, can be trusted to call forth our ministries through the gifted members.**

6. **These ministries will comprise the sum total of the activity of the body.**

7. **All members of the body are ministers. They are called to their ministry in the exact same way that a preacher is called to preach: first, the gift; then, the Spirit's call; finally, obedience.**

—Ralph W. Neighbour, Jr., This Gift Is Mine

New covenant on Ephesians 2:14-21

Now amazed is heaven at the present condition of the church that could be so much to the world if every stone were in its proper place, a living stone to unit light! A stone that does not shine is worthless. That which constitutes the value of our churches is not dead, lusterless stones, but living stones, stones that catch the bright beams from the Chief cornerstone, even the Sun of righteousness—the bright glory in which are combined the beams of mercy and truth that have met together, or righteousness and peace that have kissed each other. (Letter 15, 1892) BC p. 116, vol. 6
AS A MEMBER OF THE BODY OF CHRIST:

1. You are important. Christ works through you.

2. You are called to obedience to Christ.

3. You are unique. Your uniqueness is to be accepted and used for Christ.

4. You are gifted by the Holy Spirit. Your gifts are to be recognized and used for Christ.

5. You are loved. You can afford to fail. You have God’s unqualified support.

6. You need your brother. You cannot make it alone.
APPENDIX 7

HANDOUTS AND OVERHEADS FOR SPIRITUAL GIFTS
EMPHASIS SABBATH 2
EVERY CHRISTIAN IS PROMISED A GIFT
"All men do not receive the same gifts, but to every servant of the master, some gift of the Spirit is promised." COL 327

HOW GIFTS ARE RECEIVED
"The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God." COL 327

GIFTS ARE RELATED TO THE SECOND COMING
"God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming." GW 481

UNUSED SPIRITUAL GIFTS MAKE US FEEBLE CHRISTIANS
"The members have depended upon pulpit declamations instead of the Holy Spirit. Uncalled for and unused, the Spiritual Gifts bestowed on them have dwindled into feebleness." 1 SM 127

SPIRITUAL GIFTS ARE GIVEN ACCORDING TO INDIVIDUAL AND CHURCH NEEDS
"Not that all the gifts of the Spirit are imparted to each believer. The Spirit divides to every man severally as He will. But the Gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy as in the days of the Apostles." DA 823

HOW NATURAL TALENTS BECOME SPIRITUAL GIFTS
"In becoming His disciples, we surrender ourselves to Him with all that we have and are. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men." CCL 323

SPIRITUAL GIFTS IN THE CHURCH
"God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit." AA 12
"The Gifts (commenting upon I Cor. 12:8-11 & Eph. 4) are ours already in Christ."

GIFTS MAY BE COMBINED
"All who work for God should have the Martha and Mary attributes blended—a willingness to minister, and a sincere love of the truth." 6T 118

GIFTS MAY BE DEVELOPED
"The Lord desires us to use every gift we have; and if we do this we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty." ChS 103

MISSION OF THE CHURCH
"The Church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." AA 9

DISCERNMENT AND DEVELOPMENT OF SPIRITUAL GIFTS
"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develope talent in the church—talent that can be educated for the Master's use. There should be a well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers." 9T 117
"The elders and those who have leading place 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 ability." ChS 62
EPHESIANS 4:7-12

"CHRIST'S PLAN FOR A SPIRIT-FILLED CHURCH"

THE ASCENDED CHRIST—GAVE...

- APOSTLES
- PROPHETS
- EVANGELISTS
- PASTOR—TEACHERS

FOR EQUIPPING THE SAINTS—TRAINING

FOR TO

WORK OF MINISTRY—SERVE

FOR WINNING and

BUILDING THE BODY—CONFORMING

TOWARD SECOND

CHRISTIAN MATURITY—COMING
A BIBLICAL EXAMPLE OF THE RECOGNITION AND RECEPTION OF SPIRITUAL GIFTS

I. RESPONSIBILITY OF THE CHURCH:

a. leaders to pick out gifted. Ac. 6:3,4
b. church to recognize spiritual gifts
   c. outstanding ordained to ministry

   The two-fold result: 1. increase of the Word of God. Ac. 6:7
                     2. increase in disciples

II. EXPERIENCE OF PHILIP

1. (AD 34) CHURCH recognizes his gifts. Ac. 6:3,5
   a. wisdom
   b. helps

2. He diligently occupies his ministry. Ac. 8:6-8

3. (AD 35) He has further gifts. (Ac. 8)
   a. evangelism
   b. miracles
   c. healing

4. (later same year) RECEIVES MORE GIFTS
   a. prophecy
   b. knowledge
   c. teaching

5. By AD 60 known for outstanding gift. Ac. 21:8 "Philip the evangelist"

SIMILARITIES AND CONTRASTS BETWEEN NATURAL TALENTS AND SPIRITUAL GIFTS

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<tr>
<th>TALENTS:</th>
<th>GIFTS:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source:</td>
<td>From God through parents</td>
</tr>
<tr>
<td>Possessed:</td>
<td>from birth</td>
</tr>
<tr>
<td>Purpose:</td>
<td>benefit mankind - natural level, in society</td>
</tr>
<tr>
<td>Process:</td>
<td>must be: recognized developed exercised</td>
</tr>
<tr>
<td>Function:</td>
<td>ought to be dedicated by believers to God for His use and glory</td>
</tr>
</tbody>
</table>
Appendix 7, Exhibit D

PROPER USE OF GIFTS

"He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher."
--7T 281,2.

"...if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the world."
--8T 21,2.

SPIRITUAL GIFTS - GIVEN ACCORDING TO EACH PERSON'S NEED

"Not that all the gifts are imparted to each believer. The Spirit divides 'to every man severally as He will.' (1 Cor. 12:11). But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles."
--D.A. 823.

UNUSED SPIRITUAL GIFTS MAKE US FEEBLE CHRISTIANS

"The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness."
1 --S.M. 127.

BE CONTENT WITH GIFTS

"None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small."
--C.O.L. 328.
WE NEED TO HUNGER FOR GIFT OF THE SPIRIT

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God."
--A.A. 50.

EVERY CHRISTIAN IS PROMISED A GIFT

"All men do not receive the same gifts, but to every servant of the master, some gift of the Spirit is promised."
--C.O.L. 327.

HOW GIFTS ARE RECEIVED

"The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God."
--C.O.L. 327.

GIFTS RELATED TO SECOND COMING

"God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming."
--G.W. 431.

GOD ADDS GIFTS

"Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit."
--S.L. 95.
APPENDIX 8

HANDOUTS AND OVERHEADS FOR SPIRITUAL GIFTS

EMPHASIS SABBATH 3
PERSONAL BENEFIT FROM KNOWING

—A SIGNPOST DIRECTING YOU IN GOD'S PLAN FOR YOUR LIFE.

—IDENTIFY AREA FOR TRAINING AND SELF—DEVELOPMENT.

mercy  giving  teaching  administration
—Valuable in setting life's priorities.

—a special place for you in society.
Self Acceptance

discouragement

inferiority
"...to be used of GOD..."
Appendix 8, Exhibit E 127

SEMINAR IN MINISTRY

DISCOVERING AND DEVELOPING SPIRITUAL GIFTS

Some Ellen G. White comments on Spiritual Gifts:

"The gifts were planted in the Christian church. God set them there... (I Corinthians 1:7, 'So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ,' teaches the perpetuity of the gifts, and the privilege of the waiting ones to enjoy them all." --Spiritual Gifts, vol. 3, pp. 15, 16.

"The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested.... There is an impious unbelief with many at this day. It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts." --Spiritual Gifts, vol. 3, p. 28.

"It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe."--Christ's Object Lessons, p. 328.

"God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because He works with the laborer."--Gospel Workers, p. 483.

"Not that all gifts are imparted to each believer. The Spirit divides 'to every man severally as He will.' I Corinthians 12:11. But the gifts of the Spirit are promised to every believer according to his need for the Lord's work." --Desire of Ages, p. 823.

"The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. (Quotes 1 Corinthians 12:8-11) All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised." --Christ's Object Lessons, p. 327.
A SEMINAR IN MINISTRY

DISCOVERING AND DEVELOPING SPIRITUAL GIFTS

1. Understanding Spiritual Gifts
   a. Every Christian believer has a Spiritual Gift.
      1) Ephesians 4:7, NEB. "But each of us has been given his gift..."
      2) Romans 12:6, NEB. "The gifts we possess differ as they are allotted to us by God's grace..."
      3) I Corinthians 12:7, 11, NEB. "In each of us the spirit is manifested in one particular way, for some useful purpose. But all these gifts are the work of one and the same Spirit, distributing them separately to each individual at will."
      4) The mark of a Christian is the Holy Spirit living within.
   b. Through God's grace the exercising of our gift brings joy.
      1) Charisma—"gifts"
      2) Charis—"grace"
      3) Chara—"joy"
   c. Spiritual gifts and natural talents not the same.

