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A Non-Pastor Dependent Model For Churches In The Greater New York Conference

Richard A. Marker

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ABSTRACT

A NON-PASTOR DEPENDENT MODEL FOR CHURCHES IN THE GREATER NEW YORK CONFERENCE

by

Richard A. Marker

Adviser: Ricardo Norton
Problem

Pastors tend to hover over the churches and many of the functions of ministry within the local church. Church members demonstrate little personal spiritual growth or activity in witnessing to their communities. A specific church in New York City will be selected as a laboratory for experimentation with the premise that a non-pastor dependent church can achieve better than average growth.

Method

A systematic study of the Bible, Spirit of Prophecy, commentaries, books, and articles concerning the development of church leadership and growth was reviewed. Once
theological and historical data on non-pastor dependent churches and church growth was identified, it was utilized for training, equipping, and empowering lay members. A program of teaching and training was used to create a culture of non-pastor dependence in a New York City church in a diverse urban community.

Results

The model church experienced a revitalization. Members learned spiritual leadership which was demonstrated in their taking the initiative in forming various ministries, experiencing above average church growth and planting new churches.

Conclusions

A non-pastor lay empowered church can be created through education, training, and coaching in a diverse urban environment. Apparently such a church can demonstrate a high rate of growth when compared with similar churches in the same territory.
Andrews University
Seventh-day Adventist Theological Seminary

A NON-PASTOR DEPENDENT MODEL FOR CHURCHES
IN THE GREATER NEW YORK CONFERENCE

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

By
Richard A. Marker
July 2008
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CHAPTER ONE

INTRODUCTION

Description of the Problem

The majority of church members in the North American Division of Seventh-day Adventists are not as active in the mission of the church as the rest of the world.¹ One of the comparisons in Table 1 shows that North America with three times more ministers per church member has only one third the growth rate of the rest of the world.

Current church culture existed at least fifty years ago in North America as H. M. S. Richards wrote that "pastors tend to settle over the churches where they are assigned performing most of the functions of ministry within the local church."² Ellen White wrote at the beginning of the twentieth century that "church members neither demonstrate little personal spiritual growth or activity in witnessing in their communities expecting their pastors to do the work of church mission."³ In recent years church growth educator, Russell Burrill, observed in his research that this phenomena exists in the


contemporary church in North America. A comparison of the slow rate of growth in the North American Church with the world church experiencing rapid growth is shown in the table below pastoral coverage and membership participation becomes apparent.

### TABLE 1

**WORLD CHURCH GROWTH COMPARISONS—1990-2004**

<table>
<thead>
<tr>
<th>Variables</th>
<th>World Church</th>
<th>North American Division</th>
<th>Atlantic Union</th>
<th>Greater NY Conference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>13,936,932</td>
<td>1,006,317</td>
<td>94,825</td>
<td>22,184</td>
</tr>
<tr>
<td>Number of Churches</td>
<td>57,850</td>
<td>5,066</td>
<td>503</td>
<td>127</td>
</tr>
<tr>
<td>Ordained Ministers</td>
<td>15,381</td>
<td>3,495</td>
<td>308</td>
<td>102</td>
</tr>
<tr>
<td>Members per Church</td>
<td>241</td>
<td>288</td>
<td>189</td>
<td>217</td>
</tr>
<tr>
<td>Churches per Ordained Minister</td>
<td>3.8</td>
<td>1.4</td>
<td>1.6</td>
<td>1.2</td>
</tr>
<tr>
<td>Members per Ordained Minister</td>
<td>906</td>
<td>288</td>
<td>308</td>
<td>217</td>
</tr>
<tr>
<td>15 Yr Growth Rate</td>
<td>108%</td>
<td>32%</td>
<td>36%</td>
<td>64%</td>
</tr>
</tbody>
</table>

The numbers reveal that the churches in the growing rest of the world areas are non-pastor dependent. Between 1990 and 2004, a fifteen year period, the world church more than doubled in membership experiencing a cumulative growth rate of 108 percent while the North American Division grew 32 percent during the same period.

---


2These statistics have been taken from the General Conference Department of Archives.
Table 1 demonstrates that the number of churches and members per pastor in the world church is greater than that of the North American Division. The fields with the more churches per pastor have experienced greater growth. One considers where to extract the statistics of the slow growth areas of the world church such as Western Europe, North America, and Australia, the remaining rest of the world demonstrates even greater growth with more churches and membership per minister. The fastest growth in the world field is within territory of what is now three new African Divisions. This area has a ratio of ten churches for each ordained minister. These statistics infer that the members are more active in the fields where churches are non-pastor dependent.

Another factor must be considered. The Greater New York Conference statistics, the venue of this project, appears to run contrary to the hypothesis to be tested. The North American Division territory has experienced a wave of immigration lasting nearly three decades. Much of the membership growth was been from immigrant communities. Very little growth is coming from evangelization of indigenous North Americans. Without this factor an even lower growth rate may result.

The immigration factor has been especially true for the Atlantic Union territory and even more so for the Greater New York Conference field. The great percentage of growth in the Greater New York Conference which reflects a fifteen year cumulative growth rate of 64 percent or twice that of the North American Division is largely due to immigration transfer growth and biological growth among immigrate groups rather than the result of active evangelism.

The Greater New York Conference has a 1.2 ratio of churches per pastor. The urban areas within the North American Division reflect a smaller ratio of churches per
pastor. Urban churches are generally larger churches than those in the rural areas. Most urban churches are only experiencing biological or immigration growth.

The New York City metropolitan area being both a part of the North American Division and an urban community provides an unlikely environment for a laboratory for testing the theory that non-pastor dependent churches as being more conducive to church growth. Therefore, the growth rate of the model church must be greater than the conference growth rate. The successful demonstration of this theory in such a venue would infer that other fields might experience even greater growth rates when implementing the model.

**Statement of the Task**

The purpose of this project is to test a theory that a "non pastor dependent" church in the New York metropolitan area, one of the most urbanized areas within the North American Division, can experience above average numerical growth.

**Justification for the Task**

The Greater New York Conference baptismal statistics demonstrate a far better picture than that of the North American Division and even the Atlantic Union Conference. Nevertheless the statistics are less desirable than that of the World Church baptismal rates as indicated in table 2 on the next page.

It is therefore necessary to develop more effective strategies and principles for pastoral leadership which are more conducive to actual and qualitative church growth. This necessitates a trainer, equipper, and empowerment approach to pastoral ministry creating an active laity conducive to a non-pastor dependent church.
TABLE 2

TEN YEAR AVERAGE OF BAPTISMAL RATES—1995-2004

<table>
<thead>
<tr>
<th>Variables</th>
<th>World Church</th>
<th>North American Division</th>
<th>Atlantic Union</th>
<th>Greater NY Conference</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004 Membership</td>
<td>13,936,932</td>
<td>1,006,317</td>
<td>94,825</td>
<td>22,184</td>
</tr>
<tr>
<td>Average 15 yr Baptism Rate</td>
<td>8.12%</td>
<td>3.82%</td>
<td>4.22%</td>
<td>4.99%</td>
</tr>
<tr>
<td>Members Per Baptism</td>
<td>13</td>
<td>33</td>
<td>35</td>
<td>20</td>
</tr>
</tbody>
</table>

Expectations from the Task

It is hoped that this task or project will be instrumental in the development of a tested working model of a non-pastor dependent church to effectively increase the rate of church growth. As a result a new paradigm of church leadership will be tested and proved advantageous for effective pastoral ministry for the North American churches for the twenty-first century.²

This model can be implemented through training, conducting seminars and sermons within the model church. An evaluation of this model will enable the refinement of the strategies and principles used to make a working model transferable to other churches both within the Greater New Conference field. This model should be transferable to churches within the Atlantic Union and the North American Division expecting similar or greater results.

¹These statistics are from the General Conference Department of Archives.

Definition of Terms

The following terms are defined for clarification to allow the reader to understand their usage throughout this dissertation:

*Actual Church Growth*: Increase membership through baptisms or professions of faith; less membership loss due to death, apostasy, and transfers to other churches.

*Biological Growth*: The offspring of the local church membership who eventually join the church through baptism.

*Cumulative Growth Rate*: Actual growth rate during a period of specified time; for example, January 1990 through December 1994.

*Homogeneous Church*: A church composed of the same members speaking the same language or consisting of the same ethnic background. The church growth principle is that like people groups attract like people groups.


*Non-pastor Dependent Church*: A body of believers who are being spiritually nurtured and motivated without the presence of a pastor. Lay leaders perform the functions of a pastor with the exception of ordaining elders or organizing new churches.

*Qualitative Church Growth*: Increase in the spiritual condition of the membership as evidenced by volunteer attendance in activities beyond the Sabbath morning worship, participation in prayer and/or Bible study groups, individual witnessing and involvement in outreach programs, and the giving of tithes and offerings.
Settled Pastor: A pastor who hovers over a church or district and performs most of the functions of ministry including leading worship, administration, nurture and evangelism while giving little time to training, equipping or empowering the membership (Eph 4:12, 13).

Limitations of the Task

The data used in this dissertation is of necessity limited to a fifteen year period due to the fact that the Greater New York Conference archives do not maintain certain information prior to 1980. The demographics reported in this study are limited to current statistics within the Queens Borough of New York City since that is the location of the model church. Very little shift has occurred demographically during the ten years of this experiment.

Non-pastor dependent churches are usually part of a district of several churches. However, this dissertation will be limited to one church. This gives attention to the preparation of the church through preaching, training and conducting seminars in order to educate and motivate the members on this “new” paradigm for the twenty-first century church ministry.

Since one church will be used as a laboratory for this experiment and model, this also will enable special attention to be given in this dissertation to the strategies and methods necessary to convert a typical church into a non-pastor dependent church. This includes training, equipping, and empowering the members.
CHAPTER TWO

THEOLOGICAL FOUNDATIONS FOR NON-PASTOR DEPENDENT CHURCHES

The concept of non-pastor dependent churches is inherently biblical. It can be demonstrated as being clearly derived from a New Testament understanding of church culture and function. Once this is understood, a biblical foundation for the role and function of the pastor may be derived.

Biblical Framework for Non-Pastor Dependent Church Ministry

The biblical framework for non-pastor dependent ministry is rooted in the biblical concept of the church, its purpose and function. From that flows the job description for the pastor inherent in pastoral ministry. In this chapter, biblical ecclesiology is demonstratively derived from the life and teachings of Jesus, the Book of Acts, and instructions in the Pauline writings. Such ecclesiology determines the biblical function of the minister.

The Purpose and Mission of the Church

A theology of ministry will drive the purpose of the church. The first four books of the New Testament report the life and teachings of Jesus. For three and a half years Jesus taught His model for ministry and trained His disciples in anticipation of the church
age. After the resurrection He met with the remaining eleven disciples and commissioned them in what is often called “the Great Commission.” This has been incorporated into the mission statements of Christian churches. In Matt 28:19-20 He said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world. Amen.”

This command of our Lord has been misinterpreted. In analyzing the original Greek language, two important concepts emerge. First, the word translated “teach” in the King James Version is not didasko or teach in the second occurrence. In the first occurrence of “teach all nations” the Greek word is mathētēno or make a disciple. The New International Version properly translates it “make disciples of all nations.” Second, upon examining the four verbs one discovers that three participles or helping verbs support an imperative. Table 3 illustrates the meaning of these four verbs:

<table>
<thead>
<tr>
<th>Type of Verb</th>
<th>English Translation</th>
<th>Function: Command versus Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>make disciples</td>
<td>the command</td>
</tr>
<tr>
<td>Participle</td>
<td>going</td>
<td>the means of achieving the command</td>
</tr>
<tr>
<td>Participle</td>
<td>baptizing</td>
<td>the means of achieving the command</td>
</tr>
<tr>
<td>Participle</td>
<td>teaching</td>
<td>the means of achieving the command</td>
</tr>
</tbody>
</table>

1All biblical references are the New King James Version unless otherwise noted.
The point that Jesus was making is clear. Christ's followers are commanded to make disciples of all nations and the method of achieving that goal is by going, baptizing, and teaching. Therefore, the first purpose of Christ's church is to make disciples.

A healthy church is one that is making disciples. Making disciples involves instructing new believers in the ways of God and including them in activities of fellowship, worship, service, and outreach in that order. A disciple will grow in Christ following a natural sequence as the Holy Spirit works with the mind and heart of the believer. The sequence or stages of spiritual growth is one in which the Holy Spirit guides the individual through conviction, conversion, cleansing, and commission. This natural sequence occurs in the experience as each Christian matures in his/her walk with Christ.

Pastors must themselves be fellow disciples. Part of discipleship involves entering into a knowledge and practice of the biblical blueprint for church organization and leadership within the Body of Christ.

The book of Acts provides more information for understanding God's purpose for His church. The early church was a period of dynamic growth. The church was in good spiritual health. The preconditions for the outpouring of the Holy Spirit existed and were experienced by the believers.

Chapter two of the Book of Acts describes Pentecost or the former rain. The latter rain is often described as being an even more dynamic growth period at the end of the church age, patterned after the former rain. The principles for the preconditions for the latter rain are similar to those described in the Book of Acts concerning the former rain.

In the Acts of the Apostles, the first chapter titled "God's Purpose for His Church" begins with a statement quoted below consisting of eight concepts:
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. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to the principalities and powers in heavenly places, the final and full display of the love of God (Eph 3:10).¹

An analysis of this statement in an outline form is very revealing in establishing the purpose of the church.

The Church is God’s appointed agency. An agency is a representative who acts on behalf of the principle [in this case God] with the authority of the latter.²

The church was organized for service or ministry (Matt 20:26-28, 25:44: Mark 10:43).

The mission of the church is to carry the gospel to the world (Matt 28:18-20).

God’s plan has always been that through His church shall be reflected to the world His fullness and His sufficiency (Eph 4:12, 13).

The members of the church, are first, those whom He has called out [ἐκκλησία] of darkness into His marvelous light. This metaphor is used in the gospel of John to refer to a new understanding, a new frame of reference or a new outlook on life from God’s perspective (John 1:1-13; 3:3-5; 9:5, 13-21, 2 Cor 5:17). Peter used the same language in describing “God’s people” or the members of the church (1 Pet 2:9) in


the context of a reference to the priesthood of all believers.

*The members of the church are second to show forth His glory.* A word study of the biblical concept of “glory” in this context often refers to the reflection of God’s character as in the case of “the display of God’s essential character in Jesus’ life and works.”¹ (Also refer to Exod 34:6-7; Rev 14:6-7.)

*The church is the repository of the riches of the grace of Christ.* The “grace of Christ” as used biblically often refers to favor, kindness, “steadfast love,” physical protection, divine guidance, or the “dynamic force of the Holy Spirit in the life” of the believers or members of the church body.²

Though the church will eventually be made manifest, even to “the principalities and powers in heavenly places,” the final and full display of the love of God. “The context of this quotation from Eph 3:10 refers to the universal purpose of redemption and vindication of the name and character of God, which has been challenged by Satan in the beginning of the great controversy and questioned by the angels.”³ It involves the finishing of the great controversy between Christ and Satan completing the plan of redemption.

The eight concepts listed above give a clear directive to ministers who are to function as leaders in the local church. The purpose of the church and of their work is to


12
facilitate the function of representing God (agency), service, mission, witness, receiving light (gaining understanding and instructions), glorifying God (reflecting His character), and "finishing the work" which involves taking part in completing the great controversy.

The Seventh-day Adventist Church Mission

The Seventh-day Adventist Church has recognized a prophetic mission as the remnant church of Rev 12 in the context of the Great Controversy Motif in addition to the Great Commission. This mission which is unique for "the time of the end" is described in Dan 8:14-17. The messages of the three angels of Rev 14:6-12 are included with the Great Commission during this eschatological period called "the time of the end." This concept is affirmed in the statement mentioned previously from the book Acts of the Apostles concerning the purpose of the church.

The Seventh-day Adventist in its official mission statement developed by the General Conference of Seventh-day Adventists recognizes this biblical mandate:

The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel in the context of the three angel's messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and to unite with His church, and nurturing them in preparation for His soon return.¹

This statement sets the purpose for which the church is called to perform. The corporate body is expected to meet this challenge. The Pastors of the churches through training, teaching, equipping and empowerment enable disciples to fulfill this specific calling.

The vision of the Seventh-day Adventist Church recognizes the plan of salvation

¹Seventh-day Adventist Yearbook (Hagerstown, MD: Review and Herald Publishing Association, 2006), 8.
scenario, the great controversy motif coupled and its eschatological role as follows:

"In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness."¹ This vision becomes the worldview of every member of the Seventh-day Adventist Church in conjunction with the mission.

Furthermore, the General Conference of Seventh-day Adventists has published its methodology for performing its mission as follows:

We pursue this mission under the guidance of the Holy Spirit through:

1. Preaching. Accepting Christ's commission (Matthew 28:18-20), we proclaim to all the world the message of a loving God, most fully revealed in His Son's reconciling ministry and atoning death. Recognizing the Bible to be God's infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

2. Teaching. Acknowledging that development of mind and character is essential to God's redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3. Healing. Affirming the biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.²

The mission, vision and methodology of the Seventh-day Adventist Church is biblical and reflects the purpose stated in the beginning of the book Acts of the Apostles. This theme can be found throughout the New Testament.

General Functional Purposes of the Church

In the Book of Acts itself, Luke makes an observation about the function and

¹Ibid.

²Ibid.
activity of the church. According to Luke, God’s purpose for His church can be divided into five parts or functions. This statement which may be called “the five purposes of the church” is found in Acts 2:42-47. The five concepts are outlined following the passage:

And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Rick Warren\(^1\) analyzes this passage as follows:

1. **Discipleship** - “they continued steadfastly in the apostles’ doctrine”
2. **Fellowship** - “steadfastly in fellowship... all who believed were together...breaking bread from house to house”
3. **Worship** - “they continued steadfastly... in the breaking of bread, and in prayers... with one accord in the temple... praising God.”
4. **Service** - “divided them among all, as anyone had need.”
5. **Outreach** - “the Lord added to the church daily those being saved.”

The five purposes of the church has been successfully modeled in recent history by Saddleback Valley Community Church in Forest Lake, California. The pastor, Dr. Rick Warren has written much on this subject. A summary of this model including “several different angles”\(^1\) he has used to present the purposes in sermons is summarized in a table which he has placed in one of his books.\(^1\) His table gives an effective illustration for teaching these concepts in a local church.

Teaching from several different angles may help different minds grasp the concepts. Warren uses a table to illustrate how the five “purposes” of the church may integrate with various functions of a typical congregation. Using Warren’s table a revision is suggested in table 4 so that each purpose may logically flow into the next function in harmony with the passage being used in Acts 2:42-47 as follows:

TABLE 4
EXPLAINING THE PURPOSES OF THE CHURCH

<table>
<thead>
<tr>
<th>PURPOSE</th>
<th>TASK</th>
<th>OBJECTIVE</th>
<th>TARGET</th>
<th>LIFESTYLE</th>
<th>HUMAN NEED</th>
<th>CHURCH PROVIDES</th>
<th>PERSONAL BENEFITS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipleship</td>
<td>Edify</td>
<td>Maturity</td>
<td>Commitment</td>
<td>Walk</td>
<td>Principles</td>
<td>Foundation</td>
<td>Stability</td>
</tr>
<tr>
<td>Fellowship</td>
<td>Encourage</td>
<td>Membership</td>
<td>Congregation</td>
<td>Relationship</td>
<td>People</td>
<td>Family</td>
<td>Support</td>
</tr>
<tr>
<td>Worship</td>
<td>Exalt</td>
<td>Magnify</td>
<td>Crowd</td>
<td>Worship</td>
<td>Power</td>
<td>Force</td>
<td>Stimulation</td>
</tr>
<tr>
<td>Service</td>
<td>Equip</td>
<td>Ministry</td>
<td>Core</td>
<td>Work</td>
<td>Profession</td>
<td>Function</td>
<td>Self-expression</td>
</tr>
<tr>
<td>Outreach</td>
<td>Evangelize</td>
<td>Mission</td>
<td>Community</td>
<td>Witness</td>
<td>Purpose</td>
<td>Focus</td>
<td>Significance</td>
</tr>
</tbody>
</table>

Such a revised chart also may be more adaptable and advantageous for meeting the needs of a Seventh-day Adventist congregation for effective presentation when concepts are communicated to them (See table 9 in chapter 3 on page 97). Such a table provides an effective instrument for teaching in a local church. When the pastor trains the members as to the purposes of the church, the various kinds of ministries necessary for the church to function fully in presenting the gospel are demonstrated.

1Ibid.
Discipleship is listed first in the table because part of the process of discipleship involves learning the ways of God, in the context of the purposes of the church. New believers need to be trained. Older members need retraining in order to fully understand the make up of a healthy church which is fulfilling all five biblical purposes described in Acts 6:42-47.

Another reason discipleship is placed first in the table is that Jesus gave it considerable emphasis in His introduction of the Great Commission. A third reason that discipleship is placed first is that Luke mentions it first in his description of the five purposes of the church in Acts 2:42-47. The five purposes of the church are listed on page 16 in the order in which they might naturally develop in the maturity of the believer. Joseph Aldrich of the Billy Graham Evangelistic Association, who wrote long before Warren, observed while during his work with hundreds of evangelistic meetings, subsequent follow-up, and training of pastors and lay leaders, that needs of the individual tend to express themselves as the believer grows in Christ.¹

This is demonstrated in the table 4 above in the column labeled “personal benefits.” Not only is this true as an individual member grows “unto a perfect men” (Eph 4:13). It is also true corporately as a local church develops into a healthy church developing all five purposes or functions as Paul wrote “for the edifying of the body of Christ” (Eph 4:12).

The role of the pastor therefore is to facilitate the mission of the church which is to make disciples who in turn understand and are motivated to fulfill the vision and mission of the church. This must also be done corporatively that the body as a whole may reflect the same.

The Biblical Model for Church Organization

The early church as described in the New Testament was built around a non-pastor dependent culture. In most contemporary churches, the pastor sets the tone. His passion for ministry determines the direction of the church; however, the gifts and talents of a pastor may limit the function of the body.

In order for the church to develop a balanced and healthy ministry, it must grow beyond the skills and talents of the pastor. The pastor can not be expected to possess all skills and talents necessary for the function of a church. The members are needed to compliment the deficiencies of the pastor. The issue to be resolved in establishing non-pastor dependent churches is one of leadership and church organization.

"The focus of the early church was on disciple making, in order that the people discipled would become an indigenous church and would be able to carry the gospel to others without outside help. Their strategy was deliberately designed for indigenous reproduction."

Like Christ, the pastor would focus on training a small group of disciples. The disciples would learn how to make new disciples. When the pastor had trained, equipped,

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1Burrill, The Life and Mission of the Local Church, 43.
and empowered local leaders, he or she would move on to facilitate the planting of new churches. This culture is demonstrated throughout the book of Acts.

Allen Roland writing on this phenomena has penned the following: “If the moment that we find anyone doing anything spontaneously we send a paid man to do it for him, we stop his work and we check others from following his example. If we want to see spontaneous expansion we must establish native churches free from our control. Ministers should be given to a church, not a church to a minister.”

The apostles, as demonstrated by the ministry of the Apostle Paul, remained in a new church long enough to make disciples and train them for leadership. Then they made contact from time to time to give guidance as needed. Much of the effectiveness of the church is based on its leadership and their relationship to the members and ministries within the church. The way a church is organized may often drive its leadership. A biblical understanding of church organization is necessary in creating an effective church. In the beginning of His ministry, Christ addressed the issue of the leadership and organization of the church with His first disciples in Matt 16:13-19 as follows:

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” And Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hell shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever

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1Allen Roland, The Spontaneous Expansion of the Church (Grand Rapids, MI: Eerdmans, 1962), 38, 5, 150.
you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Four observations may be drawn from this text. First, in verse 18 a promise is given. “The gates of hell” will not overcome the church. Christ saw that there would be problems in the church but they would not prevail. Second, He states, “I will build my church.” Jesus clearly indicates that He is the One who will build the church. Other biblical references identify Jesus as the Head of the church, rather than man.

Third, in verse 19 Christ states, “I will give you the keys to the kingdom of heaven.” although Christ is the Head of the church, He nevertheless does chose to work through mankind using people to reach other people. Peter is used as a representative of Christ’s followers. Most commentaries identify the “keys” as the gospel (John 10:9).

The fourth observation has been a controversial one among the Christian churches. Christ states in verse 18: “you are Peter, and on this rock I will build my church.” Roman Catholic theology holds that Peter is the rock. Most Protestant churches hold that Peter’s faith is the rock. But the original Greek words in this text Πέτρος [Peter] and πέτρα [translated rock in most translations] literally means “a piece of rock” or “stone.” Jesus is called “the rock” or “chief cornerstone” which is something much more than the term used in this text for Peter.

Investigation of this passage within the Bible which is the best interpreter of itself is revealing. Two significant statements are made first by Peter, to whom this conversation appears to be directed in Matt 16, and second by Paul who refers to this model in the context of the Body of Christ. The first Pauline statement gives an illustration of the body of Christ and is found in 1 Pet 2:4-6, 9 as follows:
Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is contained in the scripture, ‘Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.’ But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

Peter sees Christ as the cornerstone in a living structure upon which living stones are built to form a temple. Other passages in the Bible refer to “the Body of Christ” and Christ is called the “Head” of the body (Rom 12; 1 Cor 12; Eph 4). The symbolism implies several metaphors each giving the reader a fuller picture of Christ and His Church.

In Peter’s illustration two observations might be readily drawn from the symbolism of a temple built together with stones standing upon the foundation of a chief cornerstone. The first observation is that the stones which hold up, support, or have the greater responsibility for the more stones are the closer in relation to the Cornerstone. Those members in leadership having the greatest responsibility are represented by stones closest to the Cornerstone. In other words, the greater responsibility that a leader has in the church or the greater number of members which are under his charge, the closer that member in leadership needs to be to Christ.

The second observation is that the stones holding up or “serving” the most stones in the structure are the lowest. These stones represent the leaders in the church who are implied to be the “lowly in mind” or the most humble “servants” supporting or holding up the others. The lesson is one of servant leadership.

As one considers the relationships of Christ as the Chief Cornerstone, the living
stones as described by Peter, the congregation of believers forming a temple and symbolizing the priesthood of all believers, one author has designed an illustration to assist congregations to visually understand it shown in appendix A (page 197).

The illustration in appendix A shows this description of the New Testament concept of church organization as described in 1 Pet 2:4-6, 9. This illustration is used in training local leaders toward the creation of non-pastor dependent churches. The second illustration of the statement of Jesus concerning the “living stones” is found in the writings of Paul in Eph 2:18-22. It substantiates the illustration used in appendix A: “For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a habitation of God in the Spirit.”

The Body of Christ Motif

During most of the twentieth century corporate management became influenced by a teaching from most of the major business schools called “systems management.” Business schools defined a system as “a group of constituent parts functioning in unison for a common purpose.”¹ The popular example given was that “an automobile is a vehicular system made up of interdependent parts.” The idea was that a corporate unit

which depended on leadership which was vertical from top to bottom was very limited in scope especially as businesses were to become global. On the other hand, independent units often lead to a lack of organization and a lack of control leading to anarchy.

A popular writer and management consultant, Stephen Covey, observed that human growth develops from dependence (childhood) to independence (adulthood) and finally interdependence; an awareness of the reality that all life is connected.¹ Dan Dick and Barbara Miller have applied physical growth and spiritual growth with dependency, independence and interdependence.² Their illustration shown in figure 1 which was used in training local church leaders demonstrates how these periods of growth parallel one another.

This recent “discovery” by the business community is not new. The early church understood and taught the concept of a corporate community in a culture of interdependence. Paul does not use an automobile to illustrate systems management. He uses the human body which God created as an object lesson for God’s plan for the organization of His church. The human body is a marvelously contrived system and is appropriately compared by the Apostle Paul to the church (1 Cor 12).

¹Stephen R. Covey, The 8th Habit (New York: Simon & Schuster, 2004), 151.

²Dan R. Dick and Barbara Miller, Equipped for Every Good Work (Nashville, TN: Discipleship Resources, 2001), 98.
Three New Testament passages specifically describe the organization of the Body of Christ which are Rom 12, 1 Cor 12-13 and Eph 3-4. The context of each passage includes three ingredients: Body of Christ, Spiritual Gifts, and Love. In the context of spiritual gifts Paul writes in Eph 4:11-19 about these three ingredients as being necessary for effective church organization.

Those in Christ, baptized by the water and the Holy Spirit (John 3:3-5) are members of the Body of Christ. They are given gifts of the Spirit and the church is to be organized according to the gifts present within the body. The third ingredient is love which enables the body to function effectively. Table 5 illustrates the three ingredients of church organization in the three passages:
TABLE 5
THE INGREDIENTS FOR EFFECTIVE CHURCH ORGANIZATION

<table>
<thead>
<tr>
<th>INGREDIENT</th>
<th>ROMANS 12</th>
<th>1 CORINTHIANS 12</th>
<th>EPHESIANS 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body of Christ</td>
<td>Romans 12:6-8</td>
<td>1 Corinthians 12:12-27</td>
<td>Ephesians 4</td>
</tr>
<tr>
<td>Spiritual Gifts</td>
<td>Romans 12:4-5</td>
<td>1 Corinthians 12:4-11,28</td>
<td>Ephesians 4:11</td>
</tr>
<tr>
<td>Built up in love</td>
<td>Romans 12:9-21</td>
<td>1 Corinthians 13</td>
<td>Ephesians 4:3:16-19</td>
</tr>
</tbody>
</table>

The most comprehensive statement of the principles of organization within the Body of Christ in the three biblical passages is found in 1 Cor 12. A summary of eleven Principles which may be extracted from the passage reveals the spiritual and social relationships which are to exist in a healthy church body. One of the central themes of 1 Cor 12 mentioned over and over is that of spiritual gifts. The realization and use of spiritual gifts is considered to be a sign of conversion and the baptism of the Holy Spirit.

This passage is briefly analyzed with respect to the eleven points as follows:

1. Verses 1-2 Ignorance of Spiritual gifts makes one no better than a pagan.
2. Verse 3 Awareness that Christ is Lord (which is a revelation by the Holy Spirit as Jesus described in Matt 16:17)
3. Verses 4-7 A variety of gifts are given for the common good.
4. Verses 8-10 The Spiritual Gifts are given for ministry results (see the Parable of the Talents in Matt 25:14-30).
5. Verse 11 The gifts are distributed according to His will, not ours.
6. Verse 12 Unity in diversity
7. Verse 13 Membership in the Body is the through Baptism of the Holy Spirit. All body members are equal in importance.
8. Verses 14-20 Interdependence. We need each other. Each person with one’s gift needs the others to function effectively.
9. Verses 21-24 Treat the weaker with special honor and care. The Body is only as strong as its weakest part.
10. Verses 25-26 There is equal concern for one another. Community depends upon rejoicing and hurting with those who hurt and rejoice.
11. Verses 27-31 Some gifts are greater; some are lessor (Luke 12:48).
The Body of Christ is organized through the function of spiritual gifts and love cement which holds the system together in harmony and unity. Paul writes about this harmony and unity in the Body of Christ as being built up or edified in love. Of the three passages mentioned above, the most descriptive is contained in Eph 4:11-13, 15-16:

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The word love which is used in each of these passages is agape [αγάπη] in the original New Testament Greek text which refers to a godly kind of love unlike the kind of love experienced in the secular world. In order for the Bible student to understand the meaning of Paul’s statement “edifying [or building up] itself in love” a study of the meaning of the word agape in contrast to the other three New Testament Greek words translated as “love” in following summary of the precepts of Anders Nygren:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>storge</td>
<td>love among family members</td>
</tr>
<tr>
<td>philia</td>
<td>love between friends</td>
</tr>
<tr>
<td>eros</td>
<td>between the sexes</td>
</tr>
<tr>
<td>agape</td>
<td>God’s love [1 John 4:8, 16]</td>
</tr>
</tbody>
</table>

Throughout the classic book, *Agape and Eros* by Nygren, agape is attributed to God and disciples of Christ. The Holy Spirit is attempting to plant agape in the human heart. As the image of God is reflected in the mature Christian, agape should be

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demonstrated in relationships in the church. This enables the corporate body, the church, to function like a well oiled engine.

A word study of agape in the New Testament according to another classic is revealing in understanding the motive of the cross of Jesus Christ as well as the primary motive of all Christian ethics which include the following summary of the book:

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Scripture References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unconditional acceptance</td>
<td>Rom 5:6-8</td>
</tr>
<tr>
<td>A love that never fails</td>
<td>Rom 8:37-39; 1 Cor 13:8</td>
</tr>
<tr>
<td>Based on grace, cannot earned</td>
<td>Eph 2:8-9</td>
</tr>
<tr>
<td>Based on serving the other</td>
<td>John 13:1</td>
</tr>
<tr>
<td>Humble</td>
<td>Phil 2:6-8</td>
</tr>
<tr>
<td>Takes the initiative</td>
<td>Matt 18:12-14</td>
</tr>
<tr>
<td>Forgiving</td>
<td>1 John 1:9</td>
</tr>
<tr>
<td>Selfless</td>
<td>Phil 2:3-5</td>
</tr>
</tbody>
</table>

Part of growing to the “fullness of Christ” is obtaining the ability to express agape love for one another within the body. It is the goal of the believer as one grows to maturity. As Paul describes in 1 Cor 3:1, babes in Christ demonstrate worldly traits. They are “born again” (John 3:3-5) but not yet mature in Christ. As the bonding among the members of the church occurs and as the leaders of the church assist in the growth and development of each member this precondition for revival which was met prior to Pentecost (Acts 2:14 4:32-33) can become a reality in a church which is preparing for the latter rain.


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The New Testament Greek word πιστεύω (i.e., John 6:28-29) is the root word for belief, faith, and obedience. This concept Paul calls righteousness by faith (Rom 1:17; Gal 5:5-6). Jesus taught that belief, faith, and obedience were intimately related (John 6:28-29). The biblical record of Mary’s anointing Jesus’ feet at Simon’s feast (Luke 7:36-50) was to become an object lesson in righteousness by faith, a faith that works by love (Gal 5:5-6). Jesus observed, “Wherever this gospel shall be preached throughout world, what this woman has done, will also be told, in memory of her” (Matt 26:13).

Ellen G. White wrote under the heading “Nothing Too Costly” and with the biblical text “for the love of Christ constrains us” (2 Cor 5:14): The heart appreciation shown Jesus by Mary at Simon’s feast (Luke 7:36-50) was a demonstration of righteousness by faith.\(^1\) Jesus told the people at Simon’s feast that Mary’s “sins, which are many, are forgiven; for she loved much” and He told her “your sins are forgiven. Your faith has saved you; go in peace” (Luke 7:47-50). Paul also writes that and that “the only thing that counts is faith which works by love” (Gal 5:6). A systematic study of the Bible and the writings of Ellen G. White reveal that a heart appreciation (love) is the motive of

The word “contrain” is translated “compel” in the New International Version.

Church members may be motivated by one of three areas: (1) duty, obligation, or fear of punishment; (2) reward; or (3) heart appreciation, gratitude, or love for Christ. The culture of a successful non-pastor dependent church should reflect a love for Christ and fellow believers. This love motivated the early Christian church. Paul wrote, “For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me” (1 Cor 15:9-10). The love for God motivation is the true faith response through which Christ inspires His followers by His love for them. Christian leaders need to emulate Christ in motivating through a faith response.

Ellen G. White continually contrasts selfish motives with selfless, heart appreciation motives in the book *The Desire of the Ages*. In one such statement she wrote, “It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Savior’s matchless love, revealed throughout His pilgrimage on earth, from the manager of Bethlehem to Calvary’s cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.”1

Function through Spiritual Gifts

Of the three ingredients contained in the Body of Christ passages (Rom 12, 1 Cor 12-13, Eph 3-4), the one which organizes the church to meet its purposes is the distribution of roles in harmony with the biblical concept of spiritual gifts. Each member is given spiritual gifts in order to function within the Body of Christ. The function or role of any member of the church should be dictated by his spiritual gifts.

The Holy Spirit guides individuals together in realizing the purposes of the church. The writings of the apostle Paul contain four basic lists identifying twenty-eight spiritual gifts. A study of these passages reveals the following:

TABLE 6

<table>
<thead>
<tr>
<th>SPIRITUAL GIFT LISTS IN THE NEW TESTAMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romans 12:6-8</td>
</tr>
<tr>
<td>1. prophesying</td>
</tr>
<tr>
<td>2. serving</td>
</tr>
<tr>
<td>3. teaching</td>
</tr>
<tr>
<td>4. encouraging</td>
</tr>
<tr>
<td>5. contributing</td>
</tr>
<tr>
<td>6. leadership</td>
</tr>
<tr>
<td>7. mercy</td>
</tr>
<tr>
<td>8. sharing</td>
</tr>
<tr>
<td>9. hospitality</td>
</tr>
<tr>
<td>10. celibacy</td>
</tr>
</tbody>
</table>

The biblical model of the priesthood of all believers was intended by God in the Old Testament nation of Israel (Exod 19:6), in the New Testament church (1 Pet 2:9), and in the age to come (Rev 5:10). Every member has his/her ministry. Every believer is a minister. Every member is important. Each is dependent on each other. Not only is every member and every ministry important, each is intertwined with all the others.
No ministry is independent of the others. Since no single ministry can accomplish all the church is called to do, we must depend on and cooperate with each other. Like a jigsaw puzzle, each piece is required to complete the picture. You always notice the missing piece first. When one part of your body malfunctions, the other parts don’t work well. One of the missing components in the contemporary church is this understanding of interdependence. We must work together. Our culture’s preoccupation with individualism and independence must be replaced with the Biblical concepts of interdependence and mutuality.¹

In training pastors and laity, the concept of the body of Christ should work like this. Christ is the Head as the head is to a human body. As the human brain within the head transmits impulses through the nervous system to parts of the body moving them to function, so Christ the Head of the Church, His body, is able through the Holy Spirit, the nervous system, enable the members of the body to function.

**A Brief History of Non-Pastor Dependent Churches**

The history of the Christian church reveals that the non-pastor dependent culture has been the most conducive to spiritual and numerical growth. History demonstrates that the church age from 35 AD through to the present has experienced three major periods of revival accompanied by a non-pastor dependent culture. The church age began with a non-pastor dependent church culture during the first century. The second period was the Reformation. The third period to be described has been the Advent Movement.

**Biblical Principles for Shepherding Non-Pastor Dependent Churches**

The earliest historical records of non-pastoral dependency ministry are contained in the biblical record concerning the shepherding of the nation of Israel and that of the

¹Warren, 369.
early church. A few examples exist in the Old Testament record before the kings and these principles exist throughout the New Testament period.

**Old Testament Principles for Non-Pastor Dependency**

One of the earliest biblical records which establishes principles for shepherding God's human flock in a non-pastor dependent leadership motif is found in Exod 18:17-26. Not long after Moses led the Israelites through the Red Sea before they arrived at Mount Sinai, Jethro, Moses' father-in-law, observed his great managerial task of leading and administering such a large group of people. "You shall provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with you."

As one examines this passage, several principals may be extracted for guiding all future shepherds in Israel. One commentator observes that this "appointment of judges" was taken from Midianite practice.¹ This system continued for forty years. It was to be institutionalized after the Hebrew Nation entered the land of Canaan as described in the book of Judges. Moses was a type of the leader to come.

An experienced church leader in the contemporary Seventh-day Adventist church observed that Moses "was trying to carry all the responsibilities on his own shoulders. He

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needed to delegate some of his duties to others. God was leading Moses, but nonetheless he could not humanly bear the burdens of leadership alone for forty years. Until Jethro came along, Moses management was at all levels.¹

Henry Halley reports that “the Hebrew nation after the death of Joshua, had no strong central government. They were a confederacy, of twelve independent tribes, with no unifying force, except their God. God himself was supposed to be the direct ruler of the nation.”²

The book of Judges records a history of God’s leading His people through judges. They were not dependent on one leader. For example, Judg 2:18 reads, “And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge.” In addition to the judges as in the time of Moses (Exod 19:7) elders also assisted the judges (Judg 8:14, 16). This system continued four hundred years.

The history in the book of Judges is a constant cycle of a people rejecting God’s leadership, suffering the consequences, repenting, and returning to God’s leadership. The leaders in the book of Judges were to follow biblical principles consulting the Good Shepherd for guidance. God commanded His people through His Spirit (Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14, 19).

The period of the judges ended when the Hebrew Nation established a kingdom.


The people wanted an earthly leader or “king” like the pagan nations around them. 1 Sam 12:13 reports that the Hebrews desired a king even though the Lord was to be their king (verse 12) as also previously described in the book of Judges. Concerning Israel’s request for a king, Ellen G. White comments: “The Lord had, through His prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. He permitted the people to follow their own choice, because they refused to be guided by His counsel. When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin.”1

Beginning with the appointment of King Saul and running to the time of Christ, the biblical record demonstrates a constant “bitter experience” of a thousand years of tragic history in reaping the consequences of insisting upon an earthly king. The original plan was that God Himself was to be the King. As the Israelites learned through Moses, leadership was not to be dependent on one human leader.

New Testament Principles of Non-Pastor Dependent Churches

with a core group of disciples a few principles were reestablished. When Christ Called his first disciples as noted previously, He told them, “I will build my church.” This was a

reminder of a return to leadership intended in the book of Judges where God was the leader of His people through the Holy Spirit.

After He has trained the disciples for three and a half years, He equipped them with the power of the Holy Spirit as He said, “And when he had said this, he breathed on [them], and saith to them, Receive you the Holy Ghost” (John 20:22). Then after the resurrection and forty more days of instruction, He told them to wait. While waiting they prayed together and became of one accord (Acts 1:14) in answer to His prayer for them (John 17:23). Then at the end of the ten days the Holy Spirit came and empowered them (Acts 2:1-4) for ministry.

Jeremiah’s prophecy (Jer 31:33-34) of a coming new covenant was fulfilled with the launching of the church age with the power of the Holy Spirit. Paul referred to the prophecy in fulfillment quoting the same in Heb 8:11: “And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” Just as God worked directly with judges in the Old Testament before Israel chose a king, in the New Testament God worked directly through the Holy Spirit in guiding His people. Christ would lead and instruct His church through the Holy Spirit. “Light comes to the soul through God’s word, through His servants [Spirit led], or by the direct agency of His Spirit.”

Thus the church age began restoring the direct leadership of God over His people. Now Christ, the son of God, is to be head of the Church (Eph 1:22; 4:15: 5:23-32). The restoration of the judges (the Old Testament type) occurred as the Holy Spirit in the

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context of the new covenant guided the members of the body of Christ (the New Testament antitype).

Also in the beginning of the church age, the Book of Acts, specifically Acts 6:2-7, records the division of work between the apostles and deacons after the delegation of Moses in the Jethro model. Just as in the case of the Exodus, at Pentecost the dynamic growth of the church was characterized by preaching, teaching, and baptizing. The Holy Spirit was a dynamic force in this evangelistic thrust of soul winning.

Peter identified these ingredients when he said, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” So in harmony with the priesthood of all believers in the context of the new covenant, “they all would know the Lord.”

Like Moses who in type took taking the Israelite slaves through the symbolic baptism of the Red Sea, the apostles in antitype took large numbers of people, slaves to sin and death (Acts 2:41, 47) through the waters of baptism (1 Cor 10:1-4) on their way to life in Christ. Since “the number of the disciples was multiplied” (Acts 6:1) the early church needed the same advice that Moses received from Jethro. As the church grew conflict arose within because of the need to nurture so many new believers. This experience is recorded in Acts 6:2-4 as follows: “Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.”

The impact of this non-pastor dependent model is further reported three verses
later. “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly” (Acts 6:7). Establishing a specialization of responsibilities between the apostles and the deacons enabled the church to become more effective in this mission. In analyzing the passage three principles for ministry may be extracted with respect to the biblical concept of non-pastor dependency:

1. “We may appoint over this business” placed in the hands of the deacons (or any local church leader today) the ministry of the business of the church.

2. “We will give ourselves continually to prayer, and to the ministry of the word” refers to the spiritual work of ministry that was to become the function of the apostles (or non-pastor dependent church coach today) in the work of the church.

3. “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly” indicates that this system as inferred in the passage may have freed up the apostles to concentrate on soul winning, church planting and spiritual leadership while the believers would take care of the day to day running of the church. Disciples of Christ grow in Him [sanctification] demonstrating the fruit of the Spirit within the church as well as the community and become a tree of life (Prov 11:30) producing fruit after its own kind (John 12:24; 15:5) as witnesses for Him [evangelism].

The setting apart deacons to do the business of the church while enabling the apostles to do the work of evangelism and church growth was a recognition of the term “apostle.” The basic meaning of ἀποστόλος (apostelos) is “a messenger, he that is sent.”

A study of the biblical use of the word “apostle” is revealing. Paul identified his understanding of apostleship in his letters. He wrote that an apostle is “separated unto the gospel of God” (Rom 1:1); “of Jesus Christ through the will of God” (1 Cor 1:1); “not of men, neither by man, but by Jesus Christ” (Gal 1:1); “of Jesus Christ by the will of God, to the saints and to the faithful in Christ Jesus” (Eph 1:1); “of Jesus Christ by the will of God” (Col 1:1): “by the commandment of God” (1 Tim 1:1); “ordained a preacher I speak the truth in Christ . . . a teacher” (1 Tim 2:7); and a final comment by Paul, “according to the faith of God’s elect, and the acknowledging of the truth which is after godliness” (Titus 1:1).

These statements indicate that an apostle is called by God to preach and teach the gospel. The book of Hebrews identifies Christ as “an Apostle and High Priest” (Heb 3:1). Christ, the Son of God was a messenger from the Father. Peter wrote that he was “an apostle of Jesus Christ, to the strangers” (1 Pet 1:1) and “a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ” (2 Pet 1:1). “Inherent in the name Christ gave to New Testament leadership is its missionary function.”1 The apostles believed that they were called by God as missionaries compelled by the cross of Christ to carry out the Great Commission. Paul wrote in 2 Cor 5:14-20: “For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And [that] he died for all, that

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1Russell C. Burrill, Recovering an Adventist Approach to the Life and Mission of the Local Church (Fallbrook, CA: Hart Research Center, 1998), 75.
they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God."

The gospel was to be the compelling [constraining] force in the life of the Christian as well as the corporate body of Christ, the church (Eph 4:15-16). As this passage concludes, self dies and a spiritual life in Christ begins in the believer. Just as God living in Christ (John 1:14, 2:19-22) ministered to a lost world, Christ living in the believer is an "ambassador." John Knox observed that the apostles were basically itinerant evangelists.¹

In describing Paul's method Paul Cairns wrote that he "always started his work in a new area in the most strategic city and used the converts to carry the message to the surrounding towns and countryside."² Paul went "to the Jew first." They had an understanding of the Scriptures and only had to make the link to Christ, the Messiah. Cairns also noted that the polity of the early church during the first century.

After founding a church, Paul would organize it with elders and deacons so that the church might be self-governing after his departure. The church was to be self-supporting. He did not leave them without supervision, for he made a practice of

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²Earle E. Cairns, Christianity Through the Centuries (Grand Rapids, MI: The Zondervan Corporation, 1981), 64.
revisiting or writing letters. [The church was to be] self-propagating.¹

The setting apart apostles and deacons was in accordance with their spiritual gifts. Paul wrote in Eph 4:11-13: “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” In addition to apostles and deacons, the New Testament revived the Old Testament use of elders in the leadership of the church. The first use of the term “elder” in reference to the Church is found in Acts 11:30 when Barnabas and Saul took a gift from Antioch to “the elders” at Jerusalem to assist them with an impending famine. As the gospel spread from Antioch throughout the southern part of Asia Minor the biblical record reports “when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:23).

The elders were spiritual leaders in the church and as in the Old Testament period, the elders were involved in settling disputes. When a dispute arose among the early believers Paul and Barnabas led a delegation “to Jerusalem unto the apostles and elders about this question” (Acts 15:2).

In Paul’s second letter to Timothy, he writes about selecting elders and deacons. A biblical word study reveals that the words πρεσβυτέρος and ἐπίσκοπος are often used interchangeably translated presbyters, bishops, overseers, or elders. For example; Paul uses the terms interchangeably in Titus 1:5-7.