2. Identifying Spiritual Gifts
   There are five basic New Testament passages which list spiritual gifts. Not all of these passages list the same gifts; in fact, no one gift is mentioned in all five places. See page 20 titled, "A Catalog of Spiritual Gifts."

3. Practical tests to determine Spiritual Gifts.
   a. Desire ________________________________
   b. Experiment ________________________________
   c. Confirmation ________________________________
   d. Results ________________________________
APPENDIX 9

HANDOUTS AND OVERHEADS FOR SPIRITUAL GIFTS

EMPHASIS SABBATH 4
Appendix 9, Exhibit A

USING SPIRITUAL GIFTS

If seven men representing each of the spiritual gifts met to organize an ideal church, here is what each one would probably emphasize.

What We Need in Our Church:

PROPHET: Well-prepared sermons exposing sin, proclaiming righteousness and warning of judgment to come.

GIVING: Generous programs of financial assistance to local and world work.

SERVING: Practical assistance to each member to encourage him and to help him fulfill his responsibilities.

ADMINISTRATION: Smooth running church organization so that every phase will be carried out decently and in order.

TEACHING: In-depth Bible studies, with special emphasis on discovery and confirmation of truth.

MERCY: Special outreach and concern for the precise and varying feelings of individuals with a readiness to meet their needs.

EXHORTATION: Personal counseling for each member to assist him in applying Scriptural principles in his daily living.
## Profiles of Basic Spiritual Gifts (Romans 12)

**I. Gift of proclamation (prophecy):**
1. Hatred of evil
2. "Reformer" type
3. Frank and direct
4. Concern for church purity
5. Anguish over sin
6. Student of Scripture
7. Need to express convictions
8. Willing to accept counsel

Potential problem areas:
1. Fanatic
2. Frankness/harshness
3. "Cause" vs. people
4. Poor listener
5. Few close friends

**V. Gift of giving:**
1. Wise purchases
2. Give quietly
3. Motivate others
4. Sees needs overlooked
5. Meet prayer needs
6. Quality
7. Feel a part of program

Potential problem areas:
1. "Temporal" focus
2. Pressure
3. Control
4. Disloyalty

**II. Gift of serving (ministry):**
1. Recall likes and dislikes
2. Alert to practical needs
3. Impulsive helper
4. Unselfish
5. Second-mile
6. Hard to say "no"
7. Short-range goals

Potential problem areas:
1. Neglect family
2. Pushy
3. Need appreciation
4. Ignore channels
5. Interfere with lesson
6. Misunderstood

**VI. Gift of ruling (administration):**
1. Long-range goals
2. Organize
3. Delegate
4. Motivate
5. Sees potential
6. Won't volunteer
7. Endure criticism
8. Joy in completion
9. Move on

Potential problem areas:
1. Insensitive
2. Lazy
3. "Projects" vs. people

**III. Gift of teaching:**
1. Delight in research
2. "Test" everything
3. Systematic
4. Avoid non-biblical
5. Precise and accurate
6. Concern for details

Potential problem areas:
1. Misunderstood - pride
2. Lack of warmth
3. Over-concern for details
4. Neglect application

**VII. Gift of mercy:**
1. Sensitive to moods
2. Sympathy with hurt
3. Desire to heal
4. Dislikes firmness
5. Sensitive to injury
6. Kinship with sensitive
7. Alienation to insensitive

Potential problem areas:
1. Weakness, indecisiveness
2. Emotional
3. Misunderstood
4. Angry

**IV. Gift of exhortation:**
1. Visualize goals and steps
2. Avoid the non-applicable
3. Understand difficulties
4. Needs visible acceptance
5. Joy with new insights

Potential problem areas:
1. Oversimplification
Appendix 9, Exhibit C
"LORD, TEACH US TO PRAY"

"O Lord, by Whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray."

"For the Lord will not forsake His people for His great name's sake:
because it hath pleased the Lord to make you His people. Moreover as for
me, God forbid that I should sin against the Lord in ceasing to pray for you:
but I will teach you the good and the right way: Only fear the Lord, and serve
Him in truth with all your heart: for consider how great things He hath done
for you." I Samuel 12:22-24

Your Influence

"Church members, let the light shine forth. Let your voices be heard in humble prayer . . . Your voice, your influence, your time, -- all these are gifts from God, and are to be used in winning souls to Christ."

--9T, 38

How important our influence! And when followed up we can be a blessing without measure. Let us be reminded that "kindness and love and courtesy are the marks of the Christian" (MT, 178). Prayers followed by these "marks" are elements in this prayer plan.

Seven Steps To Win

1. Choose one person from each sphere of influence whom you believe is most likely to respond favorably.
2. Place this person's name and felt needs in the spaces provided.
3. Think through prayerfully how you can best respond to each person's felt needs.
4. Write out a plan in the space provided.
5. Share literature, books, tracts, etc.
6. Invite to your home, to your church, to a Bible study, public meeting, etc.
7. Pray daily for these persons. For ready reference keep this card in your Bible.
MY GIFT OF PRAYER AND INFLUENCE

"Christ's method alone will give true success in reaching the people. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'" MH 143.

<table>
<thead>
<tr>
<th>MY PRAYER LIST</th>
<th>MY PLANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person's Name</td>
<td>Person's Needs</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ANSWERS THAT HELP

1. "Does God love me?"
   - John 3:16; Romans 5:8
   - 1 Tim. 1:15; Heb. 7:25; Isa. 1:18
   - Acts 16:31; Eph. 2:8, 9

2. "I'm too great a sinner"
   - 1 John 1:9; Prov. 28:13
   - 1 John 5:13; 2 Tim. 1:12
   - Jude 24

3. "What must I do to be saved?"
   - 1 Cor. 10:13; 2 Cor. 12:6, 9; John 1:12
   - 2 Cor. 8:12

4. "How may I know that my sins are forgiven?"
   - Isa. 48:18; 1 John 2:3
   - Luke 18:29, 30; 1 Peter 2:24
   - Rev. 18:4; John 10:26, 27; 12:42, 43;
   - Matt. 7:22, 23

5. "Can I know that I am accepted?"
   - Matt. 6:33; Ps. 27:8; Isa. 65:13, 14
   - Matt. 16:25, 26; 1 Tim. 4:6

6. "I'm afraid I can't hold out"
   - Matt. 16:24; 10:38
   - John 17:14; Luke 6:22, 23; Prov. 29:25
   - John 15:19; Mark 8:34; James 4:4

7. "I cannot live up to the truth"
   - Matt. 10:36, 37; Luke 14:26, 27
   - 1 Kings 13:1-26; Acts 4:19; 5:29

8. "I am not good enough"
   - Luke 12:49-53; 1 Kings 18:17, 18
   - Matt. 13:45, 46
   - Prov. 27:1, 2; 2 Cor. 6:2; Heb. 3:13

9. "I will wait until I have the right kind of feeling"
   - Ezek. 14:20; 18:20; Rom. 14:12
   - Ezek. 33:19; John 6:37; Rom. 10:13
   - Dan. 3:17; Rom. 4:21; 2 Tim. 1:12;
   - Jude 24

10. "This step will cost me too much"
    - John 13:7; Acts 1:7
    - John 3:18; Rom. 3:23; 1 John 1:8
    - Luke 13:3; 2 Peter 2:4

11. "I can't leave my church"
    - Acts 2:47; Heb. 10:25

12. "I can't make a living if I keep the Sabbath"
    - Matt. 6:33; Ps. 27:8; Isa. 65:13, 14

13. "I will lose my job if I keep the Sabbath"
    - Matt. 16:25, 26; 1 Tim. 4:6

14. "It is inconvenient to keep the seventh day and follow this new idea"
    - Matt. 16:24; 10:38
    - John 17:14; Luke 6:22, 23; Prov. 29:25
    - John 15:19; Mark 8:34; James 4:4

15. "People will talk about me"
    - Matt. 10:36, 37; Luke 14:26, 27
    - 1 Kings 13:1-26; Acts 4:19; 5:29

16. "My friends will ridicule me"
    - Luke 12:49-53; 1 Kings 18:17, 18
    - Matt. 13:45, 46
    - Prov. 27:1, 2; 2 Cor. 6:2; Heb. 3:13