¹Ibid., 64-65.
Barclay's commentaries note that similar terms can be found in the Septuagint, the ancient Greek translation of the Old Testament, used in referring to the elders with regard to the selection of leaders during the time of Jethro and Moses and the book of Judges. This office was given the responsibility of the spiritual leadership of the church.¹

The elder was to be formally set apart for their office (Titus 1:5), undergo a period of testing (1 Tim 3:10), not a recent convert, had the duty of presiding over church meetings and teaching the congregation (1 Tim 5:17), his influence in his own home was to be a test (1 Tim 3:5) and his influence in the world was to be a test as well (1 Tim 3:7).

Eduard Schweizer's classic on New Testament church organization suggests that the use of the two Greek words mentioned above may have been reflective of two groups of elders operating in the early church. Those who were responsible for preaching, teaching and starting new congregations moved about an area as supervisors while others remained serving in the capacity of deacons. He points out that in a local church presiding over ministerial activities there are two major functions of leadership.²

The deacon as mentioned in Acts 6 was responsible for the physical work within the church. At least one commentator suggests that 1 Tim 3:11 refers to women because certain types of ministry could only be done among women.³ He further observed that


³Barclay, 86.
“Christianity emancipated women; it liberated them from a kind of slavery.”

The translators of the King James Version of the Bible in 1611 and the New International Version of the Bible in 1974 have used “overseer” (KJV) and “overseer “and shepherd” (NIV) respectively. An example of the interchangeability of these terms can be demonstrated in Luke 20:28 as two different translations of the Bible are compared as follows:

KJV: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

NIV: Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His blood.

The word minister often refers to clergy in modern literature. However, a biblical study of the original words for the translated word “minister” reveals that the term most often used is διακονος which may be translated deacon, minister or servant. According to the translation of the original in Strong’s Concordance, it literally means “providing personal help to others.”

Swchweizer’s research has revealed that the term “deacon” was taken from secular literature referring that of a subordinate or assistant. Unlike the modern Protestant use of the term he states that the word “is entirely unbiblical and non-religious and never includes association with a particular dignity or position.” Confirming Swchweizer’s

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1Ibid., 87.

2Strong, 22.

3Schweizer, 174.
findings, another word translated "minister" is νιπτέτις which refers to service. It literally means "an under-oarsman" or "assistant." Paul uses it in the context of the Christian service that automatically follows conversion (Acts 26:16). It is the work of every believer. Another word which is translated "minister" is λειτονργος literally meaning "a public servant" or "a worshiper of God" which may connote a volunteer.

The word "minister" tends to describe a mental attitude that church leadership should have towards leadership (Matt 22:13; John 2:5). The biblical concept of priesthood of all believers (1 Pet 2:9) in the context of humility as aforementioned refers to all believers not just an office.

The term most often used in the contemporary church for the leader is the biblical word Ποιμήν which may be translated either "pastor" or "shepherd." As previously mentioned as a spiritual gift given for those who are involved in the "building up of the body of Christ." Since the list in Eph 4:11-13 lists apostles, prophets, evangelists, pastors, and teachers the inference is that pastors and teachers may come together. Several commentaries consider pastoring and teaching to be two parts of one spiritual gift.

Therefore in examining the New Testament Greek words, the apostles were traveling evangelists and field directors. Their function was primarily to organize churches and ordain elders and deacons to run the operation of the local churches.

A church historian, Earle Cairns sums up this model by explaining this function with respect to the apostle Paul: "After founding a church, Paul would organize it with

1 Strong, 74.

2 Ibid., 44.
elders and deacons so that the church might be self-governing. The church was also to be self-supporting. He did not leave them without supervision, for he made a practice of revisiting or writing letters to churches that he founded in order to encourage and strengthen them (Acts 15:36). One does not wonder at the rapid growth of Christianity under such sane yet inspired leadership. The church was self-propagating also.¹

Cairns’ original text with the italic words self-governing, self-supporting, supervision and self-propagating being supplied identifies the characteristics of a non-pastor dependent church. Furthermore he describes the function of an apostle or New Testament “full time” pastor or clergy person. The laity or “part time ministers” perform all the functions of the local church. It was with this methodology that the first century church was able to evangelize the entire “known world” from Spain to India.

**Post Biblical Departure from Non-Pastor Dependency through the Reformation**

By the beginning of the second century, Paul’s prophecy that there would be a “falling away” (2 Thess 2:3, 7) or a departure from the teaching of scripture by the apostles was gradually being fulfilled. Not only in doctrinal purity or the spirituality of the believers, but also in the common understanding of the priesthood of all believers and the biblical understanding of church organization and structure.

**Non-Pastor Dependency Post Apostolic Departure**

Christianity moved through a period of persecution which reached its height in the

¹Cairns, 64-65.
beginning of the fourth century. The church leadership tended to maintain a non-pastor dependent church structure during periods of persecution until the conversion of Constantine (A.D. 312) when a new order was set up patterned after the pagan systems.

The work of the apostles and that of the pastors largely disappeared over the next two hundred years with a new monarchical system emerging after the pattern of the Roman Empire. Apostles and pastors who worked primarily by a simple reading of the Scriptures and Bible study with new converts, training, equipping, and empowering the believers became replaced with intellectuals and philosophers as Christian leaders either attempted to defend the faith or give intellectual rationale for their believe system according to Shelly.¹

The Medieval Church Reverses Non-Pastor Dependent Culture

After the conversion of Constantine the church went through a period of theological controversies and the church held seven councils. The organization of the church developed along the lines of the Roman Empire with districts and regions which would evolve into the current Roman Catholic polity. The church moved to the opposite culture of priesthood of all believers and non-pastor dependency. The amalgamation of the Roman Empire and the Christian Church developed an ecclesiastical monarchical system that would exist for more than a thousand years.²

¹Bruce L. Shelley, Church History in Plain Language (Waco, TX: Word Books, 1982), 93-102.

A hierarchy was set up of priests, bishops, and arch-bishops. The doctrine of apostolic succession was established during the fourth century.1 “The church found itself dominated by the political leadership of the head of the state.”2 “Beginning with the accession of Leo I to the episcopal throne in 440, the Roman bishop began to claim his supremacy over other bishops.”3 Like the Hebrew nation of the Old Testament who traded judges led by the Spirit of God, their Leader, for a king the church traded the system of the apostolic leadership in the context of the priesthood of all believers led by the Holy Spirit for a kingly bishop of Rome. The consequences would be the same.

“The church became secularized” and “the worship became paganized in an attempt to make barbarian converts feel at home.”4 There was an increase in the number of ceremonies that could be ranked as sacraments which had an exalted position in worship. “Sacerdotalism led to an increasing emphasis on the separation of the clergy and the laity.”5 A clear distinction between priests and laity was established.

A Non-Pastor Dependent Lay Movement

During the latter part of the Middle Ages a “back to the Bible movement” with respect to lay leadership by Peter Waldo, a merchant of Lyons, France (c. 1140-1218) and

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1 Cairns, 117.
2 Ibid., 133.
3 Ibid., 157.
4 Ibid., 159
5 Ibid., 160.
his followers began sending out disciples two by two after the apostolic pattern, into villages and market places to teach and explain the Scriptures. After experiencing opposition from the Archbishop of Lyon and appealing to the Third Lateran Council (1179) with little relief, he was excommunicated in 1184 by Pope Lucius III.

Desiring to purify the church by a return to the simple life they continued their work underground as "reformers before the reformation." The Vaudois [Waldenses] ministers were trained as missionaries; everyone who expected to enter the ministry being required first to gain an experience as an evangelist. Each was to serve three years in some mission field before taking charge of a church at home. This service, requiring at the outset self-denial and sacrifice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate.2

The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.3

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1Shelley, 225-227.


3Ibid.
experience of the Waldenses would be repeated during subsequent Reformation movements more than four hundred years later.

The Reformation Brings a Return to Non-Pastor Dependent Churches

Just as Middle Ages was a period of doctrinal as well as organizational apostasy, the Reformation was a period of reform and gradual rediscovery of biblical doctrine as well as church organization and structure. While numerous reform movements occurred the next three hundred years, two are adequate to mention here because they were ahead of their times.

The Anabaptists were one of the earliest of groups of reformers. They may have been the most comprehensive. After their first synod in 1527, the Anabaptists began to teach precepts which proved to be both revolutionary for the time and instrumental in resurrecting the teachings of the early church. They believed that converted believers must become disciples of Christ and demonstrate the following:

The Christian's relationship with Jesus Christ must go beyond inner experience and acceptance of doctrines. It must involve a daily walk with God, in which Christ's teaching and example shape a transformed style of life. The principle of loving grew logically as they became pacifists, neither going to war nor defending themselves against persecutors. The love ethic expressed itself in their communities with mutual aid and redistribution of wealth. They practiced a congregational view of church authority with decision making resting with the entire membership. They believed in separation of church and state.¹

The more mainstream Reformation movements over the next two hundred years were centered around Lutheran, Reformed and Anglican traditions with many sects

¹Shelley, 271-272.
developing these three branches. They taught some modifications of Catholicism as well as the concept of the priesthood believers. However the Anabaptists tended to be the most biblical until the “Evangelical Awakening” in the 1730s in the context of the Age of Reason.¹

John Wesley influenced by the Moravians began the Methodist revivals in 1739. He preached the Arminian freedom of the will, that all men were free to chose or reject divine grace.² However, Wesley preached a message which opposed both the antinomian and Calvinistic teachings of the time³ thus setting the stage for the development of Seventh-day Adventist understanding of salvation.

The Methodists at first were organized into societies within the Anglican church. The societies were organized into classes of ten or twelve under a lay leader who had the spiritual oversight of the class.⁴ The result of the “class meeting” was a small group fellowship for testimonies, prayer, and spiritual encouragement, a highly successful feature of the Methodist awakening. As the work grew Wesley decided to “employ” laymen from the societies and “classes” as preachers and personal assistants.⁵ These assistants had a common task: evangelism and Christian nurture.⁶

¹Ibid., 351.
²Ibid., 357.
³Ibid., 357.
⁴Cairns, 159.
⁵Shelley, 358.
⁶Ibid., 359.
The practical function of Wesley’s Methodist movement was characterized by two functions: evangelism and conversion and the recruitment and assimilation of new members. The small group meetings were primarily mechanisms of discipleship “as the members reported their respective pilgrimages.”

The Reformation brought a return to the biblical church polity or ecclesiology of the early church as well as doctrinal restoration. Non-pastor dependent companies and small groups met together for mutual support and encouragement holding each other accountable for personal growth in Christ. The result was a dynamic growth for the Methodist movement as ministers concentrated on training, equipping, and empowering lay leaders.

Early Advent Movement Restores Non-Pastor Dependent Churches

The Reformation tended to develop in three stages. First, the Anabaptists and other early sixteenth century reformers began to rediscover doctrinal and New Testament ecclesiology. Second, the eighteenth century Wesleyan movement brought the resurrection of biblical church organization to its highest level. This created an atmosphere for both individual growth in Christ as well as corporate church growth. Some Bible commentators write that the Methodist movement was the climax of the Reformation period. At least one commentator writes that the Wesleyan period in church

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2Ibid., 149

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history was specifically referred to in Bible prophecy and complimented by Christ.¹

John was told to write to the seven churches, prophetic of the church age (Rev 2 and 3). He wrote to the Church in Sardis (Rev 3:4-5), a period biblical scholars believe covers approximately 1560 through 1790: “Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. He who overcomes will, like them, be dressed in white. I will never erase his name from the book of life, but will acknowledge his name before my father and his angels” (NIV).

The third stage of the Reformation took place during the Advent Movement which began during the Second Awakening of the early nineteenth century. While the Advent Movement began as a lay movement, Ellen White’s family and numerous other Methodists were gathering and leading the early groups who survived the Great Disappointment of 1844.² The Methodist organization was adopted by the early Adventists many of whom were former Methodists. The early Seventh-day Adventist churches were similar to the small groups of believers which existed during the Wesleyan period. In addition the early Adventist ministers became itinerant evangelists like the early apostles in the New Testament church or the Methodist circuit riders.

In describing this approach to church organization, Arthur White, grandson of James White, wrote that “when a church was organized, local lay elders were appointed to oversee the congregation, and the clergy went on to start new congregations. Since the


churches were small and the believers scattered, it was unnecessary to appoint clergy over an individual church."

J. N. Loughborough, a contemporary of James White, did a thorough research on the biblical concepts of church structure and organization. He published his findings in a series of articles in the *Review and Herald* and later compiled his research and commentary into a book. In these publications, he observed that during the early decades of the Advent Movement, the increased interest in the Advent Message necessitated the securing of full time salaried ministers.

Loughborough further comments in reporting that the ministers performed the New Testament functions of apostles and evangelists while lay leaders were appointed to serve as “pastors, elders and deacons.” The laity were to run the business of the church while the pastors were involved in evangelism and church planting. He continues to report that a preacher of the gospel is “not fixed in any place,” but travels as a missionary to preach the gospel and establish churches. According to J. N. Loughborough’s writings, the pastor elders and deacons were to be part of the lay leadership of the church. The full time workers or “clergy” were assigned to the roles of apostle and evangelist as described in Acts 6:2-4.

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3Ibid., 127-128.
The early Seventh-day Adventist church pioneers desired to return to the early church model in everything. The Sabbath conferences between 1848 and 1855\(^1\) largely restored the lost biblical teachings of the early church. With the desire the return to biblical doctrine came a desire to return to the New Testament model of church organization. This reflects the spirit of the pioneers in the context of the mission of the remnant church in reversing the apostasy of the ages in returning to the pure biblical doctrine as taught by the early church including ecclesiology.\(^2\)

**Small Groups Facilitate Church Lay Leadership and Initiative**

Similar to the Wesleyan societies and classes, early Seventh-day Adventists organized small groups called “social meetings.” These social meetings were small companies for the purpose of encouraging one another, praying together, and studying the Bible. These small groups were a mechanisms for witnessing to the friends of members who invited them. From the beginning of the Advent Movement these regular meetings were typical. They became a mechanism for personal spiritual growth as well as a tool for evangelism and church planting.

For example, Ellen White relates her experiences in such meetings: “Up to this time I had never prayed in public, and had only spoken a few timid words in prayer


\(^{2}\)Loughborough, 129-130.
meeting. It was now impressed upon me that I should seek God in prayer at our small
social meetings."

Later writings show her observations and critique of the meetings. The meetings
were spiritual with a time for prayer, mutual encouragement, Bible study, and witnessing
to visitors. These small groups enabled the development of lay leadership, gave every
member an opportunity to demonstrate their gifts, and facilitate evangelism in a non-
threatening way which broke down barriers.

A few examples of Ellen White’s testimony regarding the non-pastor dependent
experience, lay leadership initiative and evangelistic activities are listed below from five
sources:

Each one has a work to do to make these gatherings as interesting and profitable
as possible.²

Your social meetings, now tame and spiritless, will be vitalized by the Holy
Spirit; daily you will have a rich experience as you practice the Christianity you
profess.³

Church members are deeply stirred, and listen with astonishment to the sermons
and Bible readings explaining the Scriptures . . . appropriate for every case.⁴

¹Ellen G. White, Christian Experience and Teachings of Ellen G. White

²Ellen G. White, Christian Service (Washington, DC: Review and Herald
Publishing Association, 1947), 211.

³Ellen G. White, Testimonies for the Church, Volume 6 (Mountain View, CA:

⁴Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing
Association, 1970), 150.
The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err... Let the members be formed into small companies, to work not only for the church members but for unbelievers also.\(^1\)

In social meeting, prayer should be offered so that all may be edified.\(^2\)

When the Sunday School movement promoted morning Sunday schools, Seventh-day Adventists began to establish Sabbath Schools. But these were not to be a substitute for small groups designed to promote Christian growth and witness. Ellen White warned against this and in several publications that “we should not imitate Sunday Schools.”\(^3\) Sabbath Schools have a place in effectively giving church members a place to study the word. However, “One who does not error” has shown Ellen White that small group fellowships as they are contemporarily called are a means of church growth.

Small groups became agents of nurture as members took charge of their mutual care allowing the minister to train, equip, and empower new members to expand the work of witness and evangelism.

In addition to training, developing leaders, and evangelism, Ellen White also wrote about the nurturing aspect of small groups which are all to often done by pastors who need to devote more time to teaching, training, evangelism, and church planting. At the same time small groups can create a level of spirituality and interdependence among

\(^1\)Ibid., 115.


\(^3\)Ellen G. White, *Counsels on Sabbath School Work* (Washington, DC: Review and Herald Publishing Association, 1938), 183
members conducive to non-pastor dependency. She wrote: “We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another’s hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength.¹

The small groups or “social meetings” as the early Adventists called them allowed and enabled the members to minister to one another while allowing prayer and Bible study to enable them to grow in Christ. That allowed the pastor to gain more freedom to concentrate on winning souls and planting new churches. Nevertheless, the members themselves also were engaged in their communities in witnessing. Ellen White wrote, “The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Savior.”² This approach to church organization has resulted in the dynamic growth of the Advent Movement during the first fifty years. Small groups helped solidify the non-pastor dependent nature of the nineteenth century Seventh-day Adventist church which was endorsed by Ellen White as she testified as being from God.

The Adventist Non-Pastor Dependent Church Culture

The early Seventh-day Adventist churches were indigenous churches. They were presided over by local leaders, not outside leaders assigned to pastor the church. Local


²Ellen White, *The Great Controversy*, 70.
elders were expected to preside over the local churches as contemporary ministers do today.

Adventist pioneer James White wrote the following report and commentary in 1859 on the subject of non-pastor dependent church culture:

We have no settled pastors over our churches; but our ministers are all missionaries. Paul was not what is now called a "settled Pastor." These early teachers of Christianity remained in one city, or place, till their testimony aroused the people, and they had brought out a body of believers, and established them in the doctrine of Christ. Things were then set in order so that these disciples could sustain the worship of God. And then these ministers would pass on to a new field of labor. These churches were not carried upon the worship of God among themselves. Occasionally would they pass through and visit the brethren, to exhort, confirm and comfort them.¹

Ellen White believed in the priesthood of all believers.² She also understood the biblical concept of the endowment of Spiritual Gifts to all members of the empowering them for the various functions within the church.³ While all members are ministers, some are paid full time to train, equip, and empower the others who were volunteers. Ellen White describes the function of the pastor as such. Four examples from her writings to the church are quoted below:

Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God.⁴


³Ellen G. White, *Christian Education* (Home Missionary Department, General Conference of Seventh-day Adventists, 1947), 129-130.

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service.¹

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation.²

There should be no delay in this well-planned effort to educate the church members. 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.³

Two terms which were used by the early Seventh-day Adventist leaders to identify the issue of pastors paid by the denomination were "settled pastors" or "hovering over churches." Some of the twenty-nine statements of Ellen White are as follows:

Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls. God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves.⁴

They are to be sent forth to waken the people, not to hover over the churches to their own detriment and the hindrance of the work of God. It does a church no good to have ministers waiting upon it.⁵

¹Ibid., 21.

²Ellen White, Evangelism, 110-111.

³Ellen White, Christian Service, 58.

⁴Ellen G. White, Pastoral Ministry (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 99-100.

The teaching of the early Adventists was that ministers should preach the gospel, teach the doctrines, and instruct the members to care for themselves including soul winning. The culture of the Seventh-day Advent church was to be one of non-pastor dependency. The minister is responsible then to further evangelize the area and plant new churches.

This is made clear: “Our ministers should plan wisely, as faithful stewards. They should feel that it is not their duty to hover over the churches already raised up, but that they should be doing aggressive evangelistic work, preaching the Word and doing house-to-house work in places that have not yet heard the truth.”

In another paper, Ellen White wrote, “Do not hover over the churches to repeat over and over again the same truths to the people.” In the context of the Greater New York Conference, the venue of this project, Ellen White wrote at least two articles in the *Atlantic Union Gleaner* which were some of her most explicit comments on the subject of non-pastor dependent churches with respect to “settled” pastors and the need to train the members:

There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress the individual members to act, leading them to labor interestedly to carry on efficient missionary work in each locality. As the hand of God, the church is to be educated and trained to do effective service. Its members are to be the Lord’s devoted Christian workers. The church of today is too one-sided.

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1Ellen G. White, Letter 169, 1904, Ellen G. White Research Center, White Estate, Silver Spring, MD.

Those working the great New York proper must have special plans by which to work that field, and the general working forces should unite in the matter of building up the missionary interests in Greater New York.¹

In furthering the non-pastor dependent church concept, Ellen G. White gives an illustration which suggests that pastors who do all the work of ministry and fail to train, equip and empower the members of their churches should be fired.

In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship’s crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail. The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: “I employed you to keep six men at work. I found the six idle, and you doing the work of one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.”²

When this concept is first introduced to a church family, there is resistance. The tradition of the past one hundred years has demonstrated that the majority of church members settle down at ease and allow the minister to perform the major functions of the church while they become spectators. But the biblical and historical records make it clear that the Christian church from the New Testament period to the early Advent movement demonstrate otherwise.

Ellen wrote again to two continents the following admonition:

¹Ellen G. White, The Atlantic Union Gleaner, January 8, 1902, par. 9 and 12.

²Ellen White, Christian Education, 70.
God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in His work. By an unreserved consecration we are to prepare ourselves for His service. Our ministers are not to hover over the churches, regarding the churches in some particular place as their special care. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object,—the saving of souls.¹

Since 1902 when Ellen White wrote the two aforementioned articles in the *Atlantic Union Gleaner* and *The Australasian Union Record*, churches in North America developed a tradition of having settled pastors unless they were in a rural area. During the twentieth century more and more churches became pastor dependent.

A generation later, Evangelist H. M. S. Richards, who lived to ninety years, observed the change of the ministerial function in practice during his lifetime. He expressed his concern for “the unfortunate tendency toward settled pastors.” He saw such churches as decadent. He recounts, “When I was baptized, and later became a young preacher, we looked upon churches that had to have settled pastors over every flock as being decadent. Most preachers were out on the firing line, holding meetings, winning souls and every two months they would come around and visit the churches that had already been established. This seemed to be, according to our view of it, the plan of the apostolic church.”² The Seventh-day Adventist Church departed from the local church

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¹Ellen G. White, *The Australasian Union Record*, August 1, 1902, par. 7.

²Richards, 156.
leadership structure of non-pastor dependency during the twentieth century. However since the North American Division began teaching the culture of non-pastor dependency in SEEDS conferences in 1996 many congregations have begun reversing the trend of the previous century.

Summary

The purpose of the church is most effectively achieved in a culture of non-pastor dependency recognizing the priesthood of all believers. In this atmosphere, each member will function in accordance with his Spiritual Gifts recognizing the Lordship of Jesus Christ and working in loving harmony with one another.

Such describes the "primitive godliness as has not been witnessed since apostolic times." This return to the New Testament model of church organization reflects the spirit of the early church and that of the Adventist pioneers in the context of the mission of the remnant church in reversing the apostasy of the ages in returning to the pure biblical doctrine as taught by the early church including ecclesiology.

A careful study of the church organization with respect to pastoral ministry both in the Bible, the history of the church, and the early Advent movement demonstrated that the function of the pastor is as one who trains, equips, and empowers others in a priesthood of all believer scenario. The full time paid ministers, like those in apostolic times are primarily involved in evangelism and planting new churches.

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1P. Gerard Damsteegt, “Have Adventists Abandoned the Biblical Model of Leadership for the Local Church?” in Here We Stand, ed. Samuel Koranteng-Pipim (Berrien Springs, MI: Adventist Affirm, 2005), 643.
Biblical churches are non-pastor dependent. According to the writings of the founders, Seventh-day Adventist churches are intended to be non-pastor dependent as the Advent movement “restores the breach” (Isa 58:12) and returns to the Bible in all things including pastoral ministry and church organization.

The members are involved with the nurture, administration, worship, and outreach of the local church motivated by a spiritual atmosphere “constrained by the love of Christ” (1 Cor 5:14). Such invites the energizing power of the Holy Spirit. People will be drawn to the church and loving Christ-centered people will selflessly receive them into their haven of rest (Matt 11:28).

\[1\text{Ellen White, } The \textit{Great Controversy}, 465.\]
CHAPTER THREE

FOUNDATIONS FOR NON-PASTOR DEPENDENT LEADERSHIP
IN CHURCH GROWTH

Two important components which are important to the development and success of non-pastor dependent churches are leadership and church growth strategy in the context of the non-pastor dependent church model.

The Theological Framework for Church Growth

The kind of leadership which is conducive to non-pastor dependent churches is one which motivates the laity to intentional ministry and local church leadership. This first involves affecting personal spiritual revival in the lives of the members as well as corporate revival in the culture of the church.

The Biblical Record of Church Growth through Non-Pastor Dependency

The biblical foundation for the priesthood of all believers was vividly described in the second chapter. Since the priesthood of all believers is fundamental to non-pastor dependant churches, pastoral leadership must be conducive to the activation of the laity. This infers that every member is a leader in his own right.

The idea that everyone is a leader is made clear in the words of the new covenant. Jeremiah and Paul wrote that "they shall teach no more every man his neighbor, and every
man his brother, saying, Know the LORD: for they shall all know me, from the least to the greatest” (Jer 31:34; Heb 8:11). The Holy Spirit will guide each member of the church. The leader is Jesus Christ, the Head of the Body. While church organization is necessary for division of labor, no human intermediary is needed when the members have a relationship with Christ and are led by the Holy Spirit.

**Leadership Is Influence**

Everyone is subject to the influences around him (Job 38:31) because by beholding we become changed (2 Cor 3:18); however, the mind is exposed and impacted influences what one becomes. What one becomes governs what he or she thinks and does (James 1:14-15) for good or for bad. Ellen White states that everyone is surrounded by an atmosphere that has an influence on others. She writes:

*Every soul is surrounded by an atmosphere of its own--an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence.*

Influence has a ripple effect as in the case of Zacchaeus. The impact that Jesus had during a brief visit to his home led Zacchaeus to pledge, “Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore [him] fourfold” (Luke 19:8). The biblical principle of the ripple effect is stated in

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a negative way as “visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]” Exod 34:7.

Understanding the power of influence, its potential long range effect and that everyone has influence on those around them can give confidence to the coaches of non-pastor dependent churches enabling them to understand their role as change agents. At the same time coaches may transfer the same understanding and confidence to those being trained regarding their potential influence on others within the congregation while teaching leadership to those being trained and empowered.

Biblical Church Leaders Cast a Vision and Model the Way

In the beginning of Christ’s ministry, after His baptism and the temptation in the wilderness, He immediately went to Nazareth and spoke in the synagogue. Using scriptural backup (Luke 4:16-21) Jesus cast the vision of His mission. During the events which immediately followed beginning with the wedding feast at Cana, Christ demonstrated His mission and the disciples embraced the vision. The biblical record reveals this leadership principal: “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him” (John 2:11).

Demonstration or modeling makes an experiential impact upon the mind. In the case of Malachi, when he admonished the priests for misleading the people he in effect told them that their demonstration preceded imitation by the people (Mal 2:7-9). God expects leaders to incarnate the life their followers should live.

Moses likewise set the example of building a relationship with God (Exod 33:7-11). He met with God regularly by himself (verse 7). He “sought the Lord” (verse 7). He
allowed the people to observe what he was doing (verse 8). He showed the people that he listened and obeyed God's voice as "the Lord talked with Moses" (verse 9). He was in a partnership with God (verse 10 and 11). Moses' demonstration not only was an object lesson in modeling but it was modeling the traits of leadership as well-seeking God and obeying His voice. Likewise the non-pastor dependant church coach must cast a vision and through demonstration and modeling, showing the way and earning the buy in of his potential team.

**Biblical Church Leaders Build Teams**

The building of the team must first have the necessity of identifying and selecting members of the team. People who are humble and teachable will listen to the voice or God and identify with the vision as they recognize that it is biblical. The lesson and history of the selection of the church leaders in Acts chapter six which in part states:

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3-4).

In building a team the identification and selection of team members is important to the succession of the team and its ability to carry the vision to reality. A great deal of care is needed in finding the right individuals to serve in the non-pastor dependent churches. Much is written on this matter in Christian literature and non-Christian business literature. In one example, Adventist pioneer Ellen White wrote the following,

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of
righteousness. They are sacredly to guard the reputation of those who are doing the work of God.¹

Identifying and selecting leaders requires discernment to recognize the gifts necessary in forming the non-pastor dependent team. Every member of the Body of Christ is “marked by the bestowal of spiritual gifts as listed among the charismata (Romans 12:3-8; 1 Cor 12:4-11; Eph 4:11-13; 1 Pet 4:10-11). A person is called directly by Christ or His Spirit. It is not an office to which one is elected or humanly appointed. It is a function to which one is divinely called.”²

When the Body of Christ in community recognized the gifts of the Spirit manifested in the person “full of the Spirit” (Acts 6:3) they were appointed to serve in a function corresponding to their gift. The recognition of the gift was given by the laying on of hands, as in the cases of Paul and Barnabas and of Timothy (Acts 13:2-3; 1 Tim 1:18; 4:14).³

One of the earliest records of church organization is found in this passage in the book of Acts. After Pentecost, the church was encountering administrative problems in assimilating and working with the large and diverse numbers. The following a key New Testament passage (Acts 6:1-4) at the very beginning of the church age supporting the concept of non-pastor-dependent churches. It contains six principles for team building:

¹Ellen G. White, Review and Herald, November 14, 1907.


³Ibid., 9.
And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

An analysis of Acts 6 demonstrates six factors necessary for the success of a non-pastor dependent church. First, they were known by the apostles; “look ye out among you.” Second, they would serve as a team; “seven men.” Third, the people trusted them; “of honest report.” Fourth, they showed evidence that they were empowered by God for the task; “full of the Holy Ghost.” Fifth, they were competent and intelligent; “full of wisdom.” Sixth, they are responsible; “whom we may appoint over this business.”

The writings of the Apostle Paul give insight into the workings of the early church, a period of dynamic growth both spiritually and numerically in church planting and membership growth. The early church, the biblical model is to be a model for contemporary church. The creation of non-pastor dependent churches were a major vehicle for enabling such growth. Team building is the beginning of church organization.

**Necessary Components to Non-Pastor Dependency**

Inherent to team building and non-pastor dependency is the principal of delegation and empowerment which is throughout the biblical record. Ellen write observes that “we need to study this plan for it is approved of God.”¹ From the Old Testament case of

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Moses who divided his responsibility as counseled by Jethro to the case of the early apostles and the selection ofdeacons effective leadership involved the principal of delegation. The pastor was then free to evangelize, plant churches and do the spiritual work of church leadership.

The early Seventh-day Adventist Church understood this principle noted in a second example in the writings of Ellen White: “Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. We want every responsible man to drop responsibilities upon others.”

A major part of empowerment is that of training and equipping a team of church leaders. Jesus assembled a team in the second chapter of Mark. He trained his disciples for three and a half years. He instructed and empowered the seventy with authority (Luke 10:1-24). Then He trusted them to do their work. The local church should function as a team. As the church grows it should function with multiple interdependent teams.

The principles of team formation are described in the three Body of Christ passages (Romans 12, I Corinthians 12 and Ephesians 4) in the context of Spiritual Gifts, the mechanism by which Christ places members of the body in various functions to make up a team of believers working to fulfill His mission. The local Body of Christ, organized team which is being described here through spiritual gifts manifested and recognized by the body interacting through the motive of love for one another or the local church body.

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1Ellen G. White, Testimonies to Ministers and Gospel Workers (Hagerstown, MD: The Review and Herald Publishing Association, 1942), 302.
While 1 Cor 12 is descriptive of the Body of Christ, verses four through thirty-one are descriptive of a complete “team.” An analysis of the passage reveals ten principals for an effective team as follows:

**TABLE 7**

TEN PRINCIPLES FOR TEAM BUILDING IN 1 COR 12

<table>
<thead>
<tr>
<th>Verses</th>
<th>Principle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 4-6</td>
<td>Unity in a diversity of roles working toward a common goal.</td>
</tr>
<tr>
<td>2 7</td>
<td>Everyone has a contribution to the church and its mission.</td>
</tr>
<tr>
<td>3 8-10</td>
<td>Spiritual gifts come from Christ. The glory is given to Him.</td>
</tr>
<tr>
<td>4 11</td>
<td>Since Christ distributes the gifts according to His will, we should be satisfied and not compete or compare with others.</td>
</tr>
<tr>
<td>5 12-14</td>
<td>Members function in harmony like parts in the human body.</td>
</tr>
<tr>
<td>6 15-21</td>
<td>Everyone is necessary. No one is more important than another.</td>
</tr>
<tr>
<td>7 22-24</td>
<td>Some may seem less important but in reality are more important.</td>
</tr>
<tr>
<td>8 25-26</td>
<td>As the church works in harmony, God’s plan is mutual care.</td>
</tr>
<tr>
<td>9 27-28</td>
<td>The team of church members are diverse yet equally important.</td>
</tr>
<tr>
<td>10 29-31</td>
<td>We should not compete but complete one another.</td>
</tr>
</tbody>
</table>

The early Seventh-day Adventist Church understood the need to work as a team and the principles of 1 Cor 12. Ellen White wrote:

By means of one agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand.
himself; for he would so handle it that he would spoil it. To one God gives a work different from the work that He gives another.¹

Once the team is chosen and brought together, the non-pastor dependent church coach must train them. When Jesus assembled His team gave them the vision, he trained them by example, showing the way and helping them make adjustments along the way. The record in the four gospels is full of examples of Christ’s training His disciples, enabling them to be exposed to all types of issues they would later confront in their future work in the early church. His example was one of training, equipping, and empowering.

The Historical Record of Church Growth through Non-Pastor Dependency

During the time of the early church forces were at work to bring about a change in the doctrines, structure, and methods of the church. Paul wrote to that “the mystery of lawlessness [iniquity] is already at work” (2 Thess 2:7). The great apostasy of 1260 years as described in bible prophecy involved a departure of the teachings of the early church in all areas including the relationship of pastors and laity.

One of the departures from the early church was in its practice of accomplishing its mission in the way it was organized to accomplish those purposes. The New Testament church believed in the priesthood of all believers. Some believers work full time while others work part time. Those who work full time equip the others (Eph 4). After the first century the church began to lose its purity in organizational methods as well as doctrine.

"Wrong theology will result in a distorted practice."¹ The doctrine of apostolic succession taught during the Middle Ages held that only certain people should hold church office. There was made a wider distinction between clergy and laity. Ordination became a mystical sacrament which was taught as a time when supernatural elements were infused into a person making him different.

With the Protestant Reformation the doctrine of the priesthood of all believers was revived. As Protestant churches became denominations and developed their own traditionalism, the cycle repeated. In recent times as Protestant churches became more secular as professionalism was born. "The clergy have viewed ministry as an activity rather than as a way of life for the believer."²

Protestant denominations demanded special ministerial education for pastors. So a subtle difference arose again. Full time pastors should seek education for the purpose of returning to share what they have learned with the "part-time ministers." That is part of the biblical duty of the pastor to train, equip and empower lay leaders. "The pastor is not hired to perform ministry. That is not his function but the function of the laity."³

Church Leadership in the Great Controversy

An understanding of the concepts of the Great Controversy between Christ and Satan may give one insight into the roots of the breakdown of church leadership after the

¹Russell Burrill, Revolution in the Church (Fallbrook, CA: Hart Research Center, 1993), 31.
²Ibid., 27.
³Ibid., 35.
time of the early church. Power became centralized from the local parish to the monarchal leadership in Medieval Rome. As described in chapter two, the priesthood of all believers vanished during the Dark Ages, a time when light was absent.

In the Great Controversy Satan’s accusation was against the character of God. As described in chapter two, God’s style of leadership is based on love. The contrast between the two has been revealed in the history of the church. God allowed two systems of leadership to be tested in the Church Age: The Body of Christ “team” oriented church or an autocratic authoritarian method of church governance. These two types of church systems in contrast are the foundation of the Great Controversy motif.

God could have destroyed Satan and his sympathizers as easily as one cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are the prevailing power.

It was God’s purpose to place things on an eternal basis of security, and in the counsels of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that those were superior to God’s principles. Time was given for the working of Satan’s principles, that they might be seen by the heavenly universe.¹

The ways of God and of Satan have been seen in the leadership of each. The way one treats people, one’s style of leadership determines one’s effectiveness. Force and fear versus love and faith are contrasted. Force leads to apathy and rebellion. The key is in how either Christ or Satan uses his authority to motivate followers. In chapter one, it was noted that the love motivation is the only true motive for Christian service.

¹Ellen White, *The Desire of Ages*, 759.
Christian leaders need to emulate Christ in motivating through a faith response as exemplified by the moral influence of the cross. "It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviors matchless love, revealed throughout His pilgrimage on earth, from the manager of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him."

The contrast between the styles of Satan and Christ are dramatically opposite. The true biblical motivation which is often called “righteousness by faith” leads to a commitment to Christian service that is compelling. Paul wrote that “the love of Christ constrains us” (2 Cor 5:14). A servant leader who wins his followers by love will gain a lasting commitment. That is Christ’s method. Duty or reward usually leads to a half-hearted commitment because the follower usually sells out to the highest bidder. Only a New Testament faith response leads to a church filled with believers who are delighted to do God’s will rather than a legalistic motivation based on reward or punishment.

**Principles from a Satan and Christ Contrast**

Another illustration of the leadership principles of Christ and Satan is reflected in the motives and methods contained in their careers as revealed in the biblical record described as follows:

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1Ibid., 480.
SATAN: “For you have said in your heart, ‘I will ascend into heaven; I will exalt my throne above the stars of God; I will sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High’” (Isa 14:13-15).

CHRIST: “Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus,...[the next verses tell of Christ’s willingness to step all the way down to become the servant of servants]” (Phil 2:1-8).

The contrast between Christ and Satan illustrates the two extremes of leadership within the church. One breeds resentment, apathy, and ultimately rebellion. The Christ centered approach leads to high morale and a motive which enables church members to grow in their Christian experience while excited about serving Christ.

**Principles from the Body of Christ and the Papal system contrast**

In the Body of Christ, Christ is the Head. In the papal system, man is the head. There is no room for self-exaltation in the Kingdom of God. The leader is to train, equip and empower which is what Christ does with His disciples through the Holy Spirit. The Christian leader is a servant. Christ said, “He who is greatest among you shall be your servant” (Matthew 23:12). He modeled this in a profound way by the act of washing the feet of His disciples (John 13).

The contrast between Christ’s system of church leadership and the antichrist or secular system of leadership is vividly clear in methods of leadership. Christ’s system is one of love, mutual respect, and the recognition of free will. The antichrist system uses
people making the ends more important than the means. A church growth author notes that the antichrist or secular leader is over others and exercises authority from himself.\footnote{Craig A. Dossman Sr., \textit{From House to House} (Lincoln, NE: NAD Distribution Center, 1994), 45.}

It is only through Christ’s model and example of leadership that the Holy Spirit is free to move among the members of the Body and to use whom He may as His instruments in functioning within the Body. The anti-Christian type of leader often misunderstands the relationship between authority and power thus abusing the spiritual authority\footnote{Craig A. Dossman Sr., \textit{From House to House} (Lincoln, NE: NAD Distribution Center, 1994), 45.} which Christ might delegate to a member, pastor, administrator or whomever might work in church leadership at whatever level.

Misuse of spiritual authority often occurs in two ways. When a person is placed into a leadership position by men and not God, as in the case of Judas Iscariot, often the result is often a leader motivated by the fallen sinful nature which is bent to self. On the other hand, when a leader has been placed into leadership by God and allows the relationship and/or need for Christ to diminish, as in the case of King Saul, there is a tendency to “increase in one’s own eyes” (1 Sam 15:17) as Christ deceases in one’s spirit thus demonstrating the obvious fruits in the leader’s dysfunctional interpersonal relationships.

The internal decline in one’s heart becomes inevitable as God allows the leader to follow his or her free will (Psalm 81:11-12; Rom 1:18-32). What are the fruits of an unChristlike or secular leader? Abuse of power and authority often results. Ronald Enroth mentions disruptive abuses within the Body of Christ such as legalism, authoritarian
leadership, manipulation and control,¹ excessive discipline² and spiritual intimidation.³

Often such leaders mix the worldly with the spiritual. God looks at role. The world looks at position. Enroth believes that such a mind leads to elitism and ultimately expresses itself in persecution⁴ of those trying to do God's will. Certainly that was the experience of the papal church of the Middle Ages as compared to the biblical description of the early apostolic church.

Some of the strongest comments about this contrast between Christ's methods and Satan's methods of leadership are seen in the writings of Ellen G. White. She wrote: "The fact that a man has been selected to be president of a conference, does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be."⁵

Autocratic and authoritarian leadership often seen in pastor dependent churches tends to put a straightjacket on the Holy Spirit. It destroys creativity. The Holy Spirit must be allowed to work freely among the members of the Body of Christ. A leader must be humble enough to be led by the Holy Spirit. God often works through the humblest

¹Ronald M. Enroth, Churches That Abuse (Grand Rapids, MI: Zondervan Publishing House, 1992), 75.
²Ibid., 93.
³Ibid., 147.
⁴Ibid., 111.
⁵Ellen G. White, MR 714, White Estate Research Center, General Conference, Silver Spring, MD.

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and least suspected person when a committee group or assembly prayerfully seeks God's will (2 Chr 20:13-15). Leaders must be humble enough to listen and accept the fact that others may have better ideas. God has not seen fit to give all light to any one man.

Ellen White addressed the issue of abuse of authority by church leaders in the church: "God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men."¹

While the second example involves a conference, certainly the principle can apply to local church leadership: "The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his own brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. 'All ye are brethren.'"²

Responsibilities must be given to others. But with responsibility must come freedom to make decisions, even to make mistakes. When there are mistakes, the leader must work redemptively with the person in error. Mistakes are often opportunities for training and growing. True leaders are secure enough to train, equip, and empower others and enable others to be leaders—to reproduce themselves.


²Ellen White, Testimonies to Ministers and Gospel Workers, 362.
A Reformation in Church Leadership

The great reformation which needs to come to the contemporary church is a return to God’s organization for His church. That will set the atmosphere and provide the preconditions for a powerful display of the Holy Spirit. When lay leaders, pastors and church administrators give the religious freedom to the membership through Christ centered church leadership, the Spirit of God will be free to move wherever He desires. The Holy Spirit will be free to organize the church as He did in the apostolic church, during the beginning of the reformation and during the early decades of the Seventh-day Adventist Church.

Laity must once again become “the church.” Likewise, pastors need to revise their church role and return to their biblical job description—as a trainer of the laity.¹ At the time of Pentecost people were baptized by the Holy Spirit and manifested the gifts of the Spirit. Then they were empowered to ministry. Part of the New Covenant is that “every believer has direct access to God and all the rights of the ministry.”²

I will be their God, and they shall be my people. None of them shall teach his neighbor, and none his brother, saying, “know the Lord,” for all shall know Me, from the least of them to the greatest of them (Heb 8:10-11). If the priesthood of all believers is correctly understand the contemporary church should realize that there is no difference in status between clergy and laity. The only difference is function within the Body of Christ. The clergy have viewed ministry as an activity rather than as a way of life for the

¹Burrill, Revolution in the Church, 13.
²Ibid., 23.
believer\(^1\) which is the result of Christian discipleship.

Part of the restoration of the gospel, and the finishing of the Great Controversy during this time in which Christ is cleansing His sanctuary is to put correct theology in place. Correct theology will result in correct practice; wrong theology will result in a distorted practice.\(^2\) The pastor is not hired to perform ministry. That is the function of the laity. If the shepherd is really caring for the flock, he or she will be training their members for ministry.

In the early Seventh-day Adventist Church “members cared for themselves and pastors were primarily entering new territory.”\(^3\) Ellen White wrote: “Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. It is not the Lord’s purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth.”\(^4\) She also wrote the following: “Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God’s order at all.”\(^5\)

\(^{1}\)Ibid., 27.

\(^{2}\)Ibid., 31.

\(^{3}\)Ibid., 40.

\(^{4}\)Ellen White, Testimonies for the Church, Volume 7, 20-21.

\(^{5}\)Ellen White, 114.
In another passage in the Spirit of Prophecy, she gives an illustration which strongly infers that any pastor who is performing ministry instead of training his members for ministry should be fired. The pastors and members of churches need to be reeducated. New believers need to be taught the priesthood of all believers, spiritual gifts, and given an understanding of the corporate nature of the Body of Christ as part of their learning the doctrines of the church. When a church is set up in conformity to the biblical blueprint it should function as God intended. Leadership will provide the necessary vision, Bible based and rooted in God’s purpose for His church. Pastors will be “equipers of the saints.” The Christ will direct the members through the Holy Spirit as they have been placed according to their spiritual gifts. The church growth should take place automatically when biblically organized. The issue is not “church growth” but “church health.” Healthy churches should grow automatically as part of their function.

Fulfilling the Biblical Purpose of the Church through Leadership

As mentioned previously, the posture of leadership is important. A healthy church must have a “healthy” leader who recognizes his/her role within the Body of Christ, understands the purposes of the church, and has a concept of the biblical principles which makes healthy churches. George Barna notes that “you cannot be a true leader unless you are only to identify the destination, but also to articulate a clear reason for desiring that objective.”

1Ibid., 197-198.

Eddie Gibbs observed that in casting vision a healthy church must have leadership able to “establish a mission statement and general objections [always] working for consensus.” A strategic planning model which incorporates the five purposes will create a healthy atmosphere for personal growth in Christ as well as corporate church growth.

Pastors, teachers, and church leaders need to guide the congregation through preaching and inductive teaching which leads members through a process of self discovery of the principles which make up God’s purpose for His church. It is important that the members of the body “own” the goals and purposes for the church themselves.

“When goals are set the people ‘up there’ own them. Members may or may not cooperate with the plans depending on their commitment to the church, but they will not likely take them too seriously.” The people must “own” the goals themselves by discovering these principles—the five purposes of the church—through their own Bible study (Acts 2:42-47). Therefore, pastors and core lay leaders must teach, inspire, and enable members to form their own plans and goals which are biblically based through inductive teaching and preaching.

As the congregation discovers the true biblical purposes of the church a revival will occur. “Revival” means to wake up and live. The Old Testament word for revival comes from a word meaning “to live, which originally conveyed the idea of breathing,


in as much as breath is the expression of life in all animate beings. The basic idea of revival is always the return of something to its true nature and purpose.” The Holy Spirit is free to work in a church which is open to the biblical purposes.

God’s purpose for His church, the giving of freedom to the Holy Spirit to move within the Body of Christ to organize it through the distribution of spiritual gifts empowering every member for ministry, will set the preconditions for the Latter Rain. The love of God will change hearts baptizing them with fire and the Holy Spirit motivating them for a ministry unseen since the early church.

The local church must be restructured if it is to return to God’s ideal for effective ministry. If the laity are to be the performers of ministry and the pastors their trainers, the church will definitely need restructuring by a paradigm shift from where it is today, rediscovery of its ancient beginning.

In order for a church to “run on all five cylinders” [see pages 14 through 16 for explanation] and fulfill its purpose in the world finishing the gospel commission pastors and church administrators need to be retained.

Through preaching, special meetings, and seminars the churches can learn a “new” way. The members must be taught the purposes of the church. They must be taught about lay ministry. Conferences need to change from institutionalism to a people centered approach. That means the priesthood of all believers in the context of the new covenant rather than an organization existing for its own sake. Positions in the church should be

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filled on the basis of local church needs rather than a traditional list of offices. As members begin to manifest their gifts and ministries develop leaders can function around these areas where the Holy Spirit is moving.

Since not all pastors can train and equip members for ministry many may need to be counseled to discover their gifts and be placed where they can be most effective in the church. The key to the successful pastor is one who can learn his/her strengths and find allies within the church to complement the weaknesses.

The development of small group ministries gives everyone an opportunity to be a part. Paul wrote, “And this also we pray, that you may be made complete” (2 Cor 13:9). God desires to develop maturity in every member. “Spiritual growth occurs by participating in all five purposes of the church.”

The key to the creation of a church modeled after God's purposes is to build a healthy church. When a church is healthy, Christ, the Head of the Church, will take charge through His Holy Spirit and the members will grow to maturity in Christ while the corporate church body grows in both quantity and quality. Discipleship, fellowship, worship, service, and outreach will became automatic passions of the church and its members.