17. "My husband, wife, father, mother, brother, sister, will oppose me"
    - Ezek. 14:20; 18:20; Rom. 14:12
    - Ezek. 33:19; John 6:37; Rom. 10:13
    - Dan. 3:17; Rom. 4:21; 2 Tim. 1:12;
    - Jude 24

18. "My pastor and my friends advise me against this"
    - John 13:7; Acts 1:7
    - John 3:18; Rom. 3:23; 1 John 1:8
    - Luke 13:3; 2 Peter 2:4

19. "It will cause trouble and division in my home if I take my stand for this teaching"
    - Acts 2:47; Heb. 10:25

20. "There is one thing (alcohol, tobacco, movies, etc.) which I cannot give up"
    - Ezek. 14:20; 18:20; Rom. 14:12
    - Ezek. 33:19; John 6:37; Rom. 10:13
    - Dan. 3:17; Rom. 4:21; 2 Tim. 1:12;
    - Jude 24

21. "No, not now"
    - John 13:7; Acts 1:7
    - John 3:18; Rom. 3:23; 1 John 1:8
    - Luke 13:3; 2 Peter 2:4

22. "I am waiting for my husband (or wife) so we can do it together"
    - Acts 2:47; Heb. 10:25

23. "Too late, I have waited too long"
    - Acts 2:47; Heb. 10:25

24. "I tried once, I am afraid to try again"
    - Acts 2:47; Heb. 10:25

25. "Some things are not yet clear"
    - Acts 2:47; Heb. 10:25

26. "I am not so bad"
    - Acts 2:47; Heb. 10:25

27. "God is love, He will save me anyway"
    - Acts 2:47; Heb. 10:25

28. "There are too many hypocrites in the church"
    - Acts 2:47; Heb. 10:25

29. "My job may be at stake"
    - Acts 2:47; Heb. 10:25

30. "It is unnecessary to unite with a church"
    - Acts 2:47; Heb. 10:25
MY GIFT OF INFLUENCE AND PRAYER

My Spheres of Influence
APPENDIX 10

HANDOUTS AND OVERHEADS FOR SPIRITUAL GIFTS
EMPHASIS SABBATH 5
SPIRITUAL GIFTS CASE STUDY #1

"Blue Berry A la Mess"

At long last your church has finally finished re-decorating your fellowship hall. At the celebration potluck following the worship service everyone is admiring the beautiful new carpeting. A young woman in her early thirties is wrestling alone with two unruly kids. Finally one of them spills the blueberry pie a la mode face down on the new light-colored carpet. What is your first reaction?

1. "My first feeling would be strong resentment at the children's obvious lack of discipline resulting in this mess."
2. "I would feel embarrassed for the mother and would quickly get something and clean up the mess."
3. "I would observe (quietly to myself) that from past experience I knew it would be impossible for anyone to get the blueberry stain out."
4. "I would turn to my own child and summarize the details leading up to the catastrophe—along with a rather strong warning."
5. "I would quietly share my slice of pie with the diswrought child."
6. "I would tell the head deacon to get the rug shampoo can out of the closet—the head deaconness to get the child another slice of pie—and suggest to the chairman of the social committee that we add blueberry pie to the list of things not to bring to potlucks."
7. "I would immediately identify with the poor mother's distress—warmly and quietly I would reassure her that everything was allright."
SPIRITUAL GIFTS CASE STUDY #2

"Redwood Retreat"

Your entire church family is planning a spiritual/social retreat at a beautiful camp in the coastal redwoods. Excitement is running high--everyone is looking forward to this special time of fellowship together. But, there is so much to be done. In which way would you most enjoy helping?

1. "This may really surprise you, but I'd like to speak on Sabbath morning on a subject the Lord has convicted me must be presented to our entire church family. I know they will respond to the claims of God on their lives."

2. "I would like to organize the meals and be in charge of the kitchen so the pastor's wife and some of the other ladies can be free to enjoy more of the program."

3. "I would like to present some exciting new ideas I've been researching from scripture--during the Sabbath School time. I know this will be something that will interest the whole group."

4. "I would like to lead out in a discussion Friday evening upon the topic: UNITY IN THE CHURCH."

5. "I would like to pay the food and housing for several of the struggling young couples I know can't afford to go. Just don't let them know who paid their way."

6. "I would like to be in charge of assigning the cabins to everyone. I'll also see that each of our meetings begin according to the schedule."

7. "I will call some of our elderly people and see if they need a ride. I'll bring whoever I can in my wagon--and also see that there is adequate first aid and medical facilities available for them."
"Emergency School Board"

"For the third time this month an emergency school board has been called to deal with a family whose two children are completely disruptive to classroom discipline. On top of that the family has paid no tuition for the past three months. The discussion to this point has been hot and opinionated. After a very tense silence you begin:

1. "It is easy to see here that we have a clear case of continual violation of God's principles of classroom discipline as outlined in the book Education. We must preserve the integrity of the SDA philosophy of education."

2. "I may not be very qualified to do this, but with your approval I would like to assist in the classroom—working in a practical way—especially with the two children—just for a short period of time."

3. "How are we sure it's not our teacher who has the problem? From my experience—and the books I've read on this subject—it could well be that we don't really have enough information upon which to make a decision."

4. "Now really,—there must be a logical reason why both children are so disruptive. I've only been unemployed once—and that quite briefly—but I can certainly identify with this family and feel we ought to consider the impact our decision will make upon their spiritual growth."

5. "I've been able to realize unusually good returns on some of my investments. I believe the education of these children are a very wise investment in the future of this church. I'll pay their back tuition and see if we can work out a plan for their future needs."

6. "Let's get down to the real issue here. What do we really want to see happen? What is our ultimate goal? What are we working with? What are our options?"

7. "This whole discussion hurts me very deeply. These people are my very dear friends and yet I can't seem to understand how things got this bad. Can we table this discussion until I get a chance to talk with them a little more?"
Appendix 10, Exhibit D

SPIRITUAL GIFTS CASE STUDY #4

"The Great Organ Battle"

Ye olde home model hammond organ was a families gift to your church 27 years ago. For the "umteenth" time it has been making strange popping noises—even during prayer. The organists have asked the pastor to discuss the issue of a new organ at the next business meeting. One of the agenda items is an announcement that the church mortgage will be paid off next month. The pastor then mentions the need for a new organ and hands out pictures and descriptions of a Rogers 720--scarborough edition. It is on sale for only $9,500. Your reaction is:

1. "I would like to give a vote of confidence to both the organists and the pastor--by allowing them to make the decision within set limits."

2. "If the pastor really feels this project is a practical benefit to the church, I move we all dig a little deeper a little longer and get this project over as soon as possible.

3. "Now,—run that by again—you are telling us we need a new organ. What's wrong with the one we've got? Have we had an organ technician in to assess the cost of repairs? If we do buy another organ, I need to see alot more choices. Have you checked with at least 3 companies? What are the specifications--are they adequate for our sanctuary? We don't want to buy an organ just because it is on sale."

4. "I find this whole discussion absurd. We have been called of God to evangelize this community. How on earth will a new organ bring anyone to the Lord. We ought to buy several new Dukane projectors—and even the new Don Gray multi media series. Think of the literature we could buy."

5. "Is this the best quality organ you can find to fill our needs? If not I'll pay the difference for a better one--up to a $16,000.00 ceiling."

6. "I'd like to refer this back to the finance committee to see what our monthly payments would be over a four year period. I'd be willing to chair an organ committee to visit several sales places to access which organ will be best suited for us. We can report back in two weeks."

7. "As most of you know, I am a close friend of our head organist. I know very well the amount of time she devotes to practicing each week. She feels so embarassed to then have to perform on our rickety organ. Please, I don't want to hurt the feelings of the family who donated their organ at a time when we needed it—but our organists need consideration too."
"Brown Bag Brainstorming"

The Sunday following your fall "Spiritual Gifts Retreat" everyone has gathered at the fellowship hall at 10 am for a "brown bag brainstorming session." Everyone seems relaxed seated in a rainbow fashion around the fireplace—answering an interesting question the pastor has written on a poster: "WHAT WOULD YOU LIKE TO DO TO MAKE THIS CHURCH SPECIAL TO YOU?" Following prayer there is a long but relaxed silence—then you speak:

1. "I am thankful to the Lord that during the past year He has given me the opportunity of leading several families toward a happier way of life thru the little I've done for Him. I would like to be of the same service this year—maybe on a wider scale."

2. "As you can all see, we are sitting on pillows here in our newly carpeted fellowship hall. A number of you have been shifting back and forth and I can see it is uncomfortable. I'd like to see us get some couches. I'd be glad to work with someone on this project."