**The Role of Church Growth in Non-Pastor Dependent Ministry**

The early Church, the reformation, and the early Advent Movement demonstrate the kind of leadership which is conducive to church growth. Having leadership issues,

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1Warren, 341.
this section will discuss biblical references, Seventh-day Adventist literature, and church growth literature.

The Biblical Record of Non-Pastor Dependent Church Growth

The inaugural sermon of Christ when He began His ministry in Nazareth lays a foundation for biblical church growth in the context of its vision and mission in quoting from Isa 61:1 as follows: “The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” (Luke 4:18-19).

In stating His Messianic mission Christ identifies five areas of ministry which are means by which the mission is to be accomplished. These include ministry to the poor, to the prisoners, to the blind, to the oppressed, and to proclaim the Lord’s favor of grace. The means of carrying out His mission were demonstrated literally and physically but were symbolic of the spiritual redemption of His mission.

After His proclamation, Christ demonstrated His mission in a literal way by driving out an evil spirit in Capernaum (Luke 4:31-37), healing Simon Peter’s mother-in-law (Luke 4:38-39), and freeing people from physical pain and diseases (verse 40) as well as from demon possession (verse 41). The words preach, proclaim, recover, and release give insight into the mission.

The depth of the Christ’s mission involved the preaching of the good news or gospel to the “poor,” those who recognize their spiritual poverty.1 The recognition of their condition is compared to a blind person gaining sight (John 9:1-41). The human race is
captive to sin and must be set free (Rom 6:7, 18, 22). Sin leads to oppression of the human race as was symbolized in the Egyptian captivity (Gen 34:7; Exod 3:9; Job 36:15; Isai 54:15) and the gospel sets them free as they proclaim the year of the Lord (Dan 9:26).

The ministry which Christ described was also reported by Matthew: “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them” (Matt 4:23-25).

The relevancy of this mission for the church today is made clear as Christ in the Parable of the Sheep and the Goats. Christ asks His followers about their ministry to the poor oppressed and those in prison in the context of a judgment scene as reported in Matt 25:31-40. In this parable the righteous sheep did not even realize that they had fed the hungry, gave drink to the thirty, took in the stranger, clothed the naked, or visited the sick because they did it naturally and spontaneously without aforethought.

Christ declares that the ministry to the poor, oppressed, blind, and those imprisoned is an act of kindness to Christ Himself. An understanding of Christ’s closeness to His people in the “In Christ Motif” as taught in the Pauline writings (Luke 21:31; John 15:5; 1 Cor 15:22; Eph 1:3-14; Heb 2:10-18) makes the reality of this clear.

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1Ellen White, *The Desire of Ages*, 299.
Paul wrote in 2 Cor 14:5-19 that every born again believer has the same ministry of reconciliation that Christ has as His ambassadors. First Paul gives his readers the motive of discipleship, then the changed life or conversion, and finally the role of the believer in participating or sharing in Christ’s mission:

1. Motive: “For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (Verses 14-15).

2. Conversion: “Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more. Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new” (Verses 16-17).

3. Sharing His Mission: “And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ’s stead, be ye reconciled to God” (Verses 18-21).

John the Baptist opened the way for Christ with his message of repentance (Matt 3:1). He provided continuity for Christ who in the beginning of His ministry in Galilee “began to preach, and to say, Repent: for the kingdom of heaven is at hand” (Matt 4:17). This brought a message of spiritual awakening for humanity in recognition of the universal human condition of sin which has brought separation from the Creator (Rom 3:23).

Christ’s ministry of reconciliation restored the broken relation between man and God which was as a result of sin. The ministry of Christ was holistic, a demonstration of physical and spiritual healing which also brings mental and emotional healing. This mission was stated when He declared, “For the Son of man is come to seek and to save that which was lost” (Luke 19:10).
When Christ ended His earthly ministry, He commissioned His disciples, those in Christ throughout all ages: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen” (Matt 28:19-20). This passage analyzed in chapter two has the prime directive being to make disciples. Baptism in water being a physical symbol of the spiritual change, the Baptism of the Holy Spirit (John 3:3-5; Rom 6:1-4; 1 Cor 15:44-45) which also empowers the disciples to carry out His mission. Christ therefore had begun building His church by calling His first disciples: “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matt 16:16-18).

The disciples who are called by Christ through the Holy Spirit make up His church, the Body of Christ. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit” (1 Cor 12:12-13). Similar language to that of Matt 16 in reference to the work of the Holy Spirit in the heart of the believers is used in 1 Cor 12:3 in the beginning of the above quoted passage as the means of entrance into the Body of Christ. “Wherefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and [that] no man can say that
Jesus is the Lord, but by the Holy Ghost."

As disciples of Christ remain connected to Christ they yield the fruit of more disciples for the Kingdom of God and membership into the Body of Christ as Jesus explained in the Parable of the Vine: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:1-5).

Therefore as the individual grows in Christ, he invites others to share in his “marvellous light” (John 1:9; 1 Pet 2:9). The goal of the Christian is to invite others to experience their faith. Christians are not to attempt to manufacture growth, but to release the natural potential which God has already given to His own disciples.¹

According to Paul, the Body of Christ (Rom, 1 Cor 12, Eph 4) is organized according to the empowerment of members as God calls them to function within the Body in accordance with their Spiritual Gifts. Therefore, if the church is not growing, it is because there is a barrier that is preventing the natural process that God has already established for His church.²

¹Christian A. Schwarz, Natural Church Growth Development: A Guide to Eight Essential Qualities of Healthy Churches (Carol Stream, IL: ChurchSmart Resources, 1999), 10.

²Ibid., 7.
The Apostolic Church of Non-Pastor
Dependent Church Growth

Immediately before His ascension, Jesus gave his apostles a plan for church growth. First He tells them that they will be empowered by the Holy Spirit and then they will follow a pattern of witness, evangelism, and growth. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

They waited for instruction, equipping and empowerment. Instruction, because the gift of the Holy Spirit is to “guide you into all truth” (John 16:13). Equipped by the gifts of the Holy Spirit. Empowered by the power of the Holy Spirit. When the Holy Spirit came in power on the day of Pentecost the results were three thousand souls won (Acts 2:41), “and the Lord added to the church daily such as should be saved” (Acts 2:47). As the apostles kept preaching the Gospel message the church continued to grow dramatically. The biblical record reports: “Howbeit many of them which heard the word believed; and the number of the men was about five thousand” (Acts 4:4).

The church attracted people from different backgrounds. The Hellenistic Jews joined the church worshiping with the Hebrews in Jerusalem (Acts 6:1). Just as Christ promised at His ascension, the church grew rapidly beyond the provinces of Judea and Galilee into the region of Samaria (Acts 9:31) which was beyond the ethnic boundaries which had existed for more than seven hundred years. The Gospel brings people together in a fellowship of brotherhood and mutual love. The church grew throughout Asia Minor (Acts 11:1-3), westward to the capital of the Roman Empire (Acts 19:10), and possibly...
beyond Rome to each Spain (Rom 15:24).

The Influence of Church Growth in Non-Pastor Dependent Churches

In recent history, modern church growth principles were first developed by Donald McGavran. He authored two classics studied by contemporary students of church growth theory. His book *The Bridges of God* attempted to develop church growth principles. Later McGavran wrote *How Churches Grow.*

Time has revealed that his methods were successful primarily in third-world missions as pointed out by church growth scholars at Fuller Theological Seminary which became renowned for world missions and church growth research during the latter part of the twentieth century. Recent church growth literature focuses on approaches to growth in the more developed countries of the world where church growth is more challenging.

Carl George and C. Peter Wagner both from Fuller were prominent writers in the 1970s and 1980s. Carl George tended to focus on theory training while Wagner attempted to bring the theory to the typical church member on a more practical level. Wagner used his Sunday school class at the Lake Congregational church as a laboratory for the teaching of his church growth principles to whomever would attend from churches

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in the Los Angeles metropolitan area. He ultimately compiled his works and published

Your Church Can Grow in 1976.

During the thirty years following the mid 1970s hundreds of books were published on church growth theory, methodology, and renewal. The development and refinement of church growth practice may be identified in the works of three authors over this period whose most notable accomplishments are as follows:

Your Church Can Grow by C. Peter Wagner,
The Purpose Driven Church by Rick Warren, and
Natural Church Growth Development by Christian Schwarz.

Peter Wagner, applying his experience as a missionary in Inter-America to North American churches, began to clarify and refine McGavran’s concepts. He developed principles used today to formulate church growth theory. In his classic work Your Church Can Grow: Seven Vital Signs of a Health Church, Wagner formulated principles which would set the stage for other works to follow and build.

A list and summary of the “seven vital signs of a healthy church” are listed with a summary contained in table 8 which is shown on the next page.

The concept of a “shared vision,” Wagner’s seventh principle became topic of several books in the two decades following his work. Peter Kline also noted that a collaboratively shared mission is imperative because churches tend to meander and stagnate when there is no clear sense of direction. When such a plan is in place in a shared vision, the church will rally around its leadership when a crisis occurs.¹ This

TABLE 8
SEVEN VITAL SIGNS OF A HEALTHY CHURCH

<table>
<thead>
<tr>
<th>Principle</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Leadership</td>
<td>The pastor’s work and influence, teaching, vision, direction, training, equipping, empowering and team building and relationships are necessary for the success of the church.</td>
</tr>
<tr>
<td>2 Discipleship</td>
<td>Members understand personal growth in Christ and the Great Commission demonstrating itself in the development of ministries within the church.</td>
</tr>
<tr>
<td>3 Size and Structure</td>
<td>Both the size of the congregation and physical plant, seating capacity and parking, class rooms and fellowship center.</td>
</tr>
<tr>
<td>4 Dynamic Worship</td>
<td>A spiritual inspirational and well organized worship experience will give a good first impression for visitors and it should impact the lives of the members in the community.</td>
</tr>
<tr>
<td>5 Homogeneous</td>
<td>Churches of like social ethnic and/or language background tend to attract others like themselves and grow faster.</td>
</tr>
<tr>
<td>6 Evangelistic</td>
<td>The church must have an evangelistic strategy unique to the demographics of its community.</td>
</tr>
<tr>
<td>7 A Shared Mission</td>
<td>The church as a body must have clear goals and priorities collaboratively deriving at a shared vision.</td>
</tr>
</tbody>
</table>

occurs when the vision is not solely that of the pastor and church leadership but a shared vision of the entire church body.¹ Throughout the 1980's Carl George, Win Arn, Bob Logan, and others from Fuller, Wheaton, and Gordon seminaries joined Peter Wagner in publishing church growth material and training pastors during a period which spooned the mega-church phenomena. Each writer built on the others.

The second major trend setting development in the church growth movement grew out of the multi-ministry mega-church movement during the late 1980s. One of the proponents, Rick Warren, wrote the best selling *The Purpose Driven Church* in 1995. Warren and his contemporaries teach that a church in conformity to the New Testament pattern will function as God intended. Leadership will provide the necessary Bible vision based and rooted in God’s purpose for His church. Pastors will “equip the saints.” Then Christ will direct the members of the body through the Holy Spirit as they have been placed in roles according to their spiritual gifts. The growth of the church will take place automatically when it is biblically organized. The issue is not church growth but church health. Healthy churches will automatically grow as part of their function.

Most churches focus on only one purpose. Elmer Towns in a church growth study in the seventies had observed that “it appears that a church seldom finds a balance among activities of exaltation, edification [which may include fellowship] and evangelism [which may include service].” He write that “a true understanding of the basis of the purposes of the church is the foundation for quality and quantity.” Twenty years later, Rick Warren wrote that God’s purpose for His church can be divided into five components or purposes. He observed that a “healthy church” exists only when there is a balance of the five purposes as defined in Acts 2:42-47 which was analyzed and described

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1Warren, 17.


3Ibid.
in more detail in the previous chapter. From the passage Warren drew five purposes for a church as being discipleship, fellowship, worship, service, and outreach. (A more detailed description of Warren's five purposes is given in chapter two, page 16.)

Warren writes that most churches focus on only one purpose largely due to the limitation of the pastor's personal gifts and interests. Most churches fall into the trap of allowing the spiritual gifts of the pastor to limit the church's vision. The following matrix or table adopted from Warren has been revised to adapt to a typical Seventh-day Adventist environment. It may consequently offer a contextualized solution of motives, relationships, ministries, and outcomes which Warren calls "the purpose driven church." This table was being used in helping the congregation of this project in understanding the functions of their personal lives as well as their corporate church.

This analysis adopting the Warren table to a typical Seventh-day Adventist culture and environment is demonstrated in table 9 on the next page.

Warren contends that churches are to be organized to their biblical purposes. The posture of leadership is important. A healthy church must have "healthy" leader who recognizes his role within the Body of Christ, understands the purposes of the church, and has a concept of the biblical principles which makes healthy churches.

The development of church growth principles since the 1970s has been progressive. By the late 1990s Christian Schwarz, with the Institute for Church Development in Germany, published his research conducted in 1,000 churches in 32 countries in 5 continents. His team of researchers discovered common trends with transcended culture, language, or ethnicity. People respond the same in churches worldwide. The study including statistics, concluding principles, and methods for
implementing church development were published in his book *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* and was published in eleven languages and distributed with workbooks and certification courses for (Natural Church Development) coaches. Schwarz identified eight characteristics necessary for church growth. When they are all present in a measured high intensity, the church will grow naturally. Schwarz compares the principles with the natural growth which occurs in produce when agriculturalists allow certain preconditions to be present in caring for a crop. Schwartz defined “natural church development” as releasing the growth automatisms by which God grows His church.¹ Each of the eight principles involves a

noun and an adjective which vividly expresses a dynamic in each principle which must occur to energize the principle shown in table 10:

**TABLE 10**

NATURAL CHURCH DEVELOPMENT CHARACTERISTICS

<table>
<thead>
<tr>
<th>PRINCIPLE</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Empowering Leadership</td>
<td>empowering</td>
<td>leadership</td>
</tr>
<tr>
<td>2 Gift Oriented Ministry</td>
<td>gift-oriented</td>
<td>ministry</td>
</tr>
<tr>
<td>3 Passionate Spirituality</td>
<td>passionate</td>
<td>spirituality</td>
</tr>
<tr>
<td>4 Functional Structures</td>
<td>functional</td>
<td>structures</td>
</tr>
<tr>
<td>5 Inspiring worship</td>
<td>inspiring</td>
<td>worship</td>
</tr>
<tr>
<td>6 Holistic Small Groups</td>
<td>holistic</td>
<td>small groups</td>
</tr>
<tr>
<td>7 Need Oriented Evangelism</td>
<td>need oriented</td>
<td>evangelism</td>
</tr>
<tr>
<td>8 Loving Relationships</td>
<td>loving</td>
<td>relationships</td>
</tr>
</tbody>
</table>

Schwarz lists the eight ingredients of a typical church. Then he adds the adjective which creates the dynamic conducive to natural growth. Therefore, leadership enables other believers in their ministries to attain the spiritual potential God has for them. He writes: “The goal of the pastor is to equip, support, motivate, and mentor individuals so that they can become all that God wants them to be.” Gift-oriented ministry means that every member functions in the area of their giftedness, less in their own strength and more in the power and guidance of the Holy Spirit. Schwarz writes, “Thus ordinary

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Ibid., 22.
people can accomplish the extraordinary.”¹

Passionate spirituality is an atmosphere where people are on fire for the Lord. They are contagious Christians—a powerful drawing force. They live committed lives and practice their faith with joy and enthusiasm, automatically moved to pray and study their Bible regularly sharing faith with others. Schwarz notes that they will have a “genuine relationship with Jesus Christ.”² Functional structures refers to the organizational framework of the church: the boards, committees, ministries, which should be supportive of the goals and mission of the church. They should not exist just to perpetuate themselves. Rather than limiting the people, the structure should facilitate and encourage them.³

Inspiring worship is reflective of the inner joy possessing the hearts of the worshipers. It is not mere form and ceremony but emanates from hearts that have been touched by God throughout the week. Schwarz observed that it is the presence of the Holy Spirit at work as God touches the lives of those who are present. It encourages others to attend worship because they want to experience the presence of God.⁴

Holistic small groups are places where people can feel comfortable with sharing their faith development. They are groups that help people not only know the Bible, but be able to apply it to their life situation. Each group is a place for the believers to learn how

¹Ibid., 24.
²Ibid., 27.
³Ibid., 28.
⁴Ibid., 31.
to serve others and be equipped for reproductive ministry. Members are encouraged in a loving accepting atmosphere to bring issues and questions to these groups, thus developing their personal relationship with Christ.¹

Need oriented evangelism is evangelism that focuses on the needs and questions of non-Christians. This recognizes that the good news needs to be told in ways that addresses individual and community needs demonstrating the practical application and relevance of Christianity.²

Certainly this method of evangelism was endorsed by Ellen G. White as Christ’s example and method for winning souls. She wrote: “Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”³

Finally loving relationships focuses on the ability of church members to truly demonstrate the love of Christ involving the creation of warm and caring environments that make it easy for new Christians to grow in an atmosphere of love and acceptance. In this postmodern age of the scientific method where people observe and draw conclusions based on their experience, they want to see Christ in the Christian, not just hear talk. The

¹Ibid., 32.
²Ibid., 35.
seeker wants to see the principles of the Christian life evident within the congregation.1

Schwartz has developed a method of surveying the churches to determine the intensity of each of the eight characteristics. His studies revealed that when survey results reveal that all eight characteristics are at or above the sixty-five percentile in comparison to all churches, the probability that the church will grow is 99.4%. Schwarz found that the minimum percentile among the eight factors tended to retard the growth of that church until a Natural Church Development coach guides the church to improve that factor.

Further research by Schwarz revealed that six biotic principles exist to “grow” the church “organism.” He observed that church growth was similar to the biological growth of a living organism. He wrote, “If we follow the Biblical example of learning from the laws inherent in God’s creation and applying them to life within the kingdom of God, we encounter many principles which govern all of life; including the ‘organism’ church.”2

Therefore in addition to the eight principles, Schwarz introduces six biotic characteristics to function properly in natural growth listed in table 11 on the next page.

Jesus said, “Every good tree bears good fruit” and “you shall know them by their fruits” (Matt 7:16-17). We are called by God to be fruit inspectors. That is to measure the results as to quality of the eight natural church development characteristics and the quantity growth of the church. Therefore it is necessary to make a “success check” to determine the progress of the growth of the church.3

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1Schwarz, Natural Church Development, 37.
2Ibid., 61.
3Ibid., 76-77.
### TABLE 11

THE SIX BIOTIC PRINCIPLES OF NATURAL CHURCH GROWTH DEVELOPMENT

<table>
<thead>
<tr>
<th>BIOTIC PRINCIPLE</th>
<th>SUMMARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interdependence</td>
<td>Occurs when leadership and department heads and members have regular</td>
</tr>
<tr>
<td></td>
<td>discussion.</td>
</tr>
<tr>
<td>Multiplication</td>
<td>Occurs when small groups divide.</td>
</tr>
<tr>
<td>Energy Transformation</td>
<td>Occurs when new converts are involved in evangelism.</td>
</tr>
<tr>
<td>Multi-usage</td>
<td>Occurs when leaders, department heads and group leaders delegate and</td>
</tr>
<tr>
<td></td>
<td>empower others in ministry.</td>
</tr>
<tr>
<td>Symbiosis</td>
<td>Occurs when members are encouraged to interplay using their gifts</td>
</tr>
<tr>
<td></td>
<td>benefitting one another.</td>
</tr>
<tr>
<td>Functionality</td>
<td>Occurs when members recognize that everything in God’s creation has a</td>
</tr>
<tr>
<td></td>
<td>function and ability to bear fruit.</td>
</tr>
</tbody>
</table>

Therefore in examining the progress from Wagner’s seven vital signs of a healthy church to Warren’s five purposes of the church to Schwarz’ eight characteristics of natural church development coupled with biotic principles, God through His Holy Spirit has given the twentieth century church a great deal of light on understanding how churches grow and how enlightened intervention by church growth coaches may facilitate dynamic growth in these last days.

As one considers leadership in facilitating non-pastor dependent churches as a mechanism of greater than average church growth some traits are necessary for church leadership. Barna notes that “you cannot be a true leader unless you are capable of

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1Schwarz, *Natural Church Development*, 67-75.
charting a desired destination for your followers. God’s vision allows you not only to identify the destination, but also to articulate a clear reason for desiring that objective.”

Gibbs observed that in casting vision a healthy church must have leadership which is able to “establish a mission statement and general objections [always] working for consensus.” A strategic planning model which incorporates the five purposes and eight natural church development characteristics will create a healthy atmosphere for personal growth in Christ as well as corporate church growth.

Pastors, teachers, and church leaders need to guide the congregation through preaching and inductive teaching which leads members through a process of self discovery of the principles which make up God’s purpose for His church.

It is important that the members of the body “own” the goals and purposes for the church themselves. “When goals are set the people ‘up there’ own them. Members may or may not cooperate with the plans depending on their commitment to the church, but they will not likely take them too seriously” The people must “own” the goals themselves by discovering these principles—the five purposes of the church—through their own Bible study. Therefore, pastors and core lay leaders must teach, inspire and enable members to form their own plans and goals which are biblically based through inductive teaching and preaching.


3Dudley and Cummings, 63.
As the congregation discovers the true biblical principles of the church growth a revival will occur. "Revival" means to wake up and live. The Old Testament word for revival comes from a word meaning "to live, which originally conveyed the idea of breathing, inasmuch as breath is the expression of life in all animate beings."\(^1\) "The basic idea of revival is always the return of something to its true nature and purpose."\(^2\) The Holy Spirit is free to work in a church which is open to the biblical purposes.

**Summary**

A successful non-pastor dependent church must by necessity contain lay leaders who are knowledgeable, trained, and functional as church growth leaders. The development and progress of the church growth movement in these last days is bringing the church back to the development of naturally Spirit led non-pastor dependent churches. God's purpose for His church, the giving of freedom to the Holy Spirit to move within the Body of Christ to organize it through the distribution of spiritual gifts empowering every member for ministry, will set the preconditions for the Latter Rain. The love of God will change hearts baptizing them with fire and the Holy Spirit motivating them for a ministry unseen since the early church.

The local church must be restructured if it is to return to God's ideal for effective ministry. "If the laity are to be the performers of ministry and the pastors their trainers, the

\(^1\)Coleman, *The Spark That Ignites*, 19.

\(^2\)Ibid.
church will definitely need restructuring." In order for a church to manifest the
central characteristic natural growth factors and fulfill its purpose in the world finishing the
gospel commission pastos and church administrators need to understand these principles.

Through preaching, special meetings, and seminars the churches can learn a
"new" way. They must be taught the purposes of the church. They must be taught about lay ministry. Conferences need to change from their institutional approach to a Bible centered approach. Positions in the church should be filled on the basis of local church needs rather than a traditional list of offices. As members begin to manifest their gifts and ministries develop leaders can to developed to function around these areas where the Holy Spirit is moving.

Since not all pastors can train and equip members for ministry many may need to be counseled to discover their gifts and be placed where they can be the most effective in the church. The successful pastor must be able to know and understand his strengths and find allies in the church to complement his weaknesses. That involves the capacity to let go and allow lay leaders to take the initiative in areas where the pastor is not gifted which is a benefit in the non-pastor dependent church culture.

The development of small group ministries gives everyone an opportunity to be a part. Paul wrote, “And this also we pray, that you may be made complete” (2 Cor 13:9). God desires to develop maturity in every member. “Spiritual growth occurs by participating in all five purposes of the church.”

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1Burrill, Revolution in the Church, 89.

2Warren, 384.
The key to the creation of a church modeled after God’s purposes and the natural church development characteristics is to build a healthy church. When a church is healthy, Christ the Head of the Church will take charge through His Holy Spirit and the members will grow to maturity in Christ while the corporate church body grows in both quantity and quality. In such an atmosphere a non-pastor dependent culture is able to spring forth spontaneously.
CHAPTER FOUR

PROFILE OF THE COMMUNITY WHERE
THE MODEL IS LOCATED

The laboratory or church were this project and/or experiment took place is located in Woodside Queens, New York 11377. This is one of the most diverse communities in the world.