3. "There really needs to be an improvement in our Christian Education curriculum—right from cradle rool on up. We simply must have a more systematic approach to the great themes of the Bible."

4. "I feel deeply—and very personally—a great need in our church this year for a Spiritual revival. If you wish, I'll contact Elder Glenn Coon and ask him if he will share his "A B C's of prayer" series with us."

5. "All these ideas sound quite good. You can count on me to provide a solid financial support to whatever I feel is the Lord's program."

6. "I would really enjoy encouraging and coordinating all the various outreach programs of our church. You know—5-Day plan, stress seminar, cooking school, literature distribution, etc."

7. "I would really enjoy getting close to some of our shut-ins and some of those lonely people in the convalescent hospital. Our Ladies Prayer Circle members have been looking for a way of following up our prayers with appropriate actions."
SPIRITUAL GIFTS CASE STUDY #6

"Your nominating committee will be meeting next Tuesday. We believe a happy church will be one where there is a place for everyone with everyone in his place. This year we want you to tell us where you feel God wants you to be. Please put an "A" by the description which comes closest to describing you. Put a "B" by the one you feel the next most comfortable with. If you still feel like you are partially described by another, place a "C" by that number."

1. "I find it easy to see right through people's actions to their real motives. I can barely tolerate hypocrisy when I see it. Sometimes I want to cry when I see peoples lives slowly turning away from God. My frankness in standing up for the right has hurt some people."

2. "I enjoy doing things for other people especially if it involves working with my hands. It gives me special satisfaction completing a job, but I am often into alot of different things because I find it hard to say "no". I get easily frustrated with long-range goals or when put under some kind of time pressure."

3. "I enjoy research--especially comparing idea with idea. I get unusual satisfaction from presenting Truth in a systematic way. Facts, words, and their authority are important to me. Sometimes my objectivity comes across as a lack of personal warmth."

4. "I identify with various different kinds of people and enjoy explaining on a one-to-one basis the practical steps toward spiritual maturity. I can usually bring a spirit of unity amongst diverse groups. Sometimes it may appear I am more interested in theories than in people."

5. "Over the years I have been able to give quite a large amount to the church from my wise investments. I enjoy being part of the work by helping meet specific financial needs. I do not want people to know how much I give and I deeply resent "pressure tactics" to get money."

6. "I can quickly set a goal--visualize the end result--then gather the necessary resources to complete the task. When a job needs to be done, I often assume responsibility--delegating whatever others can do. It doesn't usually bother me what people think of me as long as the job gets done well."

7. "I quickly sense an atmosphere of joy or distress when I am in a group. I am deeply sensitive to words and actions and move quickly to help someone who has been hurt. I find it difficult to be firm with people and tend to make decisions slowly."
5 BASIC STEPS

- PRAYER
- STUDY
- DESIRE
- ABILITY
- BLESSING
SPIRITUAL GIFT PROFILE

Appendix 10, Exhibit H
Appendix 10, Exhibit I

CHARACTERISTICS EMPHASIZED BY

GIFT OF PROPHECY

1. A need to express his message verbally.

2. The ability to discern the character and motives of people. (II Peter 2:1-3)

3. The capacity to identify, define and hate evil. (Romans 12:9; I Timothy 3:7)

4. The willingness to experience brokenness to prompt brokenness. (John 20:21)

5. The dependence of Scriptural truth to validate his authority. (I Peter 4:11)

6. A desire for outward evidences to demonstrate inward conviction. (I Corinthians 14:25)

7. A directness, frankness and persuasiveness in speaking. (Titus 2:8)

8. A concern for the reputation and program of God. (II Samuel 12:14)

9. An inward weeping and personal identification with the sins of those he talks with.

10. An eagerness to have others point out their blindspot. Then will I teach other sinners and they will repent. (Psalm 51)

MISUNDERSTANDINGS

1. Frankness may be viewed as harshness

2. Interest in groups may be interpreted as disinterest in individuals.

3. Efforts to gain results may be seen as using gimmicks.

4. Focus on right and wrong may be judged as intolerance of partial good.

5. Emphasis on decisions may appear as neglecting spiritual growth.

6. Public boldness and strict standards may hinder intimate personal relationships.

7. The strong desire to convey truth may be interpreted as little interest in listening to another person's point of view.
CHARACTERISTICS EMPHASIZED BY

GIFT OF SERVING

1. The ability to recall specific likes and dislikes of people.
2. The alertness to detect and meet practical needs. Especially enjoys manual projects.
3. The motivation to meet needs as quickly as possible.
4. Physical stamina to fulfill needs with disregard for weariness.
5. The willingness to use personal funds to avoid delays.
6. The desire to sense sincere appreciation and the ability to detect insincerity.
7. The desire to complete a job with evidence of unexpected extra service.
8. An involvement in a variety of activities with an ability to say "no."
9. A greater enjoyment of short-range goals with frustration over long-range goals.
10. A frustration when limitations of time are attached to jobs.

MISUNDERSTANDINGS

1. Quickness in meeting needs may appear to be pushy.
2. Avoidance of red tape may result in excluding others from jobs.
3. Their disregard for personal needs may extend to their own family's needs.
4. Eagerness in serving may prompt suspicion of self-advancement.
5. May react to others who do not detect and meet obvious needs.
6. Insistence on serving may appear to be rejection of being served.
7. Desire to sense sincere appreciation may result in being easily hurt.
8. Quickness in meeting needs may interfere with spiritual lessons God is teaching those with needs.
9. Meeting practical needs may be judged as lack of interest in spiritual matters.
Characteristics Emphasized by Gift of Teaching

1. The belief that their gift is foundational to other gifts.
2. An emphasis on the accuracy of words.
3. A testing of the knowledge of those who teach them.
4. A delight in research in order to validate truth.
5. The validating of new information by established systems of truth.
6. The presentation of truth in a systematic sequence.
7. An avoidance of illustrations from non-Biblical sources.
8. A resistance to Scriptural illustrations out of context.
9. A greater joy in researching truth than presenting it.

MISUNDERSTANDINGS

1. The emphasis on the accuracy of Scriptural interpretation may appear to neglect its practical application.
2. The research of others may appear to be dependent on more than the teaching ministry of the Holy Spirit (through meditation).
3. The use of knowledge in testing others may appear to be pride of learning.
4. The concern to impart details of research may appear to be unnecessary to those listening.
5. The need to be objective in research may appear to lack warmth and feeling when speaking.
Appendix 10, Exhibit L

CHARACTERISTICS EMPHASIZED BY

GIFT OF EXHORTATION

1. A desire to visualize specific achievement and prescribe precise steps of action.

2. A tendency to avoid systems of information which lack practical application.

3. The ability to see how tribulation can produce new levels of maturity.

4. A dependence on visible acceptance when speaking to individuals or groups.

5. The discovery of insights from human experience which can be validated and amplified in Scripture.

6. An enjoyment with those eager to follow steps of action.

7. A grief when teaching is not accompanied by practical steps of action.

8. A delight in personal conferences that result in new insights.

MISUNDERSTANDINGS:

1. The emphasis on steps of action may appear to oversimplify the problem.

2. The urgency in giving steps of action may appear as having overconfidence in them.

3. The desire to win non-Christians through living examples may appear as a lack of interest in personal evangelism.

4. The use of Scripture for practical application may appear to take it out of context.

5. The emphasis on steps of action may appear to disregard the feelings of those being counseled.
Appendix 10, Exhibit M

CHARACTERISTICS EMPHASIZED BY GIFT OF GIVING

1. An ability to make wise purchases and investments.
2. A desire to give quietly to effective projects of ministries. (Avoiding pressure of publicity.)
3. An attempt to use his giving to motivate others to give.
4. An alertness to valid needs which he fears others might overlook.
5. An enjoyment in meeting needs without the pressure of appeals.
6. A joy when his gift is an answer to specific prayer.
7. A dependency on partner's counsel to confirm the amount of a gift.
8. A concern that his gift be of high quality.
9. A desire to feel a part of the work or person to whom he gives.

MISUNDERSTANDINGS

1. The need to deal with large sums of money may appear to be a focus on temporal values.
2. The desire to increase the effectiveness of a ministry by his gift may appear as an attempt to control the work or person.
3. The attempt to encourage others to give may appear as lack of generosity and unnecessary pressure.
4. The lack of response to pressure appeals may also appear as lack of generosity.
5. The personal frugality by which he lives may appear to friends and relatives as selfishness in not meeting their wants.
Appendix 10, Exhibit N

CHARACTERISTICS EMPHASIZED BY GIFT OF ORGANIZATION

1. An ability to see the overall picture and to clarify long-range goals.
2. A motivation to organize that for which he is responsible.
3. A desire to complete tasks as quickly as possible.
4. An awareness of the resources available to complete a task.
5. An ability to know what can or cannot be delegated.
6. A tendency to stand on the sidelines until those in charge turn over responsibility to him.
7. A tendency to assume responsibility if no structured leadership exists.
8. A willingness to endure reaction from workers in order to accomplish the ultimate task.
9. A fulfillment in seeing all the pieces coming together and others enjoying the finished product.
10. A desire to move on to a new challenge when a previous task is fully completed.

MISUNDERSTANDINGS

1. The ability to delegate responsibility may appear as laziness in avoiding work.
2. The willingness to endure reaction may appear as callousness.
3. The neglect in explaining why tasks must be done may prompt workers to feel they are being misused.
4. The viewing of people as resources may appear that projects are more important than people.
5. The desire to complete tasks swiftly may appear to be insensitivity to the schedule, weariness or priorities of workers.
CHARACTERISTICS EMPHASIZED BY

GIFT OF MERCY

1. The ability to feel and atmosphere of joy or distress in an individual or group.
2. An attraction to and an understanding of people who are in distress.
3. A desire to remove hurts and bring healing to others.
4. A greater concern for mental distress than physical distress.
5. An avoidance of firmness unless he sees how it will bring benefit.
6. A sensitivity to words and actions which will hurt other people.
7. An ability to discern sincere motives in other people.
8. An enjoyment and unity with those who are sensitive to the needs and feelings of others.
9. A closing of his spirit to those who are insincere or insensitive.

MISUNDERSTANDINGS

1. The avoidance of firmness may appear to be weakness and indecisiveness.
2. The sensitivity to the spirit and feelings of others may cause some to feel he is guided by emotions rather than logic.
3. The attraction and understanding of those in distress may be misinterpreted by those of the opposite sex.
4. The sensitivity to words and actions which cause hurts may appear to be taking up another's offense.
5. The ability to detect insincere motives may cause some to feel he is hard to get to know.
APPENDIX 11

HANDOUTS AND OVERHEADS FOR SPIRITUAL GIFTS

EMPHASIS SABBATH 6
Appendix 11, Exhibit A

SERVING TIMOTHY

ILLUSTRATIONS

Timothy's desire to meet needs is confirmed by Paul: "For I have no man like-minded, who will naturally care for your state" (Philippians 2:20).

Timothy served Paul so that Paul could carry out his ministry. He served Paul "as a son with the father" (Philippians 2:22).

Timothy's physical ailments were revealed when Paul wrote: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Timothy 5:23).

Timothy was told twice by Paul not to get sidetracked: "Do thy diligence to come shortly unto me... Do thy diligence to come before winter" (II Timothy 4:9, 21).

Timothy was instructed to bring Paul his cloak, books, and especially the parchments (II Timothy 4:13).

Timothy was given more instruction and praise by Paul than any other assistant (I and II Timothy).

Timothy is almost always working with others (Acts 16:2; 17:14-15; 18:5; 19:22; 20:4).

Timothy was urged to maintain the endurance of a soldier and to continue in the calling that he was given (I Timothy 4:16; II Timothy 2:3).

Timothy was reassured by Paul that he was qualified by his ordination and by the training of his mother, grandmother, and Paul (I Timothy 4:14; II Timothy 1:5; II Timothy 3:10-14).

PROPHECY PETER

ILLUSTRATIONS

Peter spoke more often than any other disciple in the Gospels and became the spokesman of the early church (Acts 2:4; 3:12).


Peter's condemnation of the deception of Ananias and Sapphira resulted in their death (Acts 5:3-10).

Peter was reluctant to forgive his offender and asked how long he had to put up with him (Matthew 18:21).

Peter fell at Jesus' knees and said, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8).

Peter was eager to walk on water (Matthew 14:28). He forbade Jesus to wash his feet, then wanted Him to wash his hands and head (John 13:6-10).

Peter rebuked Jesus for a course of action which Peter did not think was right for Him to take (Mark 8:31-33).

Peter assured Jesus that he would never deny Him, and he defended Jesus by cutting off the ear of the high priest's servant (Matthew 26:33; John 18:10).

Peter rejoiced in being counted worthy to suffer shame for Jesus when he was beaten for obeying God rather than man (Acts 5:29-42).

God brought conviction to thousands as Peter pointed out, "... ye have taken [Jesus], and by wicked hands have crucified and slain [Him]..." (Acts 2:14-47).
Appendix 11, Exhibit B

TEACHING
LUKE

ILLUSTRATIONS

Luke's purpose in writing was "That thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:4).

Luke not only relates Christ's words to Old Testament prophecies, but relates his writings to other Gospel accounts (Luke 1:1-3).

Luke emphasized that he was an eyewitness, a qualified minister, and "had perfect understanding of all things from the very first" (Luke 1:2-3).

Luke emphasized his chronological approach: "... to set forth in order ... from the beginning ... to write unto thee in order" (Luke 1:1-3).

Luke's Gospel is the longest Gospel. It includes material left out of other Gospels. He emphasizes the completeness of his work (Acts 1:1).

Luke gives precise descriptions of events, conversations, circumstances, and physical conditions, such as noting a "great fever" not just a fever (Luke 4:38).

Luke's account is filled with more details of names, offices, cities, dates, events, and side points than the other Gospels.

Luke is conspicuous in the Gospel by his silence: none of his statements are recorded.

Luke demonstrated his faithful determination by remaining with Paul in prison until the end: "Only Luke is with me" (II Timothy 4:10-11).

EXHORTATION
PAUL

ILLUSTRATIONS

Paul’s goal was to "present every man perfect in Christ Jesus" (Colossians 1:28-29).

Paul saw the Corinthians as spiritual infants: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Corinthians 3:1).

Paul's writings are filled with practical counsel and precise steps of action on how to grow spiritually.

Paul's writings on the resurrection in I Corinthians 15 are classic in logical thinking. Reasoning was his basic method when dealing with the Jews, the Greeks, King Agrippa, and others (Acts 18:4, 26:28).

Paul was a master in picturing spiritual goals for his workers and his churches. He reinforced goals by the example of his own life (Philippians 3:17).

Paul's longing to see his fellow-believers was constantly reaffirmed (I Thessalonians 2:17; 3:10; II Timothy 1:4). He used personal conferences extensively (I Thessalonians 2:11-12).

Paul explained, "... I am made all things to all men, that I might by all means save some" (I Corinthians 9:19-23).

Paul worked constantly to resolve conflicts and divisions between individuals, churches, and groups (I Corinthians 3:3-4; Philippians 2:2). The money he raised united Jews and Gentiles (II Corinthians 9:12-14).

Paul gloriied in his infirmities, because he saw that they brought Christ's power and a far greater weight of glory (I Corinthians 1:5; 4:17, 12:9).
Appendix 11, Exhibit C

GIVING
MATTHEW

ILLUSTRATIONS

Matthew included more counsel on the wise use of money than any other Gospel writer (Matthew 6:19-20; 25:14-30).

Matthew is the only Gospel writer who emphasizes that a person should give secretly so that God can reward him openly (Matthew 6:1-4).

Matthew notes that when we give to the needs of fellow Christians which God reveals, we give to Christ (Matthew 25:35-46).

Matthew records in greater detail the costly gifts given to Jesus: gold, frankincense, myrrh, precious ointment, new sepulchre (Matthew 2:11; 26:6-13; 27:57-60).

Matthew reveals the foolishness and rebellion of those who misused what they were given (Matthew 21:33-34; 25:14-30).

Matthew had wealth and wealthy friends: however, he “left all” to follow Jesus (Luke 5:27-32).

Matthew is the only Gospel writer to explain what the religious leaders did with Judas’ thirty pieces of silver and also how they paid the soldiers to lie (Matthew 27:3-8; 28:11-15).

Matthew records Christ’s condemnation of the Pharisees for not supporting their aged parents (Matthew 15:3-7). He also details the fairness of paying all the laborers the same wage (Matthew 20:1-16).

Matthew was a tax collector. His job was to motivate people to give (Luke 5:29). He is the only Gospel to record Christ’s condemnation of the man who was forgiven much but refused to forgive another who owed him little (Matthew 18:23-35).

ADMINISTRATION
NEHEMIAH

ILLUSTRATIONS

Nehemiah visualized the goal of removing the “great affliction and reproach” of God’s people by rebuilding the walls (Nehemiah 1:2-3; 2:5).

Nehemiah accomplished the huge task of rebuilding the walls by having many groups working on smaller sections (Nehemiah 3:1-32).

Nehemiah requested from the king resources needed to rebuild the walls: a certain time, letters of introduction, and timber (Nehemiah 2:6-8).