According to the United States Census Bureau Report on the 2000 census, the 11377 zip code contains a population of 88,339. This figure reflects mean population since the period of this project encompasses the period from July 1995 through August 2004. However, the tracking of statistics for this project concluded December 31, 2006. During this period the growth in population has been estimated at a rate of 8.4 percent.

The two maps shown in appendix B, first the general area of Queens, New York, and second, the area around the Jackson Heights Church in zip code area 11377, reflects this demographic profile.

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Woodside Queens, New York Demographics

A demographic study of this zip code and the subsequent demographic changes which took place during the period of this project were quite revealing. The creation of a non-pastor dependent church and the four church plants which resulted were partially enabled by the demographic shifts which occurred over the ten year period.

The age make up of 11377 zip code area consists a median age is 34.3 years with 51.1% population below the age of 35, a relatively young population. This is reflected in the following population numbers and percentages in table 12:

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Population</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-25</td>
<td>27,283</td>
<td>30.9%</td>
</tr>
<tr>
<td>25-44</td>
<td>33,149</td>
<td>37.5%</td>
</tr>
<tr>
<td>45-64</td>
<td>18,238</td>
<td>20.6%</td>
</tr>
<tr>
<td>65+</td>
<td>9,669</td>
<td>10.9%</td>
</tr>
<tr>
<td>Total</td>
<td>88,339</td>
<td>100.0</td>
</tr>
</tbody>
</table>


Table 13 below reflects the ethnic make up of the community demonstrative of the assumption that a non-pastor dependent church may be conductive to church growth in any people group. The “other Asian” group in table 13 consists largely of people from Thailand, Japan and Vietnam. The significance of the ethnic demographics will be seen in
chapter six which describes the demographic growth of the church. The four church plants which took place from 1996 through 2004 were indigenous church plants coming from some of these people groups (Filipino, Asian Indian, Ghanaian, and Pakistani).

**TABLE 13**

**THE ETHNIC MAKE UP OF THE ZIP CODE 11377**

<table>
<thead>
<tr>
<th>ETHNIC GROUP</th>
<th>POPULATION</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hispanic</td>
<td>33,651</td>
<td>38.1%</td>
</tr>
<tr>
<td>Caucasian</td>
<td>22,525</td>
<td>25.5%</td>
</tr>
<tr>
<td>Chinese</td>
<td>7,680</td>
<td>8.7%</td>
</tr>
<tr>
<td>Korean</td>
<td>5,168</td>
<td>5.9%</td>
</tr>
<tr>
<td>Asian Indian</td>
<td>5,028</td>
<td>5.7%</td>
</tr>
<tr>
<td>Filipino</td>
<td>3,250</td>
<td>3.7%</td>
</tr>
<tr>
<td>African Decent</td>
<td>2,991</td>
<td>3.4%</td>
</tr>
<tr>
<td>Other Asian</td>
<td>5,265</td>
<td>6.0%</td>
</tr>
<tr>
<td>Other People Groups</td>
<td>2,781</td>
<td>3.1%</td>
</tr>
</tbody>
</table>


The zip code area in question also consists of 31,599 households. A household is defined as including all of the people who occupy a housing unit as their usual place of residence. These households consist of an average size of 2.79 and an average family size of 3.37. The density of the population in the immediate area surrounding the Jackson Heights Church is estimated at approximately 60,451-76,962 persons per square mile.
Of these households 64.5% are families of which 28.9% contain children under 18 years. Of the total households, 43.7% are married couple families and 13.8% are single female households with 5.7% of the total being single mothers. Also of the total households 35.5% are non-family or “roommate” households consisting of 26.7% singles and 9.2% sixty-five years and over.

Social characteristics of the zip code 11377 area with respect to education, disability, foreign born, English is a second language, and marital status reveals some key insights for the community that the Jackson Heights people intend to reach with the gospel. For example, of the population that is 25 or older, 72% have a high school education or higher while 23% have a Bachelor’s degree or higher. These education statistics are slightly lower than the national average.

Those who are disabled consist of 26.5% of the population substantially higher than the national average of 19.3%. This opens the door for a ministry for the disabled. On the other hand 60.9% of the population is foreign born versus 11.1 for the national average. Of those five years and older 74.2% speak a language other than English at home versus 17.9 for the national average. Half of the population are married but separated which is lower than the national average.

The economic profile of the community indicates a lower middle class community typical of the Queens Borough of New York. Economic statistics for the zip code 11377 area indicate that 27.3% own their home while 72.7% rent their facilities. Of those sixteen years or older, 59% are in the work force which is down from the national average of 64%. Other economic statistics that may be germane to this project which compares
household incomes with the natural averages and indicates the percentages above or below poverty level and are reflected in table 14 on page 111.

TABLE 14
MAKE UP OF THE ZIP CODE 11377 BY INCOME

<table>
<thead>
<tr>
<th>Economic Characteristic</th>
<th>Number</th>
<th>Percent</th>
<th>U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Median household income</td>
<td>$37,360</td>
<td>-</td>
<td>$41,994</td>
</tr>
<tr>
<td>Median family income</td>
<td>$40,640</td>
<td>-</td>
<td>$50,046</td>
</tr>
<tr>
<td>Per capita income</td>
<td>$16,735</td>
<td>-</td>
<td>$21,587</td>
</tr>
<tr>
<td>Families below poverty</td>
<td>2,962</td>
<td>14.4%</td>
<td>9.2%</td>
</tr>
<tr>
<td>Individuals below poverty</td>
<td>15,006</td>
<td>17.1%</td>
<td>12.4%</td>
</tr>
</tbody>
</table>


While the Queens County part of New York City has a population of 2,241,600 according to local estimates, the demographics of zip code 11377, a subset of Queens, is where the project church is located. Furthermore, the demographics of that area are both reflective of the church itself as well as its growth trends. The church has remained reflective of its zip code. Demographic trends within the membership have been similar to that of its zip code. Most of the members of the Jackson Heights church live walking distance from the church.

Adjacent zip code areas reflect are predominate populations which enrich the church with multi-ethnic growth possibilities. Furthermore the presence of these people groups open the possibility for homogeneous church plants. These adjacent areas include
a larger Brazilian population to the north; Indian and Pakistani populations to the
northeast; Chinese, Southeast Asian, and Korean immigrants to the east and south; with
Filipino, Korean, and Hispanic populations to the west.

The community where the model church, the Jackson Heights Seventh-day
Adventist Church, is located in one of the major hubs of the Queens borough. A major
subway station where five subway lines intersect is two blocks to the north. Several bus
lines stop in front of the church. The three lines on the Long Island Rail Road stops at the
Woodside Station five blocks east of the church. The Brooklyn-Queens Expressway or
Interstate 278, exit forty is seven blocks from the church.

Demographic Shifts During the Project Period

Demographic shifts during the twelve years of this project have been reflected in
the ethnic growth of the church as well as a driving force behind the language church
plants which have occurred. In the beginning of this project during the first interim
pastorate intervention (July 1995 through August 1996) an influx of Hispanic immigrant
growth had been taking place for nearly ten years. An influx of Filipino immigrant growth
also had taken place.

By the second interim pastorate intervention (January 2004 through August 2004)
a new demographic shift had become obvious. Three Hispanic supermarkets had closed
by 2004. Several Asian food stores and other Asian businesses had opened. Two Hindu
temples had opened on the same street as the Jackson Heights Church as well as a
Buddhist temple near the church. This was indicative of the shift to a more Asian
immigrant appearance in the community.

The 2000 United States Census revealed that increases occurred among peoples from Southern Asia (India and Pakistan) and Asia. The more recent United States Census Bureau 2005 update revealed that Asian immigrant population increases were first from China, second from Korea, and third from Thailand. These demographic shifts also necessitated and facilitated the more recent church plants promoted from the Jackson Heights Church.

The demographic diversity of this community, the church, and the subsequent five church plants during the twelve year period of this project and study reveal that non-pastor dependent churches can be an effective vehicle for church growth within any people group.
CHAPTER FIVE

A MODEL FOR NON-PASTOR DEPENDENT CHURCHES

Identifying and selecting and/or training the individual to lead non-pastor dependent churches is important. It should be the first and primary focus in setting up a model for a non-pastor dependent church culture. First, the qualifications for the pastor who orchestrates the non-pastor dependent church, his/her profile, and role are paramount. Once the person is identified, the strategy for developing such a church must be determined.

Selecting the Non-Pastor Dependent Church Pastor

The establishment of a profile of a non-pastor dependent church may be divided into two parts. First, the candidate who will assume the role of a qualified non-pastor dependent church pastor must fit the biblical standards for a typical pastor. He or she must meet the professional standards of excellence for pastoral ministry. The expectations of a typical traditional pastor are outlined here. Church leaders and members alike recognize that not all pastors in the field live up to the ideal standards and ethics as evidenced by the testimonies in the writings of Ellen G. White as well as contemporary articles and books about pastoral ministry.

Second the specific qualifications of a non-pastor dependent church “pastor” or coach are herein identified and described as being a final step to creating an intentional
ministry of leadership in building non-pastor dependent churches. As described in the previous chapters the non-pastor dependent church model involves a culture reflective of the priesthood of all believers, interdependent networking among the laity in such a way that the church is able to operate successfully in a biblical manner without a pastor.

Criteria for the Qualified Pastor

The most important factor must be the calling. The pastor must give evidence through his\(^1\) ministry, his life, his family, and the fruits of his work that he/her has been called by God to fulfill the role of pastor.

The most important prerequisite to the calling is evidence of conversion. Conversion is evidenced by a compulsion to live for Christ, exhibiting the fruits of the spirit, and demonstrating a life style toward evangelism. Worldly motives and pursuits will diminish as one grows in Christ. Certainly a pastor should no longer be a “babe in Christ” (1 Cor 3:1) or still “in need of milk” (Heb 5:12-13) or still “desire milk” (1 Pet 2:2). Therefore, the first prerequisite for the pastoral ministry is personal spirituality. This is evidenced by an intentional, daily devotional experience and an intentional plan for spiritual growth.

After personal spirituality the pastor’s family life is important. The pastor will provide adequate time for his family as his “first mission field” before the Lord. This means he will schedule time with his family in daily worship, recreation, and meals. He should spend at least one day per week with his family and take annual vacations

\(^1\)For purposes of this dissertation the terms his, he, or other similar language in referring to a pastor is to be interpreted as generic term for either male or female.
according to church polity. He should recognize the impact of his family relations in the success of ministry even though members of the family are not held responsible for ministry by the church leadership. He should make sure that his children receive a Seventh-day Adventist Christian education. He should exercise good personal financial management.

In his personal life, the minister should devote time to personal study not specifically directed to sermon preparation. In addition to the Bible, he should regularly study the Spirit of Prophecy or writings of Ellen G. White in addition to several other books each year for spiritual growth. The pastor should be acquainted with ministers of other denominations in his community which assists to the breaking down of prejudices in the community where his church district resides. He should demonstrate an integrated understanding of the health principles of the church including a regular exercise program.

Contrast Traditional Church Versus Non-Pastor Dependent Church

Generally the work of the pastor can be divided into five categories: worship and preaching; nurture which involves all work associated with servicing members; outreach and evangelism which involves interaction with the community and non-members; administration which involves the networking with committees and the organizational structure of the church; and training and motivating the members to use their talents and gifts in ministry. These five areas are discussed below:

First, the pastor’s proclamation of the Word of God should always be Christ centered as the main focus. His worship leadership should always feed the flock. His sermons and his leadership in facilitating prayer, praise, and music should be up-building
rather than destructive or judgmental. He should plan to make worship experiences creative, interesting, and motivational in a faith building manner.

Second, the traditional pastor’s services within the church family are vitally important. But in the case of the non-pastor dependent church he will train others to perform more personal service without forgetting to keep himself in some close connection with pastoral ministry.

Regardless of how effective the minister may become in delegation and empowerment, he must maintain a certain amount of personal ministry for his own soul sake. Furthermore he must not become removed or out of touch with pastoral ministry as to diminish his ability to effectively train others. The traditional pastor should maintain a regular and systematic program of member visitation both in person and through caring church leaders who possess the skills to visit in homes. In the case of the non-pastor dependent church, visitation and pastoral care is done by the trained members while educating the members as to the new paradigm. The primary focus of the non-pastor dependent coach’s visitation program is to be among lay leaders.

In many cases traditional pastors act as de facto chaplains and their churches do not grow. Such churches are limited to the amount of time that the pastor is able to service them. Pastoral counseling is necessary in conventional churches but like visitation, it would have to be given to trained lay leaders who understand their limitations and know when to refer cases to professionals in crisis situations. The exception would be if one or more professional counselors were within the membership and willing to assist the church with volunteer services.

Along with visitation and counseling, the traditional pastor is responsible to
coordinate regular programs for reclaiming inactive members. He is responsible to nurture youth involvement and assimilation in the church. He also needs to maintain sensitivity with special needs groups such as the elderly, the disabled, and single parents. These items must be handed to trained lay leaders in order to be in harmony with the example of Acts 6 in the context of a non-pastor dependent church.

Third, the pastor’s leadership in outreach and evangelism in the traditional sense involves general leadership in church growth. The pastor involves the members in spiritual gifts identification, equipping, training, organizing, and discipling including an ongoing program of personal Bible studies. In addition, traditional churches hold regularly sowing and reaping events at least annually. They track Sabbath School attendance, plan regular baptismal events, and maintain a current, active interest list.

Fourth, while the members would take more initiative in outreach programs, the non-pastor dependent church “pastor” would spend the greater part of his time in discipling, training, equipping, and empowering while focusing on church planting whenever opportunities arise. Part of his role will involve identifying and selecting people to mentor as replacements for his role. When that happens the church will multiply itself at a much faster pace.

Fifth, the area of administration involves establishing short term and long range objectives. While the traditional pastor officiates at boards, business meetings, and most committees, including the nominating committee, he generally is significantly involved with the budget. He works with constituent schools. He is active in conflict resolution. He interfaces with the local conference. Much of this may also be delegated as mentioned in item four above. The five categories may be summarized in the following table:
### TABLE 15

**TRADITIONAL CHURCH VERSUS NON-PASTOR DEPENDENT CHURCH**

<table>
<thead>
<tr>
<th>CATEGORY OF MINISTRY</th>
<th>TRADITIONAL CHURCH</th>
<th>NON-PASTOR DEPENDENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship &amp; Preaching</td>
<td>Pastor directs all aspects of worship activities through the week.</td>
<td>Lay worship, music, prayer leaders plan and direct various aspects of worship though the week.</td>
</tr>
<tr>
<td>Nurturing Members</td>
<td>Pastor has a regular visitation program, leads youth programs, performs counseling.</td>
<td>Emancipated lay leaders delegate various kinds of ministries to the members.</td>
</tr>
<tr>
<td>Outreach &amp; Evangelism</td>
<td>Pastor acts as a general directing various evangelistic outreach activities and the members follow.</td>
<td>Members are involved in a network of small groups, community activities, and lay led ministries for soul winning.</td>
</tr>
<tr>
<td>Training and Motivating</td>
<td>The pastor trains members to perform various tasks that he may delegate to them.</td>
<td>Members are trained, equipped and empowered to perform all functions in accordance with their Spiritual gifts.</td>
</tr>
<tr>
<td>Administration</td>
<td>The pastor runs boards, various committees and maintains the structure of the church.</td>
<td>Lay leaders have been trained and empowered to carry on the administration of the church.</td>
</tr>
</tbody>
</table>

**Pastor Profile for a Non-Pastor Dependent Church**

The primary quality of the non-pastor dependent church "pastor" is leadership. Congregations, mission projects, and growth all rise and fall on leadership.\(^1\) Both secular business literature and church growth and development literature emphasize the necessity of leadership as a necessity for innovation and vision in the context of change. In addition, John Maxwell, a popular writer on leadership both in the Christian and secular worlds observed that "a leader is great, not because of his or her power, but because of his

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or her ability to empower others.”¹ That is the key to leadership.

According to research done with both Christian and secular business literature an effort was made to extract authors opinions and assemble a profile of personal characteristics of a good leader who inspires a non-pastor dependent culture. Therefore, the kind of leader which is best qualified to mentor and coach a non-pastor dependent church should have the following twelve qualities:

- Accepts responsibility
- Flexibility
- Imagination
- Lacks personal problems
- Openness to change
- Organized
- Proactive, not reactive
- Secure but not satisfied
- Self control
- Team spirit
- Understands people
- Willing to take risks

An examination of these twelve qualities must be innate in the character of the non-pastor dependent “pastor” in order to be a success at the task of making a change to the New Testament, Reformation, Early Adventist model for successful church polity.

Briefly commenting on each of qualities necessary for leadership success, the pastor must be willing to accept responsibility for his mistakes as well as his successes. While he must necessarily empower others, he must understand his role clearly as a trainer, equiper, and one who empowers. His pastoral role beyond that is modeled after biblical model in Acts 6 as a spiritual leader. The personal biblical qualifications of the non-pastor dependent church pastor involves wisdom and discretion, soundness in the faith, a diligent student of the Bible, able to teach others, committed to guarding the

¹Ibid., 10.
purity of the church, and an example in personal Christian living.¹

First, the issue of responsibility was addressed by Ellen G. White in numerous places in her writings: “The ministers of the Word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition.”² No part of the minister’s duty is to be neglected.³ The work of the minister represented by the seven stars is a high and sacred work. When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock.”⁴

One fact of life is that “everyone’s accountable all of the time.”⁵ Being responsible involves living a life of the awareness of constant accountability. Before the Lord and before the members of the church or churches where the pastor serves there is an innate “obligation to perform honestly and effectively”⁶ to the best of one’s ability in the power of the Holy Spirit. Certainly a Christian knows he is accountable before the Lord all of the time.


⁶Ibid.
The non-pastor dependent “pastor” must be flexible. He must have a clear understanding of the biblical concept of the Body of Christ in the context of unity in diversity and accordingly be respectful of the opinions of others with the humility to realize that others may better ideas. Nevertheless he does have a mission to coach a non-pastor dependent church. He should create the vision inductively enabling the members of the church to self-discover the truth of the concepts in an atmosphere of mutual respect.

Imagination enables the pastor to become unlimited in his ability to think and accept the new model which may be unlike anything he has experienced in his church leadership. One author suggests that such a leader of transformation should be able to “think backward rather than forward from the past. Dreams can be more than fantasies but doorways to new realities.” In reference to the past, Ellen White suggested that ministers imagine the work of the Apostle Paul in order to gain courage to press on in a similar kind of work.

If the pastor has personal problems, he will not only lack success in the pastoral ministry, but he will be unqualified for such a task to bring about a successful non-pastor dependent church. People skills is imperative. Robert Bolton has observed that “eighty percent of the people who fail at work do so for one reason: they do not relate well to

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other people.”¹ The truth of this statement is lived over and over in the life of churches. The world of counseling and psychology offers some profound statements on this fact. Wilson in her book, *Hurt People Hurt People*, alleges that “unseen wounds”² that some people may carry if not effectively admitted and resolved in one’s Christian growth through “Jesus Christ, the Healer of all hurts” will go on to negatively impact others creating a dysfunctional atmosphere within the church.

The impact of dysfunctional ministers on the church can be far reaching in its effects. The consequences of the sin problem always impacts others spreading in a ripple effect to countless others including from one generation to the next. Certainly, God Himself made this point clearly to Moses on Mt. Sinai: “Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]” (Exod 34:6-7).

Openness to change is inherent in becoming a non-pastor dependent coach. The pastor must understand how to effectively bring about such a revitalization with the least resistance and disturbance within the congregation. Certainly contemporary church tradition dictates against non-pastor dependent churches.

John Kotter, the Harvard Business School guru on change, has devised a list of eight ingredients³ for successful change in an organization:


Establish a sense of urgency  Empower a broad-based action  
Create a guiding coalition  Generate short term wins  
Develop a vision and strategy  Consolidate gains to continue  
Communicate the change vision  Anchor the new into culture  

The non-pastor dependent coach must possess the capacity to bring about change with the understanding of an effective process. Kotter believes that building a guiding team,\(^1\) making the vision clear and understandable\(^2\) is necessary in order to obtain “buy-in” from the people.\(^3\) It is necessary to enable an action plan enabling the team to implement it and suggest improvement as the model develops.\(^4\) By allowing for “short term wins” along the way,\(^5\) enthusiasm and excitement builds up motivating the people to implement and sustain the changes taking place.\(^6\)

It is also imperative that the non-pastor dependent “pastor” or coach be well organized. The apostle Paul wrote that “God is not the author of confusion but of peace” (1 Cor 14:33). God’s nature is described by John as being one of structure, form, and harmony (Rev 1-11). This is vividly demonstrated in the numbering of Israel (Num 1:1-54). When Paul wrote to the church in Corinth during a period of apparent chaos, he


\(^3\)Ibid., 90.

\(^4\)Ibid., 117.

\(^5\)Ibid., 147.

\(^6\)Ibid., 163.
urged them to “let all things be done decently and in order” (1 Cor 14:40). Most important is to “order one’s private” world with God otherwise human efforts eventually sputter out.¹

Ellen G. White wrote: “The Lord is not pleased with the present lack of order and accuracy among those who do business in connection with His work. Even in the business meetings of the conference, much time could be saved and many mistakes avoided, by a little more study and punctuality. Everything that bears any relation to the work of God should be as nearly perfect as human brains and hands can make it.”²

The seventh quality of an effective non-pastor dependent pastor is to be proactive, not reactive, which is too often the case in human events. All too often pastors and church leaders react rather than plan and take initiative. For this reason church organizations meander from month to month with no apparent direction. Movement is often based on moving from reaction to one event to another or from one fire to another. Effective leadership for leading a non-pastor dependent church leaders take the initiative in providing vision and direction. Then they are active in training, equipping, and empowering others so as to multiply their effectiveness. Covey summarizes the issue of being proactive as follows: “Being proactive is more than taking the initiative. It is recognizing that we are responsible for our own choices and have the freedom to choose


²Ellen G. White, Gospel Workers (Hagerstown, MD: Review & Herald Publishing Association, 1948), 485.
based on principles and values rather than on moods or conditions. Proactive people are agents of change and choose not to be victims, to be reactive, or to blame others.”

The case of being proactive was demonstrated in the case of Nehemiah. He took ownership of the burden when he first heard of the broken wall at Jerusalem. He took the initiative to set things in motion, first with prayer and then in casting vision, moving quickly and working with the king (a key person) while networking with other necessary people to make his vision become a reality.

Solomon uses the metaphor of the industrious ant which innately knows possesses the capacity of being proactive. He writes, “Go to the ant, you sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, provides her meat in the summer, [and] gathers her food in the harvest” (Prov 6:6-8).

The eighth quality of a successful non-pastor dependent “pastor” or coach (listed on page 120) is personal security, without being satisfied. Personal security involves several aspects of character. First, success in ministry especially non-traditional ministry involves a secure relationship with Christ. Jesus said, “Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt 11:28-30). Resting in Christ, allowing the Holy Spirit to lead (Isa 30:21, Titus 2:11-12) and having the assurance of salvation in Christ gives inner peace and security to the believer.

Second, mental and emotional security also comes having a clear identity as to

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1Stephen R. Covey, The 8th Habit (New York: Simon & Schuster, 2004), 152.
who oneself is and a solid foundation in one’s beliefs and confidence in the vision and mission of the calling as a non-pastor dependent coach or “pastor.” Security does not mean contentment. Specifically, the non-pastor dependent church coach cannot be satisfied until his project is completed, until the mission of the church has been completed as experienced by the Parousia. The non-pastor dependent “pastor” understanding clearly his mission must be secure in Christ, in his identity as a Seventh-day Adventist minister with all the biblical understanding which that identity involves. He is secure in his mission. He is not influenced by fear of negative reactions.¹ At the same time he is not satisfied with the status quo but presses on toward the fulfillment of his vision.

The ninth quality of a successful non-pastor dependent “pastor” or coach is self-control. Christ recognized it to be a rarity in the last days in the context of His second coming (Luke 21:34). Self control or temperance is listed by Paul as one of the components making up the fruit of the Spirit. That brings attention to all of the fruit of the Spirit which is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal 5:22-23). While self-control is necessary for every Christian it is more so for a change agent which is the mission of the non-pastor dependent coach.