Nehemiah did not get involved in the building itself but removed obstacles which would hinder the workers, such as removing financial pressures (Nehemiah 5:1-13).

Nehemiah had opposition from within and without in his efforts to rebuild the walls (Nehemiah 4:8-18).

Nehemiah brought a great assembly of people against the nobles and rulers who discouraged the people. He required oaths of cooperation from them (Nehemiah 5:1-13).

Nehemiah delegated the work on the walls, but he retained the responsibility of dealing with the enemies and guarding the walls (Nehemiah 4:13).

Nehemiah had a cheerful spirit (Nehemiah 2:1). He was skillful in challenging and encouraging his workers (Nehemiah 4:14).

Nehemiah expressed his joy in the completed task by appointing singers and uniting the people in a revival and celebration (Nehemiah 7:1-2; 8:1-18).
John's teachings and personal relationships illustrate that his primary focus was on love. He uses the word "love" more than any other disciple (Gospel of John: Epistles of John).

John established a very close relationship with Christ and with Peter. He often refers to himself as the disciple "whom Jesus loved" (John 13:23; 19:26; 20:2; 21:7; 21:20).

John and James asked Christ if they should call down fire from heaven and consume the Samaritans who rejected Christ (Luke 9:54).

John wrote to give his readers "joy," "fellowship," "hope," "confidence," and to cast out "fear" and "torment" (I John 1:3-4; 3:2-4:18; 5:13-14). Meeting physical needs proves love (I John 3:17).

John's deep understanding, love, and acceptance made it easy to understand why others would confide in him as Christ did during the last supper (John 13:23-26).

John sought out the closest place to Christ: "Now there was leaning on Jesus' bosom one of his disciples..." (John 13:23). His need for closeness may have prompted his request to sit next to Christ in glory (Mark 10:35-37).

John's message was to get Christians to stop hating and hurting each other (I John 3:11,15).

John was a follower until it came to denying Jesus; then he was bold and decisive (Acts 4:13; 19-20).

1. CORRECTING PEOPLE WHO ARE NOT THEIR RESPONSIBILITY
Prophets often feel that they are responsible for everyone. It is extra hard for them to hold back when they see things that are wrong.

2. JUMPING TO CONCLUSIONS ABOUT WORDS, ACTIONS AND MOTIVES
Prophets tend to draw conclusions on a few known facts. Based on these and a built-in sense of right and wrong, they may draw hasty conclusions.

3. REINFORCING A CONDEMNING SPIRIT
Once a hasty conclusion has been made, prophets tend to look for confirming evidence. This can result in taking words and actions of the accused out of context in order to prove a point.

4. JUDGING AND EXPOSING AN OFFENDER RATHER THAN RESTORING THE OFFENDER
To judge a Christian brother is to pass sentence on him based on the evidence at hand and not to be concerned about helping him overcome his problem. Prophets tend to point out the problems but not see the solutions to them.

5. CUTTING OFF A PERSON WHO HAS FAILED
Once a person has failed, prophets tend to cut off fellowship with that person and persuade others to do the same. Friends will even be cut off in favor of being true to a cause.

6. DWELLING ON THE NEGATIVE RATHER THAN THE POSITIVE
Prophets are more sensitive to evil and deception than others are. This often results in their being “against” more things than they are “for,” or at least it may appear that way to others. If something is partly right and partly wrong, prophets tend to see it as all wrong. They view things in extremes of either all right or all wrong.

7. LACKING CAUTIOUSNESS AND TACTFULNESS IN EXPRESSING OPINIONS
Driven by the desire to be totally open and honest, prophets often share opinions which would have been better left unsaid.

8. DEMANDING A POSITIVE RESPONSE TO A HARSH REBUKE
Prophets tend to expect immediate repentance regardless of whether their rebuke was in love or fully accurate. They tend to magnify failures in order to promote repentance.

9. CONDEMNING THEMSELVES WHEN THEY FAIL
The harsh judgments which prophets have for others, they also have for themselves. They tend to be extremely self-critical and feel worthless when they fail.

10. ACCUSING OTHERS OF DECEPTION IF THEY DON’T FULLY REVEAL FAULTS
If prophets sell a used car or appliance to someone, they will tend to tell all the weaknesses and faults of the item. They expect others to do the same with them and will probably accuse them of dishonesty or deception if they don’t.
HOW SERVERS CAN MISUSE THEIR GIFT

1. NEGLECTING HOME RESPONSIBILITIES TO HELP OTHERS
Servers tend to disregard their own comforts in order to help others. Other reasons may also cause this: an inability to say “no” to others, and the need for sincere gratefulness from those whom they help (which they may not get at home). This attitude may extend to their own families.

2. ACCEPTING TOO MANY JOBS AT ONE TIME
It is difficult for servers to say “no” to needs. This causes them to get involved in too many projects at the same time.

3. WEARING THEMSELVES OUT PHYSICALLY
In order to assist others, servers will often disregard their own physical limitations. This, in itself, will cause physical exhaustion. However, servers tend to add a further dimension to the problem when they take on more responsibility than they can handle; inner tension which may result in ailments, especially with their stomachs.

4. BEING TOO PERSISTENT IN GIVING UNREQUESTED HELP TO OTHERS
Servers are able to detect needs before others are even aware of them. They get their joy and fulfillment from meeting these needs. Because of this, they may persist in trying to meet a particular need which they see.

5. GOING AROUND PROPER AUTHORITIES IN ORDER TO GET JOBS DONE
The proper channels of people and committees may look like unnecessary “red tape” to servers who want to get jobs done as soon as possible. They will even use personal funds in order to avoid delays in meeting needs. (Usually they can’t afford the money they spend.)

6. EXCLUDING OTHERS FROM HELPING ON A JOB
Unlike administrators, servers find it extremely difficult to delegate jobs to others. They tend to want to do the jobs themselves.

7. INTERFERING WITH GOD’S DISCIPLINE BY PREMATURE HELP
If servers see a need in the life of another person, their first impulse is to meet it; however, it may be that the need is designed by God to bring that person to repentance. The needs of the prodigal son in the pig sty would illustrate this point. Meeting his physical needs might have hindered his repentance and return to his father.¹

8. BECOMING HURT BY THE UNGRATEFULNESS OF THOSE WHO WERE HELPED
Servers do not usually desire public recognition. However, they deeply desire sincere appreciation from the ones whom they serve. This may cause them to work for the approval of people more than the approval of God.
9. GETTING "SIDETRACKED" WHILE WORKING ON AN ASSIGNMENT

It is very easy for servers to stop what they are doing and give a "helping hand" to another need which they see. This may cause the ones under whom they serve to become frustrated with them because the assigned tasks are not completed as fast as they should be. (The server should refer all others to his boss and get directions only from him.)

HOW TEACHERS CAN MISUSE THEIR GIFT

1. BECOMING PROUD OF THEIR KNOWLEDGE

It would be easy for teachers to develop an attitude of pride as a result of all their learning. "Knowledge puffeth up, but love edifieth." 1

2. DESPISING PRACTICAL WISDOM OF UNEDUCATED PEOPLE

A teacher may tend to discount any learning which does not take place in the classroom. "And the Jews marvelled, saying 'How knoweth this man letters, having never learned?'" 3

3. COMMUNICATING SKEPTICISM TOWARD THEIR TEACHERS

The attitude of a teacher can easily be, "It isn't right until I check it out and say it is right." A teacher may communicate the impression that he or she is the only source of truth.

4. CRITICIZING SOUND TEACHING BECAUSE OF TECHNICAL FLAWS

It is difficult for a teacher to endorse the teaching of others if he is able to spot little factual errors. Teachers may, in this case, give a general criticism of the entire teaching.

5. DEPENDING ON HUMAN REASONING RATHER THAN THE HOLY SPIRIT'S TEACHING

The primary tool of teachers is their mind, yet God warns that we are not to lean on our own understanding because our thoughts are not His thoughts, and there is a way which seems right to a man's mind, but it leads to death. Actually, the reasonings of man are foolishness with God. Morality is essential for spiritual understanding. True understanding is essentially a spiritual matter — not a mental matter. God's truth is "spiritually discerned."

6. GIVING INFORMATION WHICH LACKS PRACTICAL APPLICATION

The purpose of all teaching must be to exalt Christ and to promote conformity to His image. Teachers tend to avoid wider applications beyond the actual wording of the text. This limits the use of Scripture as a daily lamp to our feet and light to our path.

7. BORING LISTENERS WITH DETAILS OF RESEARCH

The great delight of teachers is their research. What they enjoy, they assume others will enjoy. Teachers may give extensive background details to validate a point or to display their
research ability and knowledge. In most cases, however, it is not as important to the listeners as it is to them. Sometimes it wearies the listeners to the point where they miss the purpose of the teaching.

8. RETREATING INTO THEIR OWN WORLD OF BOOKS
Teachers not only enjoy research, but they see it as the basis of their effectiveness as a teacher. They assume that the more knowledgeable they are in their field, the more prepared they are to evaluate new ideas and refute error. Research is very consuming of time and concentration. This may cause them to shut themselves up in their own world and close out those who are around them.

HOW EXHORTERS CAN MISUSE THEIR GIFT

1. RAISING THE EXPECTATIONS OF OTHERS PREMATURELY
Exhorters can visualize long-range projects and goals for people. These are often explained without reference to the amount of time that will be required to work them out. The people involved are led to assume that these projects and goals will be reached much sooner than they can be.

2. TAKING "FAMILY TIME" TO COUNSEL OTHERS
The delight of exhorters is helping people with problems. Exhorters are willing to give whatever time is required to achieve results. All too often, this time cuts into family responsibilities. Exhorters assume their families will understand—until they learn differently.

3. TREATING FAMILY AND FRIENDS AS "PROJECTS" RATHER THAN PERSONS
Because exhorters put confidence in steps of action which have proven effective, they are usually ready to share these steps to others, including family and friends. Rather than making them feel like special people, the exhorter may give the impression that friends and family are just more "counseling projects."

4. SHARING PRIVATE ILLUSTRATIONS WITHOUT PERMISSION
The importance and effectiveness of personal illustrations is well known to exhorters. Illustrations explain how to apply steps of action and also motivate the listener to take them. Exhorters tend to use recent illustrations which are either premature or without permission.

5. JUMPING INTO NEW PROJECTS WITHOUT FINISHING EXISTING ONES
Projects are often used by exhorters to reach ultimate goals. Exhorters tend to motivate others to get involved in a project and then abandon it for a "better" project. This often disillusion those who were involved in the first project.
6. ENCOURAGING OTHERS TO DEPEND ON THEM RATHER THAN GOD AND THEIR AUTHORITIES
People who receive help by following counsel that is given by exhorters tend to rely on those who gave it. Exhorters tend to encourage this because of their joy in being around those who are growing spiritually.

7. TRUSTING VISIBLE RESULTS RATHER THAN A TRUE CHANGE OF HEART
Exhorters tend to communicate acceptance and approval when those they are trying to help respond to the steps of action which are given. This can encourage outward conformity without an actual change of heart within.

8. NEGLECTING PROPER EMPHASIS ON BASIC BIBLE DOCTRINES
Any teaching which neglects practical application tends to be minimized by exhorters. Because doctrinal teaching has been (wrongly) separated from its moral applications, exhorters have neglected it in favor of "life related" teachings.

9. GIVING COUNSEL BEFORE DISCERNING THE TYPE OF PERSON OR PROBLEM
Exhorters tend to categorize the problem in their mind before hearing all the important facts. This results in the shame of answering a matter before fully hearing it. Exhorters also tend to have more confidence in their own counsel than in God's warnings on whom not to give counsel to.
HOW GIVERS CAN MISUSE THEIR GIFT

1. GIVING TOO SPARINGLY TO THEIR OWN FAMILY

Givers are very aware of the potential of money to corrupt people. They understand the need for those in their own family to work for money and to appreciate its value. In attempting to achieve these balances, givers may be too frugal with their own family.

2. CAUSING FAMILY TO RESENT GIFTS TO OTHERS

If givers are too frugal with their own families and then give large gifts to others, they can cause their families to resent those to whom gifts are given. To avoid this, it is essential for givers to have their marriage partners confirm the amount that a gift should be.

3. LISTENING TO UNSCRIPTURAL COUNSEL ON MONEY MANAGEMENT

When givers exercise their ability to increase funds and give away money, they tend to attract people with wrong motives and unscriptural counsel. Unless givers are firmly grounded in God’s principles of finances, they can be deceived by these people or their methods.

4. PUTTING PRESSURE ON PEOPLE WHO HAVE LESS TO GIVE

One of the motivations of givers is to encourage others to give. Various methods may be used to accomplish this such as “matching gifts” or fund raising programs. In the counsel of doing this, givers may put excessive pressure on others to give.

5. FAILING TO DISCERN GOD’S PROMPTINGS FOR A GIFT

It is God who gives Christians power to get wealth. It is also God Who will prompt givers when to give, how to give, and how much to give. If givers are not responsive or obedient to these promptings, Satan is given admittance into their financial dealings.

6. JUDGING THOSE WHO MISUSE FUNDS RATHER THAN ADVISING THEM

Givers are very alert to how people use funds and how funds are misused. In the course of discerning where their own funds should go, givers can overlook the valuable ministry they could have in advising Christians in the use of their money.

7. CONTROLLING PEOPLE OR MINISTRIES BY GIFTS

In an attempt to make sure their gifts are wisely invested, givers may sponsor projects or buy items which are not in God’s plan for a ministry.

8. CORRUPTING PEOPLE BY GIVING TOO MUCH

Givers will always run the risk of corrupting people with funds. Those who receive them can too easily begin looking to givers rather to God, and doing things with easily gotten money which is contrary to God’s will.

9. INVESTING IN PROJECTS WHICH DO NOT BENEFIT THE LIVES OF PEOPLE

Givers tend to be more attracted to projects than they are to the daily needs of Christians. Sometimes these projects build an organization but not the people in the organization or those reached through the organization.
HOW ADMINISTRATORS CAN MISUSE THEIR GIFT

1. VIEWING PEOPLE AS "HUMAN RESOURCES" RATHER THAN HUMAN BEINGS

Administrators need to know that people and materials are available to them in order to accomplish a task. It is easy for them to overlook the individual needs of the workers and simply view them as "resources" for the job.

2. USING PEOPLE TO ACCOMPLISH PERSONAL AMBITIONS

When administrators have people, money and materials at their disposal to accomplish group "goals," it is all too easy to divert these resources to accomplish personal goals or ambitions.

3. SHOWING FAVORITISM TO THOSE WHO APPEAR TO BE MORE LOYAL

The single most important quality to administrators is loyalty. They need to know whom they can count on to get jobs done. They want to know where they stand with each person who works for them. At the same time administrators must be fair and impartial. Rewarding loyalty without favoritism is a special challenge for administrators.

4. TAKING CHARGE OF PROJECTS WHICH WERE NOT GOD'S DIRECTION

Ordinarily, administrators will stay on the "side lines" until they are asked to be in charge of a project. There is a reason for this: they need to have the full support of those who appoint them. It is difficult, however, for administrators to stand by and watch mismanagement and inefficiency, and they can take charge prematurely.

5. DELEGATING TOO MUCH WORK TO OTHERS

The chief talent of administrators is knowing how to delegate jobs to others. This leaves administrators free to focus on the overall projects and to see how all the parts are fitting together. However, if administrators delegate too much work to others and are not sensitive to their personal needs and schedules, then the workers will become resentful and feel like they are doing all the work.

6. OVERLOOKING SERIOUS CHARACTER FAULTS IN VALUABLE WORKERS

The primary objective of administrators is to coordinate everyone's effort in order to see a project completed. In the process, they may be willing to overlook major character faults in the lives of those who are useful in reaching their goals.

7. BEING UNRESPONSIVE TO SUGGESTIONS AND APPEALS

Administrators have the ability to withstand much reaction in order to get a job done. However, they can carry this too far and become closed to valid suggestions and complaints of those who are working with them.

8. FAILING TO GIVE PROPER EXPLANATIONS AND PRAISE TO WORKERS

Workers want to feel like they are a part of the overall project by learning how their jobs fit into the final goal and by receiving proper praise and encouragement as the work is being done.
HOW THOSE GIFTED WITH MERCY CAN MISUSE THEIR GIFT

1. FAILING TO BE FIRM AND DECISIVE WHEN NECESSARY

Those with the gift of mercy find it hard to be firm and decisive because they do not want to hurt or offend other people. Very often, the lack of firmness or decisiveness only causes greater hurt and disappointment.

2. TAKING UP OFFENSES FOR THOSE WHO HAVE BEEN HURT

When those with the gift of mercy see or hear about someone hurting another person, they can feel the hurt as well. They will tend to take up offenses, especially if it is a friend who is being hurt.

3. BASING DECISIONS ON EMOTIONS RATHER THAN ON REASON

Because those with the gift of mercy have such strong emotions and feelings, they tend to base the decisions which they do make on them rather than on objective logic.