Ellen G. White wrote a great deal about self-discipline, especially in the context of church leadership. One example of such is as follows:

A Christian is a Christlike man, and for the very reason that he carries heavy responsibilities, he feels it degrading to himself to be in the slightest degree oppressive. If those who are in command have not self-control, they place themselves below the servant. God expects the steward whom he honors to

¹Henry Cloud, 9 Things a Leader MUST DO (Franklin, TN: Integrity Publishers, 2006), 107.
represent the Master. If he cannot represent the patience, the kindness, the long-suffering love, the honesty and self-denial of Christ; if he forgets that he is a servant, and lifts himself up, it would be well for the people to discharge him.--Manuscript 115, 1899 (August 15, 1899).¹

A word study of self control reveals that it is biblically associated with patience and discipline. In the context of ministry self control might be interpreted to mean “having the discipline to make progress toward fulfilling the mission of the calling,” which in this case is the success of the non-pastor dependent church.

The tenth quality of a successful non-pastor dependent “pastor” or coach (listed on page 120) is a team spirit. This is necessary for a successful pastor. It is critical for that of a non-pastor dependent trainer. Much has been written concerning teamwork in both Christian literature and secular business literature. A successful change agent creating a team must have the ability to influence and empower.

The true measure of leadership is influence, nothing more, nothing less.² Influence must be earned.³ Part of earning is creating a vision and through demonstration and modeling the way buy-in will take place from those who will make up the team in the non-pastor dependent church culture and environment.

Inherent in the principle of empowerment is delegation. However mere delegation is not empowerment. Often leaders who are unable to delegate or empower have bought

¹Ellen G. White, *Christian Leadership* (Silver Spring, MD: The Board of Trustees of the White Estate, 1985), 63.


³Ibid., 12.
into one or more of several myths of delegation. One author presents nine “Myths about Delegation.” The reasons why poor leaders do not delegate is because of their own insecurity in their relationships with those with whom they are intrusted to lead. The list of excuses for delegation and empowerment is as follows:

1. You can not trust your workers to be responsible.
2. When you delegate, you lose control of a task and its outcome.
3. You are the only one who has all the answers.
4. You can do the work faster by yourself.
5. Delegation dilutes your authority.
6. Your workers will be recognized for doing the job, not you.
7. Delegation decreases your flexibility.
8. Your workers are too busy.
9. Your workers do not see the big picture.¹

They do not see the big picture because the leader has not cast the vision which separates a leader from a manager. Managers delegate but leaders empower which is a higher level of delegation. The same author suggests “Six Steps of Delegation.” The list below includes the application of the author’s material to church leadership principles in brackets.

1. Communicate the task [the vision].
2. Furnish context for the task [the mission].
3. Determine standards [the means of carrying out the mission].
4. Grant authority [empowerment].
5. Provide support [equip].
6. Get commitment [the motivation, 2 Cor 5:14].²

The effective development of a team according to one author involves developing a soul mate relationship involving four ingredients: first immersing them in the vision,

²Ibid., 55.
the dream, the action. Second praying with them regularly. Third, keeping up the
drumbeat of communication, and finally, supporting and defending them.¹

Billy Graham practiced five principles in empowerment: unleashing and
multiplying, leading without dominating, communicating trust so as to light fires, setting
the pace and modeling a team spirit.² He recognized communication as necessary for
empowerment, which always projected optimism and hope.³

In order for a non-pastor dependent church to become a success that is “non-
pastor dependent” as well as a healthy growing church empowerment must involve
reproduction of leaders. The pastor of a large non-pastor dependent church wrote that
leadership development involves three phases: identifying emerging leaders, investing in
the development of emerging leaders and entrusting responsibility to them.⁴
Therefore the effective team spirit conducive to building a successful non-pastor
dependent church is influence, empowerment and the development of leaders.

The eleventh component in creating a profile of a non-pastor dependent “pastor”
is the ability to understand people. Understanding people in the context of church
leadership involves discerning character, abilities, and capacity for leadership. The gift of
discernment is one of the spiritual gifts described in the four spiritual gift passages in the
writings of Paul. Ellen White writes that those who would grow to become leaders in the

¹Myra and Shelley, 123-127.
²Ibid., 130-136.
³Ibid., 93-106.
⁴Bill Hybels, Courageous Leadership (Grand Rapids, MI: Zondervan, 2002), 126.
church "need a judicious counselor, a true friend, who has discernment of character."¹

The non-pastor dependent "pastor" will be training and empowering church leaders and must therefore have the gift of discernment with respect to knowing people.

In an article titled "The Character of a Leader," Jack Hayford writes "true leadership ultimately is found only at Jesus’ feet and is shaped and kept only in the heart. Identifying and selecting a team of leaders requires a close connection with Christ in prayer and Bible study."² In Christ and through experiencing people in relationships discernment will grow in the context of the ultimate measuring rod, “by their fruits ye shall know them” (Matt 7:20).

The twelfth and final quality of a successful non-pastor dependent "pastor" or coach (listed on page 120) is the willingness to take risks. Bennis believes that a leader must be willing to "try everything."³ However, one must be able to think "strategically." In order to increase the probability in risk taking in one’s favor, the risk taker must understand what drives him. Four considerations are suggested. First, he must know the difference between his abilities and capabilities. Second, he must know the difference between what drives him and what gives him satisfaction. Third, he must measure the difference between the values and priorities of the organization. The fourth test having


done the first three, he must decide if he is able and willing to overcome those differences."1

While businessmen may weigh probabilities in risk taking, Christian leaders need to only take the risk of faith. Frank Damazio makes this clear in his Principles and Practice of Team Ministry. Corporate decisions where there is mutual commitment to the Lord as part of the team (Mark 16:20) will make the ministry successful. Success comes when each team member is surrendered to the Lord and when every team member has strong personal relationships with the other members of the team. This coupled with both individual prayer and corporate prayer will enable the leaders to know the will of God in the context of known biblical principles.2

Therefore the typical qualifications for a successful minister and the additional qualities for the minister to become personally qualified for the calling to implement a non-pastor dependent church have been described making a profile for persons to be selected for this task.

Changing the Culture of the Church

As previously described, creating a vision for a non-pastor dependent church model is imperative to the success of the mission or project. Motivating the need for a lay driven church is to be implemented by creating an atmosphere of change through a

1Ibid.

gradual process of education in a sequence for transforming the local church culture.

Non-pastor dependent churches are God's method of doing church. They spread the gospel throughout the "known" world in one generation in the Apostolic church. They spread throughout the world during the Reformation. They gave the Advent Movement one of the fastest growth curves in denominational history. At the root of all three movements in history was spiritual reform.

The Non-Pastor Dependent Model Church

As described in previous chapters, the non-pastor dependent church model is to be a reflection of the New Testament church which has been demonstrated in the historical records during the early Protestant Reformation and the early Advent Movement.

Therefore the model is to reflect a culture of the priesthood of all believers. Some believers are seminary trained and employed full time by the local conference while the rest of the believers are employed in the secular world as a witness to co-workers and work part time in the church. Conference employed pastors are to be spiritual leaders involved with teaching, training, equipping, and empowering the members to do the work of the church in all areas. That frees the pastor to build spiritual formation, leading and mentoring in evangelism while planting and organizing new churches.

The model church is formed by reversing secularism through building spirituality, making disciples of Christ, training with respect to the biblical role of believers in the Body of Christ. That includes spiritual gifts as the vehicle for church organization.

The methods utilized in the creation of this model are to be discussed in the remainder of this chapter and the following chapter.
Establishing the Need for Change

The first necessity in bringing about change is to enable the people to see the need for change. The biblical record of the reign of Josiah demonstrates this (2 Kgs 22:10-23:25). When Josiah began repairing the temple, the high priest found "the Book of the Law" (2 Kgs 22:8) and brought it to the king. When the scribe read it the king responded with shock and contriteness (2 Kgs 22:11). After his personal renewal and personal change, he began a national program of spiritual reform. His personal spiritual revival preceded the revival of the nation.

Herrington recognizes the wisdom as taught in the lessons from Josiah’s reign. He writes that “personal preparation is an essential first step for the change process.” 1 After the pastor has prayed, studied, and experienced personal renewal his next step is to preach a series of sermons with the view of bringing about personal individual renewal among the members. The pastor models what he desires to see from the members: to grow in personal spiritual experience and then share that with friends and acquaintances.

The first set of sermons are to be designed to bring about a conversion experience, personal spiritual growth, corporate renewal, and motivate the new or renewed believer to regular personal prayer, Bible study and Christian discipleship. The assumption is made that many “church members have never been converted or were once converted but have

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backslidden\(^1\) in their Christian experience and need revival and reformation.

Topics on salvation include:

1. The Love of God in Christ Jesus
2. The Power of the Cross
3. Forgiveness and the Assurance
4. Victory in Christ
5. Righteousness by Faith.

After rooting and grounding the congregation in Christ Jesus a series of practical Christian living should be presented to help the believer learn the ways of God in living the Christian life in their daily walk with Christ.

Practical Christian living sermons which should last three months so as to properly ground the members in Christ include:

2. Understanding the Bible.
3. Improving Relationships.
4. Learning to Forgive.
5. Enhancing the Worship Experience.
6. Dealing with Sin in the Church.
7. How to Know God's Will.
8. Preparing for His Coming.
9. It's a Matter of Faith (Stewardship).
10. Social Responsibility.
11. Healthful Living.
12. Treat Your Enemies With Kindness.
13. How to Relate to Unbelievers

Developing a Guiding Team

After creating a sense of urgency—a need to become more spiritual, to become a disciple of Christ and to commit ones life entirely to Christ and the mission of His

\(^1\)Ellen White, Testimonies for the Church, 6:371.
church, the pastor/innovator will need to develop and train a core leadership team who share the vision of a non-pastor dependent church, one that is lay driven.

A feeling of urgency will motivate the selecting and identifying the right core group to guide change and in creating the essential teamwork within the group. Cohen points out that "when there is a sense of urgency, more people want to help provide leadership, even if there is some personal risks. More people are willing to pull together, even if there are no short-term personal rewards."¹

The challenge is to get the right people in place with the trust, emotional commitment, and teamwork to effect the change successfully. That involves building strong personal relationships with the key thought leaders of the church in individual visitation and vision casting while building enthusiasm along the way. People must understand the spiritual, biblical, and Christocentric implications of non-pastor dependent churches as the most effective vehicle for the mission of the church.

The formation of guiding teams occurs in conjunction with a program of education in the context of vision casting designed to spur the congregation into action. This is done through the formation of several action groups for this purpose.

Creating the Vision and Mission

The two groups of sermons outlined on page 135 should cover a period of five months building a spiritual basis for change. While this process is continuing educational events will commence in the life of the church.

¹Cohen, 35.
Establishing the Vision Community

Afternoon discussion groups should be set up every Sabbath afternoon at 2:30 pm for the purpose of teaching and strengthening the faith identity of the church members in their understanding of what it means to be a Seventh-day Adventist. Thought leaders in the congregation may attend any of these groups discussions in order to participate with the members thus forming teams. This will be accomplished by inductively leading groups Sabbath afternoon in study and discussion through the beliefs of the church.

The second aspect of the Sabbath afternoon meetings will include an inductive teaching of the biblical foundations for prophetic interpretation. Once that is established, the role of the remnant church in Bible prophecy will be presented and thoroughly with discussions including Daniel and Revelation, minor prophets, the sanctuary types and antitypes and a biblical basis for righteousness by faith, the Sabbath and the Health Message.

Often if people are innovative enough to experiment with new approaches they also are too liberal, theologically becoming skeptical of their own faith. On the other hand those conservatives who focus on doctrinal purity often are unwilling to try new approaches to church growth because they often view traditionalism as doctrinal: There must be balance as members become solid in the faith, rooted and seeded in Jesus Christ so that they are clear as to their own identity. If such disciples for Christ grounded in the Advent Message are able to try innovative evangelistic strategy, they will be ten times more effective in qualitative and quantitative church growth. Ironically, non-pastor dependent churches are not new. They are new to the evolved traditions of the contemporary church; but they are in actuality old in that they are a return to the New
Testament, Reformation, and early Adventist church governance.

While building spiritual growth and the grounding in the faith are being done through the worship service and afternoon study groups, the mid-week prayer meeting can be made more exciting and therefore utilized to build further reinforcement with the work done on Sabbath afternoons.

The AY or Adventist Youth meetings which often near sundown on Saturday evening may be utilized to mobilize the youth in training for spiritual growth, grounding them in the Advent message including prophecy and learning to share their faith. This enables and empowers them to function with the rest of the body of believers taking their place as disciples of Christ.

At this point three programs of education are reaching four components of the congregation involving spiritual formation, Adventist heritage and identity, and an understanding of prophecy. As the congregation is able to see the big picture of the remnant church in its role in prophecy, a strong sense of mission should develop. This will be coupled with an unwillingness to accept the status quo. These should enable the congregation to see a clear picture of the urgency of the times.

The four periods of presentation (worship service, Sabbath afternoons, evening youth services, and mid-week prayer meetings) have accomplished several other benefits, including diversity in age, gender, ethnicity, length of membership, and various departments or ministries. It has given opportunities for each of these groups to share and self-discover a common vision for the church. At the same time people have began to bond together in groups and corporately as a congregation.

According to Herrington the second and third steps in bringing change are
“creating urgency” and “establishing the vision community.” As a sense of urgency begins to build the church members corporately discover a sense of mission and vision. They will become desirous to learn methods through which to accomplish the goals necessary to fulfill their purpose as a Seventh-day Adventist church.

Therefore the strategy includes teaching in four traditional venues of the church:

1. Worship Service
2. Sabbath afternoon study sessions
3. Saturday evening youth of AY meeting
4. Mid-week prayer meeting

Training, Equipping, and Empowering the Members

The third step is to train the members through training events, seminars and creating opportunities to practice their skills. The following training events are to be used in creating a church wide momentum toward the vision:

Spiritual gifts training

The first practical training session is one to enable the members in understanding spiritual gifts (Rom 12; 1 Cor 12; Eph 4). This is done by an inductive biblical study of the body of Christ as the New Testament blueprint for church organization. The members will learn in small groups the three components of church organization in the context of its organization (the body of Christ), its selection of personnel for various functions within the body (spiritual gifts), and love as being the mechanism which bonds them together in unity of purpose and mission.

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1Herrington, Bonem, and Furr, 34.
The members learn that the organization of the church is to be along the lines of spiritual gifts and roles or functions within the body are given to the members by the Holy Spirit as natural talents are channeled into ministry.¹

As part of the teaching process, each of the participants is placed into one of several small groups which enable the members to learn a culture of interdependence. During these break out groups, they are assigned to projects at different times during different training sessions such as identifying the elements of the body of Christ, identifying spiritual gifts, and recognizing the gifts within their group (see sample syllabus in appendix C). The members must learn experientially that gifts are manifested by the members as they work on specific assignments such as when they are in small groups. The inductive teaching enables them to self-discover the biblical concepts as well as observing the principles in practice.

After this exercise has been completed a test is taken to enable the members to discover their gifts. After the members experience the small groups and notice that spiritual gifts are manifested in community in the context of ministry they are ready to take the test. Dick and Miller observed that “the Spiritual Gifts Inventory is a tool for personal discovery within the context of community. It is essential to assure participants that there are no right or wrong responses. Each person will respond from a subjective context of experience, understanding and personality.”²


²Dick and Miller, 25.
As the members discover their gifts they come to the realization that pastors also possess certain gifts. Members have gifts that pastors do not have and both are needed in order for the body to function. The Barna Research Group found that the pastors surveyed possessed the following gifts: leadership 5%, evangelism 6%, exhortation/encouragement 11%, administration 15%, pastoring 15%, and preaching/teaching 69%. These statistics reveal that the majority of pastors are most are not suited to be pastors of non-pastor dependent churches. Barna points out that churches need to search within the congregation for the effective leaders.  

The next and final step is to plant the vision of lay empowered churches inductively into the membership with the need to use spiritual gifts to organize the church, recognizing that the so called “positions” in the church are only to exist if needed for the function of that particular church body. The “positions” are in actuality roles or functions given to people who have the gifts for the role or assignment. Spiritual leadership must replace a worldly corporate political mentality so often in typical church bodies. This will be one of the first steps in returning the church to the effective functional church of the New Testament blueprint led through Spirit filled lay leadership enabling pastors to oversee multiple churches.


2Ibid.
Leadership training

Several seminars are to be created and given to the congregation on leadership. First everyone must understand that in Christ he or she is a leader. Ellen G. White wrote the following: “Every soul is surrounded by an atmosphere of it sown--an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.”¹ The kind of leader a person becomes and the kind of influence a person makes depends on what his mind beholds, whether spiritual or secular.

The membership is then admonished to understand that leadership in the home, at church, or in the community is a sacred responsibility before the Lord in the context of the Christian life, recognizing the fact that certain roles within the body of Christ necessitate both leadership and managerial training. A series of seminars are to be given to the church over a five hour period during the Sabbath afternoon sessions. People will be invited from all four groups (worship service, Sabbath afternoon study groups, AY or youth service, and prayer meeting).

Leadership principles are taught inductively with the following conclusions self-discovered by the congregation. Five basic biblical principles of leadership are first taught as follows:

¹Ellen White, *Christ’s Object Lessons*, 339.
1. God is the real leader.
2. Lead with the view that God’s leadership is to be restored at the Second Coming of Christ.
3. Distinguish between role and status (Spiritual Gifts).
4. Leadership is a God like function which demands high standards.
5. Lead humbly because you are human.

In building a culture of lay independence a series of leadership seminars are given to break out groups and inductively so as to enable the members to make the ideas their own. The original seminar is listed in chapter 6, pages 166-167. The revised series developed during the second interim pastorate (2004) listed below appears in appendix D:

1. Spiritual Preparation (appendix F)
   a. Five principles of life
   b. The essence of leadership
   c. The spiritual mind
   d. Biblical foundations for leadership
   e. The Christian motive for service

2. Spiritual Leadership—Parts 1-6 (First version, 1996 appendix H)
   a. Church Organization
   b. The Great Controversy
   c. Christ’s Method of Leadership
   d. Styles of Leadership
   e. The Attitude of Christian Leaders
   f. Church Discipline
   g. The Theology of Leadership
   h. The Body of Christ - review
   i. Spiritual Gifts - review
   j. Delegation
   k. Time Management
   l. Building Good Relationships
   m. Leadership Principles

Small group training and facilitation

There are several theories and practice for small groups. Differences of opinion as to effectiveness varies widely. Each method is effective. All forms of small groups should be formed in order to create a healthy church atmosphere and an atmosphere of
interdependence and growth, both individually and corporately.

Sabbath School classes are under utilized in most churches. Keeping track of members, the teacher should phone missing members and visit members when opportunities arise for ministry. Sabbath School\(^1\) is a most effective support group in addition to being a Bible study group. Visitors can be invited to fellowship dinner or members homes after worship service.

Every activity of the church should have an evangelistic strategy. Prayer groups, Bible study groups, support groups, recovery groups, ministry groups like choirs, community services, children's ministries, women's ministries, parenting groups, and various family life ministries and others should allow for non-members to join. Through the bonding and caring relationships which occur in small groups, non-members will begin to have their felt needs meet and the way to their heart's door will be opened as their prejudices will be broken down. However the spirituality of the church must be transformed into a friendly, loving caring atmosphere.

Conflict resolution training

A training seminar on conflict is developed and used to enable the members to understand the cause of issues of conflict and intervene with the understanding of the root causes. The process of reconciliation will be taught in a seminar format with small group break out sessions (see chapter 6, pages 166-167; revision in 2004 in appendix E).
In addition to the revival and spiritual formation in the beginning months, techniques of conflict management are still necessary. The non-pastor dependent coach cannot expect total conversion within the church (i.e., Matt 13).

Evangelistic strategy and training

The excitement and enthusiasm engendered in an evangelistic effort in the church should give the members a sense of mission while their exercise their talents as a team gaining readily identifiable success. A traditional series of evangelistic meetings should be conducted to spur maximum lay involvement.

The evangelistic event can be done by two methods, preferably both. First, mission trips may be launched with church volunteers and leaders attending evangelistic events either in other countries or assisting another church in the area. Second, the evangelistic effort in the local church enables everyone to be involved. The value of members being involved in both kinds of activities enlarges their vision and mission.

However, such events should not be imposed on everyone since style often varies with background, culture and interest. Nevertheless everyone should be encouraged to be involved in some ministry which involves outreach. This fulfills the whole purpose of being a fulfilled Christian living within God’s purposes for his life. The purposes are personal growth in Christ and witnessing for Him.

Creating a church planting experience

As the church grows the members should be involved in supporting a new church plant. While this might involve a homogeneous church plant, a “swarming” of a core group from the mother church is equally advantageous to training. It facilitates a
unique empowerment to a segment of the church allowing for people to take initiatives that become life changing.

Church planting involves planning, selecting sites, bringing a core group together with a common vision and empowering new leaders which open opportunities for ministry which may not always be available in the mother church at the same time.

Relinquishing Traditional Pastoral Duties

The atmosphere has been set for spiritual formation, leaders have been trained, equipped, and empowered. But the most essential ingredient is for the pastor to mentor lay pastors along the way to mobilizing the church. Everything he does must be with disciples after the example of Christ with the twelve or in the case of the Apostle Paul and Timothy. In order for the church transformation to become complete the pastor must mentor leaders and relinquish leadership in five areas as follows:

1. Worship leadership including preaching
2. Administration involving all functions of the church
3. Nurture including visitation, counseling, ministries
4. Evangelism or outreach of all kinds
5. Training by those who have been trained

In each of these major church functions, promising people are identified and selected as they have demonstrated competency in these areas. The lay pastor is selected as he/she has demonstrated the qualifications described in the first part of this chapter. The strategy of training and empowerment involves modeling ministry while working
with the individuals in a hands on teaching process. Johnson identifies “Six Empowering Components”¹ as follows:

1. Learning: The imparting of knowledge to the disciple gives him the power to perform.

2. Leading: Leading involves the creation of results in that the leader expects to reproduce himself in the trainee.

3. Relating: The harmonious relationship of disciple with his mentor does two things. It releases individual potential and it enables him to build similar relationships when it is his turn to be the lay leader of the non-pastor dependent church.

4. Individual: The development of the trainee facilitates individual growth or self-development.

5. Team: As the person works together in the training process, he will learn group dynamic skills gaining the knowledge and capacity to work in small groups.

6. Organization: An organizational culture is created developing an attitude of excellence.

According to Johnson the first three components (learning, leading and relating) involve the “what to mentor” in the process of training. The last three components (individual, team or group, organization) involve the “who to mentor” or the three levels of church fellowship being developed in setting up the non-pastor dependent church model. Johnson’s model describes the three fold work of the pastor as he works to change

the culture of the church. The work of the pastor-coach is to work in a three pronged approach to changing the culture of the church.

Individual training and empowerment

The pastor-coach will begin with working closely with a few individuals who have demonstrated promise as potential leaders and lay pastors. With these individuals, he will establish a one-on-one mentoring relationship which will enhance the potential growth for the future church leader or lay pastor. The strategies of the coach will be to facilitate continuous learning by nurturing a commitment to self development. The non-pastor dependent church pastor-coach should be constantly improving his skills and ability to train others and lead others to the conviction to constantly improve. In the context of Christian growth in all areas Ellen White wrote that “our first duty toward God and our fellow beings is that of self-development.”

The coach will facilitate leadership development by recognizing opportunities, enabling the taking of responsibility, and effecting results. He will also facilitate relationship or people skills by creating atmospheres whereby the trainee will be able to multiply his effectiveness obtaining better results in ministry by harmoniously working with other people.

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The goal of coaching and mentoring is “helping people to fish for themselves.”¹ That involves emphasizing to the lay leaders the acquiring of the “capacity to solve problems, make decisions, and set plans on their own responsibility without dependence on the pastor for all of the answers.”²

The objectives which the coach desires to achieve with each individual will be to create a thirst for knowledge especially the ways of God, a willingness to share knowledge as he gains it, and an openness to new ideas. Second, the pastor-coach will train his disciples to take responsibility, encourage others and look ambitiously to the future. Finally, he will develop spirituality, character, and empathy in his trainees.

The non-pastor dependent church coach is after the model of Christ. His leadership is after the model of a shepherd. Miller points out that “leadership is motivating by example.”³ He continues to write that “the word pastor or shepherd is the best title for a church leader. The idea of shepherding implies that the leader is always out in front (for sheep are never driven) showing the sheep which way to go.”⁴ Ellen White wrote “The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call as does the


²Ibid.