4. PROMOTING IMPROPER AFFECTIONS FROM THOSE OF THE OPPOSITE SEX

A person of the opposite sex tends to be drawn to those with the gift of mercy because of their ability to be sensitive, understanding and responsive listeners. This must be considered in any counseling which is done, and safeguards must be established in order to avoid improper emotional attachments.

5. CUTTING OFF FELLOWSHIP WITH THOSE WHO ARE INSENSITIVE TO OTHERS

Words and actions which reflect insensitivity to the feelings of other people are quickly recognized and reacted to by those with the gift of mercy who will tend to close their spirits to these people.

6. REACTING TO GOD'S PURPOSES IN ALLOWING PEOPLE TO SUFFER

Unlike exhorters who look at suffering as a means of growing spiritually, those with the gift of mercy tend to react to the idea that God would allow a person to suffer for any good purpose. Their main concern is usually to remove the cause of suffering as soon as possible.

7. SYMPATHIZING WITH THOSE WHO ARE VIOLATING GOD'S STANDARDS

If those with the gift of mercy are not discerning as to why people suffer, they may give sympathy and encouragement to those who are suffering as a direct result of violating God's moral laws.

8. ESTABLISHING POSSESSIVE FRIENDSHIPS WITH OTHERS

There is a deep need for commitment and closeness in the friendships of those with the gift of mercy. This can easily result in possessiveness of friendships with others, and the tendency to be deeply hurt when there is not a mutual commitment to the friendship. Disappointments in one friendship tend to create greater expectations and possessiveness in a new friendship.
"I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit..."
—John 15:16

ORDINATION AND INSTALLATION OF CHURCH OFFICERS

MINISTER: "Likewise must the deacon/elder be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacon/elder be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon/elder well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:8-13).

HYMN: "Take My Life, and Let It Be", number 273

MINISTER: Will those to be ordained or installed as deacons/elders of this church please come forward and face the congregation?
Are these the persons whom you have chosen to have spiritual care of this congregation?

CONGREGATION: They are!
APPENDIX 12

HANDOUTS AND OVERHEADS USED IN "FORGIVENESS"
SUPPORT GROUP
I see you as a wrongdoer.

I feel injured, innocent, exploited, abused.

I am pointing the finger of blame.

Any movement toward forgiving begins with recognizing that we are in this pain together.
Multiple Choice
in any Situation
of “Perceived Wrongdoing”
There are an infinite number of ways
of assigning
responsibility

I see you
as a wrongdoer

You see me
as equal wrongdoer

I see your acts
with angry demands

You feel guilt
before my demands

I view you with
righteous judgments

You resent my
“right” judgments

I pretend nothing
is wrong between us

You act as if
nothing is wrong

I say I forgive
but tell my story
about you to others

You see me as
the whole problem

e tc.
e tc.
e tc.
e tc.
In any situation of perceived wrongdoing and alienation

Blaming
(It’s all your fault)

Avoidance
(I don’t want to talk)

Magical ritual
(I’m so sorry)

Denial
(Problem? What problem?)

Displacement
(Have you heard the latest?)

Undoing
(I’ll make it up to you)

All these are powerless, useless, of little value in restoring relationship.

FIGURE 2
In Forgiving

ONE: Perceptions of love must be restored (to love is to perceive another as worthwhile and precious no matter what the wrongdoing. Wrongdoing is not a valid reason for not loving you).

TWO: Negotiations of trust must begin until constructive relating is truly achieved.

To forgive—

There must be the willingness:

- to see another's words and acts as genuinely repentant
- to trust the other by risking being wronged again
- to be open to relate again in wholesome ways
- to venture into new closeness

To receive forgiveness—

There must be the willingness:

- to affirm my repentance as genuine and to choose to change
- to trust my own responses and to risk being freely spontaneous again
- to be open again with both candor and with caring
- to be close to you without fear

FIGURE 3
I see you as an evildoer.

I feel hurt, resentful, angry, demanding.

I am refusing to see you as an equally precious person of worth, value, dignity—in spite of wrongdoing.

Forgiveness begins as I see you again with love.
Forgiveness is the final form of love

STEP 1. To see the other as having worth again, regardless of wrongdoing

--- VALUING ---

STEP 2. To see the other as equally precious again, in spite of the pain felt

--- LOVING ---

STEP 3. To cancel demands on the past, recognizing that changing the unchangeable is impossible

--- CANCELING DEMANDS ---

STEP 4. To work through the anger and pain felt by both in reciprocal trusting and risking until genuineness in intention is perceived and repentance is seen by both to be authentic

--- TRUSTING NOW ---

STEP 5. To drop the demands for an ironclad guarantee of future behavior and open the future to choice, to spontaneity, to the freedom to fall again.

--- OPENING THE FUTURE ---

STEP 6. To touch each other deeply, to feel moved in warmth, love, compassion, to celebrate it in mutual recognition that right relationships have been achieved.

--- CELEBRATING LOVE ---

Is this forgiveness?
No. It is the prerequisite love.

Is this then forgiveness? No, it is the requisite first step.

Is this forgiveness? No, this is coming to terms with reality.
No. It is the reality which undergirds it.

Is this forgiveness?
Yes, forgiving is now being done.

Is this forgiveness?
Yes, this is the central work of forgiving.

And this? This is the bonding, celebrating.

FIGURE 4
Awareness can break through at any point in the cycle. I may feel love first and know what I want before I am aware of how I see you or what my thoughts are.

Or I may be thinking critically and not be aware that I am seeing you as a threat to my safety, and this is triggering my feelings of dislike, etc., etc., etc.

FIGURE 5
View one
Love of neighbor is praiseworthy
Love of self is the essential sin

View two
Neighbor love is our task
Self-love a necessary maintenance

View three
Neighbor love and self-love are equal in value, virtue, importance. Self-love precedes, makes the other possible

View four
Neighbor love and self-love are two aspects of the same love. They are indivisible, irreducible, one.

FIGURE 6
The past exists only in memory, consequences, effects.

It has power over me only as I continue to give it my power.

I can let go, release it, move freely.
I am not my past. The future is not yet.

I can fear it, flee it, face it, embrace it, and be free to live now.
Resentment is holding on to the past

To demand that you change what is now unchangeable is to continue the fantasy that we can invert time, run the experience through again and "make it turn out right" this time, or the next, or the next.

FIGURE 7
To demand that you must control the uncontrollable and provide an absolute guarantee of your trustworthiness is to block the flow of life.

Suspicion is holding back the future.
Appendix 12, Exhibit L

The Future

In forgiving...

I cancel my demands on your future (although I tell you what I want of our relating now)

I make a now transaction of new integrity

I finish my demands on past predicaments of failure

I finish my demands on your past acts and words (although I tell you what I don’t want in our relating)

I forgive by accepting you on the basis of our genuineness in both loving and leveling here and now

Here

Now

The Past

FIGURE 9
Forgiveness is renewed repentance.

The real enduring issues of justice, integrity, and the righteousness of right relationships are resolved and restructured into the restored relationships.

So we are free to love, live, and risk again.
Forgiveness is the mutual recognition that

PAST injuries are fully recognized

FUTURE intentions are truly genuine

and right relationships are NOW being achieved

FIGURE 10
<table>
<thead>
<tr>
<th>FOREGO</th>
<th>FORGIVE in mutual Repentance</th>
<th>FORGET Repentance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repenting</td>
<td>Accept the other no questions asked. It's not important.</td>
<td>Face the pain own the injury work with feelings affirm intentions</td>
</tr>
<tr>
<td>Pessimism Resentment</td>
<td>Patience Persistence</td>
<td>Passivity Denial</td>
</tr>
<tr>
<td>Turn Off the other</td>
<td>Turn From past pain</td>
<td>Turn In on self</td>
</tr>
<tr>
<td>Turn to a forgiven future</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**FIGURE 11**
In a world of flawed communication, community is possible through understanding others.

In a world of painful alienation, community is created by accepting others.

In a world of broken trust, community is sustained by forgiveness.
I
am
I am I
I am one
I am many
I am a community
of persons known, loved, hated.
Within me lives a collection of people
I have followed or fought, accepted or avoided,
chosen as good models, rejected as bad models,
prized, valued, idealized and/or disliked, devalued, despised.
They are all there, remembered or forgotten somewhere within.
I have learned from all of them, willingly or not.
I have grown from their gifts, good or bad.
I have gained much because they were there.
They are my teachers, my guides.
They make up my museum
my inner community
my community
of the spirit.
Because of
them all
I am
I

FIGURE 12
GUARANTEES:

The response of healing community

1. Recognition
2. Reinforcement
3. Reward

GIVENS: The foundation of community

FIGURE 13
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