⁴Ibid.
Savior-Shepherd with His sheep. ‘Thou ledest Thy people like a flock by the hand of Moses and Aaron.’ As the shepherd goes before his sheep, so does Jesus with His people.”¹

At some point the “protégé will grow up and growing up means stepping out.”² Chip Bell writes a story about Dale and his protégé “It’s okay to be a little anxious about jumping into deep water by yourself. You’ll do just fine. An remember; Dale is not expecting you to be perfect. Just do your best. Remember I’ve been there myself. You’ll be great.”³

As the coach models the way and encourages the heart of the lay leader, he will enable his protégé to do more and more until he can work as a lay pastor on his own. Keith Anderson and Randy Reese discuss the process on a spiritual level as the coach and trainee come together for a mentoring partnership. The steps are first to attract the potential lay pastor by being what the protégé desires to become. Second, he builds a relationship of trust and intimacy. Third, he nurtures a spirit of responsiveness or teachability, and fourth, he builds a system of accountability exercising a spirit of grace.

Fifth, he empowers and enables independent leadership which is necessary to the creation of a non-pastor dependent culture. “One is empowered when he understands his

¹Ellen White, The Desire of Ages, 480.


³Ibid.
unique place in service which derives from intimacy with God in the context of salvation history.”

Group training, and empowerment

As described in this chapter Sabbath School, Sabbath afternoon study groups, Youth or AY meetings, prayer meetings, and small group fellowships offer venues for group or team training and empowerment. However, the various departments and ministries of a typical church offer more group or team environments where small working groups in their speciality may become increasingly more effective in dealing with complex projects or operations.

Linda Phillips-Jones explains how “mentoring partnerships” are formed for mentoring groups or organizations. This involves teaching the group and allowing about a year for the group to interact which should be long enough for development to occur and leaders to manifest themselves.

The group approach enables the pastor-coach to teach team building, personal discipline often more achievable when in a team environment, emotional intelligence, cooperation, build trustworthiness and provide an environment for learning good communication skills. The metamorphosis of a group into an empowered group creates a

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1Keith R. Anderson and Randy D. Reese, Spiritual Mentoring (Downers Grove, IL: InterVarsity Press, 1999), 13.

team.\textsuperscript{1} Then the coach will be able to facilitate the building of consensus, the
development of fellowship, and the capacity for sharing initiatives. Finally, the group
atmosphere gives opportunity to learn empathy, the creation of rapport, and
harmonization.

Corporate church training and development

After working individually with potential leaders and coaching them into the
network of small groups with the empowerment that transforms them into teams within
the church, the non-pastor dependent church coach will attempt to impact the corporate
culture of the entire church.

It is important that the entire church understand the vision of Acts chapter six that
the work of the pastor is to lead spiritually clusters of churches in training, equipping and
empowering lay leaders to carry on the business of the local church. This non-pastor
dependent environment is God’s plan for organizing and growing His church.

Business studies reveal that “corporate culture is a reflection of the belief systems,
values and practices of the chief protagonist,”\textsuperscript{2} in this case the pastor-leader-coach for the
non-pastor dependent church. Johnson observes that “virtually the only way that culture-
development occurs is if the [pastor] initiates it. Because the organization is and becomes
what the culture supports, the [church leadership] is very much involved in the

\textsuperscript{1}Harold Johnson, 117.

\textsuperscript{2}Ibid., 138.
The key to transforming a traditional church into a non-pastor dependent church is changing the culture of the church.

The church organization as a whole is a collection of groups or ministries. In the church environment, the pastor-coach will facilitate continuous individual learning by developing relationships and improving the people skills of the congregation. Part was described in sermons and seminars but now hands on mentoring will be achieved with this process.

The greatest change in the church is done by creating and nurturing an atmosphere of trust. According to Stephen Covey it involves straight talk, demonstration of respect, the creation of an atmosphere of transparency, righting wrongs, mutual loyalty, delivering results, confronting reality, clarifying expectations, practicing accountability, listening, keeping commitments, and extending trust. When the church has an atmosphere of mutual trust bonding can become almost instantaneous as members put aside differences and become of one accord in Christ. The Holy Spirit will be able to move at an incredible speed.

The pastor-coach will facilitate continuous learning through team building where the collective individuals learn the benefits of interdependence in pooling knowledge and skills to achieve common goals. This is done by building team relationship skills as each member draws on the abilities of all of the members. Finally, in establishing a church-

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1Ibid., 139.

wide harmony and culture that emphasizes positive working relationships, manifests biblical principles, and an openness to change in the context of the biblical mandate will place the coach on the way toward the formation of a non-pastor dependent church.

At all three levels, individual, group and church, the pastor-coach creates an atmosphere of spirituality, identity as Seventh-day Adventists, an understanding of the prophetic role of the church, the role of disciples in the organization and mission of the church. Finally, all levels understand and see the vision of the necessity of non-pastor dependent churches as the most conducive to the fulfillment of the mission of the church especially as experienced in the early church, the Reformation, and the early Advent movement.
CHAPTER SIX

IMPLEMENTATION AND EVALUATION OF THE MODEL

The model and experiment reported in this project has taken place during an interim pastorate. This experiment occurred with five churches over a ten year period from July 1995 through August 2004. Of the five churches, the specific model being reported in this project (the Jackson Heights Church in Woodside Queens, New York) has been a unique situation where this interim pastor had the opportunity to intervene in the body life of the church twice during a ten year period.

The first period as interim pastor (July 1995 through August 1996) gave opportunity to work as a coach for the setting up of a non-pastor dependent church for this project. The second interim pastorate (September 2003 through August 2004) gave opportunity to analyze the success of the model and make any adjustments with the congregation because of demographic shifts, membership changes, and pastoral or other leadership transitions.

The Development of a Non-Pastor Dependent Church

It is imperative that the pastor-coach be a converted Christian grounded in the Seventh-day Adventist faith and message. He or she must be highly motivated in desiring to implement the biblical model of non-pastor dependent churches. After adequate
spiritual preparation, prayerful Bible study, and experiential personal renewal, the pastor is qualified to begin.

The pastor's next step is to preach a series of sermons with the view of bringing about personal individual conversion, revival, and reformation, or renewal among the members whichever the individual cases may necessitate.

The church age began with Pentecost. The Holy Spirit was poured out motivating and convicting believers to spread the gospel in their generation and to hasten the second coming of Christ (Acts 1:6-11). Research has revealed that experts in the business world teach a process very similar to the biblical blueprint in motivating and convicting people to affect change.

The experience of creating the non-pastor dependent church model at the Jackson Heights Church has followed a biblical methodology which has been proved successful also in the secular business world. This is emphasized in this chapter in the writings of John Kotter, "the leadership and change guru" at Harvard Business School, demonstrating how this project model was established using biblical principles which also prove to be successful in the world because they are divine. Kotter lists an eight-step process of successful change beginning with "setting the stage" by "creating a sense of urgency" and the "pulling together a guiding team" to carry out the needed change.¹

A series of sermons as designed to bring about conversion, a "born gain" experience and motivate the new or renewed believer to regular personal prayer and Bible

¹John Kotter and Holger Rathgeber, Our Iceberg is Melting (New York: St. Martin's Press, 2005), 130.
study. A second series of sermons addressed practical Christian living issues. A sense of urgency was created in the context of the soon coming of Christ.

The assumption is that most believers have become dull in their Christian experience and need to experience Christ again in reconversion. Not everyone in the church responded. This was expected. God does not force but offers grace to all. Those who do respond and receive the Holy Spirit will impact the corporate church in spite of those who will simply attend on Sabbath morning and go home. According to secular business literature this phenomena is typical for a large segment of any population. Johnson has observed that many people "deny and resist change fearing that it may lead to something worse than their statute quo."¹

So the strategy is to introduce change by creating an urgency and enabling the congregation to believe the necessity of a shared vision which is biblically based. Then the vision is inductively taught to the members helping them self-discover God’s plan for their lives and that of the corporate church through preaching and teaching.

In addition to sermons, groups were created in the context of the traditional body life of the church. These created venues for teaching, training, equipping, “pulling together a guiding team,” and empowering lay leaders to implement the vision for the transformation of the church and planting other like churches.

The activities during the first interim pastorate (a fourteen month period) are listed in summary as follows:

July - Begin salvation sermons and by the end of the month, a Sabbath afternoon study group on prophecy and Seventh-day Adventist theology began.

August - Continued salvation sermons and Sabbath afternoon study group and began working with prayer meetings. Several small groups begin as Bible study fellowships on commons interests such as salvation, prophecy, or choir groups.

September - Sermons on practical Christian living mingled with more salvation theme sermons along with teaching and training during Sabbath afternoon meetings and utilizing Saturday evening youth meetings and mid-week prayer meetings. The board of elders caught the vision and became a guiding team.

October - Continuing practical Christian living sermons while intermingling sermons on witnessing, understanding Spiritual Gifts, relating to non-Christians, and motivating members in involvement in evangelistic activities. Church growth principles were taught using several books such as From House to House and The Purpose Driven Church.

November - Continued teaching and training with more emphasis on enabling and equipping potential lay leaders in the context of traditional church offices. The year-end nominating committee tested 143 members on spiritual gifts and began placing members in accordance with their gifts. Reprints of The Church by J. N. Loughborough from Leaves-of Autumn Books were distributed, studied, and discussed in the Sabbath afternoon meetings.

December - The church celebrated their new understanding of how churches should biblically function. The culture of the church was beginning to change. Small groups continued to reinforce the vision while training others to implement it.

1996

January - New church leaders were empowered to work independently of pastoral leadership. A seminar of leadership was given to the afternoon meeting. A small Filipino fellowship group started discussing plans to plant a church.

February - Sermons continued in the area of practical Christian living. A leadership seminar was given to the church with other surrounding churches invited.

March - In addition to sermons on practical Christian living and witnessing, materials from “Equipped for Every Good Work” was used in training interactive skills in leadership.

April - Groups commenced for training in conflict resolution skills. The first church plant
began with a lay leader starting a homogeneous congregation a mile from the church in an Asian community.

May - Church Growth training was developed using the principles of Peter Wagner and the church model of Rick Warren during the Sabbath Afternoon session.

June - Discussion on Loughborough’s book continued with emphasis on non-pastor dependent churches and church planting.

July - For the past few months very little hands on work was done with the church in the areas of administration, worship planning, evangelism and nurture. This writer acted primarily as “pastor-coach.”

August - As the interim pastorate was coming to an end the church required little time as it was entirely lay led. An East Indian or Southern Asian group began meeting in the fellowship hall which served as an incubator for a future church plant.

Utilizing Sermons to Affect Corporate Change

Beginning as interim pastor of the Jackson Heights Church in July 1995, a series of sermons on salvation as delivered to bring about revival and renewal. The creating of a sense of urgency is the primary component of affecting change. Examples of salvation sermons included:


2. “The Power Unto Salvation”— Two Adams (Rom 5:12-21; 2 Cor 15:22, 44-45; John 3:3-5)— the born again process and experience.

3. “The In Christ Concept”— What the incarnation did for man and how salvation in Christ Jesus occurs.

4. ”The Two Phases of the Gospel”— Justification by faith and the fruits expressed in Sanctification, both by faith.


After rooting and grounding the congregation in Jesus Christ a series of practical Christian living was presented to help the believer learn the ways of God in living the Christian life in their daily walk with Christ. Examples of practical Christian living sermons include:

1. "The Way to Peace and Happiness"— makes clear the priority of prayer in the life of the believer. This was placed in the form of a booklet which was shared with small groups and for outreach.

2. "Understanding the Bible"— builds the confidence that the Bible is simple to understand and the Holy Spirit is there for them to help (1 Cor 1:18-2:16). This was also placed in the form of a booklet which was shared with small groups and for outreach.

3. "Five Principles of Life"— the purpose in life is to grow in Christ and witness to others.

4. "Solving Life's Problems"— the experience of Jehoshaphat in defeating the armies of Israel through prayer and faith (2 Chr 20:1-30).
5. “Reconciling Broken Relationships”— extracting five biblical principles using Christ’s example of reconciliation (2 Cor 5:14-20).


7. “Is God Worthy”— a description of who God is in the context of His worthiness of worship.

8. “How to Hear God’s Voice”— how the believer can listen to God and know His will in their life.


10. “Wait on the Lord”— Ps 27:14; Christian patience understanding the will and workings of God.

11. “Fear or Faith”— using the experience of Peter walking on water to demonstrate a life of faith (John 6:16-21).

12. “Preparing for His Coming”— an exposition of the three parables of Matthew 25 in the context of Christ’s coming, teaching the need for spiritual growth, stewardship, and social responsibility.

13. “Why the Health Message?”— the biblical rationale for healthful living effecting the body and mind.


15. “The Consequences of Compromise”— the results of not following the known will of God.
Establishing Training Groups and Small Groups

During the second month with the Jackson Heights Church, a strategy of teaching and training began by expanding from utilizing the worship service where the preaching mechanism was used to affect change. Over the next three months the strategy included teaching in four traditional venues of the church each having the following average attendance:

1. Worship Service [292 average attendance]
2. Sabbath afternoon study sessions [87 average attendance occasionally breaking out into 10 to 14 small groups depending on the attendance]
3. Saturday evening youth or AY meetings [118 average attendance including non-member friends]
4. Mid-week prayer meeting [67 average attendance]

The four traditional teaching venues were utilized for presenting seminars on salvation, prophecy, spiritual gifts, leadership, church growth principles, evangelism, and church planting. By the fourth month members were teaching the salvation classes Saturday afternoons, inviting visitors to attend.

Small groups were utilized to teach team formation and create incubators for the manifestation of new leaders and other spiritual gifts.

Seminars Designed to Motivate Change

A series of afternoon seminars were designed to help the members follow a journey of self discovery. The members were encouraged to break into small groups during the week. The church began with a program of spiritual renewal called “Spiritual
Preparation." Close behind that was a series of meetings designed to build confidence in understanding the Bible and encouraging personal and group study. Next the congregation was given the opportunity to become aware of Spiritual Gifts, leadership skills, and conflict management skills.

Spiritual preparation seminars

During the first two months while the sermons were designed to promote conversion, revival and reformation, the afternoon study sessions, Saturday evening youth meetings, and the mid-week prayer meetings were utilized. Teaching was done inductively so that the members could self discover an understanding of the good news of salvation in Christ. A booklet was produced on prayer.

A syllabus was designed (appendix F) so that small groups and lay leaders would have a tool which identified the major issues in salvation. Several of the members learned to teach it to their fellow members. Small groups were started for this purpose. They focused on prayer and Bible study. The groups decided to study through Romans and Galatians and on to the other New Testament letters.

One such group has expanded and divided into several home groups. The original core group still exists as of this writing with an average of forty-three meeting on Sabbath afternoons during the second interim pastorate described later in the chapter.

Understanding the Bible seminars

This series of meetings was designed to first help the membership gain confidence in understanding and interpreting the Bible for themselves with faithful pray inviting the Holy Spirit to guide them. Second the members were inductively taught to self-discover
simple principles of biblical interpretation.

Third, the groups were given the task of understanding how to interpret Bible prophecy. The purpose of using teaching prophecy was two fold. It rooted and grounded the congregation in the purpose of the remnant church, the Seventh-day Adventist Church in Bible prophecy; and it created an urgency for the necessity of congregational change, the motive to prepare oneself spiritually and witness to others in the context of the soon coming of Christ. Doctrinal teaching was interspersed with prophecy teaching using a combination of several popular Seventh-day Adventist Bible study guides. For the prophecy teaching, a syllabus (appendix G) was developed first to teach and second to give as a resource to the lay leaders and group coordinators in identifying key elements for understanding the Bible and biblical hermeneutics for interpreting prophecy.

Spiritual gifts training

The teaching of spiritual gifts began just prior to the church nominating committee. Spiritual gifts were taught in the context of the body of Christ as the biblical method of church organization. Members understood the difference between positions as viewed from a worldly perspective versus roles or functions in the body of Christ.

When the committee first met the members were instructed as to procedure and process and a lay member of the committee was elected by the other members. The committee caught the vision of using spiritual gifts to organize the offices of the church. Several church growth books were recommended to the members of the committee. Using several spiritual gifts inventories, a simple spiritual gifts test was developed using the non-miraculous gifts (see appendix C for both the syllabus and the test).
The chairman purchased a copy of *The Purpose Driven Church* for each of the members of the committee. They studied it and decided to give the test to as many of the church members as were willing to take the test. One third of the membership or seventy percent of the active membership (143 members) agreed to take the test. The nominating committee used the test results to assign roles in accordance with the gifts that the members possessed.

The current church officers were opened to this method of selecting officers because they were convinced that it was biblical. No one seemed to covet “positions” reflective of Christian maturity. For example; the church had a history of rotating the first elder every few years.

The results were visible within a few months. For example, the youth ministry of the church became one of the most active in the conference winning a Pathfinder Club after the first year it was formed. In another example, a multifaceted music ministry exploded as three choirs were developed, and two praise groups each for various age groups or kinds of music.

Various members from either the afternoon study group or some of the small groups asked if they could start a ministry. A health ministry began with a group of ladies who believed that the Lord was leading them to educate the members and use health as an outreach. A group started a community service ministry to the needy in the community which eventually grew to accommodate more than eight hundred clients per week. Another group wanted to start a church newsletter to inform the members of the wonderful things the Spirit was doing in their church.
Leadership training

In the beginning of January 1996 a series of leadership training events began in the church. A syllabus was developed for use in the church (see appendix H). It became so popular that it was developed into a four hour seminar given to other churches within the conference territory. Principles of leadership were taught inductively while closely mentoring lay leaders who were holding traditional offices or department leadership.

During the following February the five hour leadership seminar was given to the church on a Sabbath afternoon with area churches invited. The purpose of the seminar was to summerize what had been taught, modeled and empowered during the previous time that the interim pastorate occurred. Members were becoming increasingly enthusiastic with their freedom to develop and exercise ministries in the atmosphere that was developing in their church.

The purpose of inviting area churches was to give a larger number of attendees for break-out group interaction in the coming weeks. This was helpful in enabling these churches to capture the vision. This was done in full cooperation with the pastors of these churches. The excitement of the members in attendance inspired more enthusiasm among the Jackson Heights congregation to learn and exercise their leadership skills in small group leadership and ministries. The topics in the leadership syllabus were as follows:

1. Church Organization
2. The Body of Christ
3. Relationships with Members
4. Leadership Principles
5. Effective Management
6. The Steps to Delegation
7. Time Management
8. Planning
9. Keys to Good Budgeting
10. Running Meetings
11. Understanding Change
12. Dealing with Conflict

In addition to the syllabus, the Sabbath afternoon group was utilized for the purpose of working through a resources book titled *Equipped for Every Good Work* by Dan Dick and Barbara Miller.¹ The sections titled “Leadership/Interaction Styles” “Spirituality Web,” and “Task Preferences” were used in training over the next three weeks. These exercise proved successful in creating more self and group awareness of social-psychological dynamics which resulted in greater harmony in team interaction within the various departments and the congregation as a whole.

Conflict resolution training

In order for a church to become non-pastor dependent, the lay leaders must realize that conflict may occur from time to time as part of human nature. Conflict is not always bad because it has the potential for growth in Christ and the development of Christian character such as patience or perseverance (see Jas 1:2-8). Lay leaders like full time ministers must develop the capacity to manage and resolve conflict.

Opportunities to model conflict resolution occurred in several venues in the Jackson Heights Church since the beginning of the interim pastorate. Three conflicts arose within the church board with the newsletter editor, between the church school principal and the church, and between the custodian who lived in an apartment on the church property and the general membership. This gave opportunity to model the gospel

¹Dick and Miller.
in redemptive and caring ministry toward all parties in the conflict.

The leadership training had touched on conflict briefly by way of introduction in discussion groups revolving around the following issues:

1. The causes of conflict
2. Issues involved in conflict
3. The types of conflict
4. The potential in conflict
5. The stages in the conflict cycle
6. Preventive conflict management
7. Successful methods of negotiating

In teaching conflict resolution, the break-out groups were given a workbook titled *Managing Conflict Creatively, A Guide for Missionaries & Christian Workers* by Donald C. Palmer. Members began referring to the book and exercising principles of conflict management, even laughing at themselves during church board meetings. In one instance a business meeting which had the potential of being explosive was surprisingly Christian.

Church growth training

Church growth principles were taught throughout the sermons group teaching sessions and seminars. A syllabus was designed for this purpose. It is not attached in the appendix section because much of the material exists in chapter two. Much of the material came from Peter Wagner’s books and that of Rick Warren.

A table was developed as an adaptation from *The Purpose Driven Church* which holds that the five functions or purposes of a church are to be found in the five principles extracted from the passage in Acts 2:42-47. In an attempt to make the language more

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extracted from the passage in Acts 2:42-47. In an attempt to make the language more “user friendly” for a Seventh-day Adventist Church culture the following chart was adopted:

**TABLE 16**

THE PURPOSE DRIVEN CHURCH

<table>
<thead>
<tr>
<th>PURPOSE or FOCUS</th>
<th>Discipleship “Edification”</th>
<th>Fellowship</th>
<th>Worship</th>
<th>Service “Ministry”</th>
<th>Outreach “Evangelism”</th>
<th>Balance</th>
<th>All Five</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Paradigm</td>
<td>Bible Classroom Church</td>
<td>Family &amp; Social Church</td>
<td>Experience God Church</td>
<td>Social Conscience Church</td>
<td>Soul Winning Church</td>
<td>Purpose Driven Church</td>
<td></td>
</tr>
<tr>
<td>Pastor’s Role</td>
<td>Instructor</td>
<td>Chaplain</td>
<td>Worship Leader</td>
<td>Reformer</td>
<td>Evangelist</td>
<td>Equiper</td>
<td></td>
</tr>
<tr>
<td>Members’ Role</td>
<td>Students</td>
<td>Family Members</td>
<td>Worshipers</td>
<td>Activists</td>
<td>Witnesses</td>
<td>Ministers</td>
<td></td>
</tr>
<tr>
<td>Primary Target</td>
<td>The Committed</td>
<td>The Members</td>
<td>The Crowd</td>
<td>The Core</td>
<td>The Community</td>
<td>All Five</td>
<td></td>
</tr>
<tr>
<td>Key Term</td>
<td>“Know”</td>
<td>“Belong”</td>
<td>“Feel”</td>
<td>“Care”</td>
<td>“Save”</td>
<td>“Be” &amp; “Do”</td>
<td></td>
</tr>
<tr>
<td>Central Value</td>
<td>Bible Knowledge</td>
<td>Loyalty &amp; Tradition</td>
<td>Personal Experience</td>
<td>Justice &amp; Mercy</td>
<td>Decisions for Christ</td>
<td>Christlike Character</td>
<td></td>
</tr>
<tr>
<td>Methods Used</td>
<td>Notebooks and Overheads</td>
<td>Fellowship Hall, “Potlucks”</td>
<td>Music &amp; Prayer</td>
<td>Petitions &amp; Placards</td>
<td>Visitation &amp; Altar Calls</td>
<td>Lifestyle Growth Process</td>
<td></td>
</tr>
<tr>
<td>Source of Legitimacy</td>
<td>Bible Teaching</td>
<td>Our Heritage</td>
<td>“The Spirit”</td>
<td>Number of Needs Met</td>
<td>Number Baptized</td>
<td>Changed Lives</td>
<td></td>
</tr>
</tbody>
</table>

The table above was the subject of discussion during the Sabbath afternoon group during the next month. Participants worked through the table in an inductive teaching style before dividing into smaller groups during each session to discuss how the church was to relate to each of the five “purposes” of the church.

Non-pastor dependent church training

The traditional forums of the church (worship service, Sabbath afternoon inductive teaching, Saturday evening youth programs and prayer meeting) were utilized
intermittently during the period from the time that Spiritual Gifts were first introduced in the fall of 1995 through the end of the interim pastorate to enable congregational understanding of the biblical blueprint of church culture. It was shown that the New Testament church, the church of the Reformation and the church of the early Advent Movement consisted of the common element of non-pastor dependence and the priesthood of all believers.

The book *The Church, Its Organization, Order and Discipline* by J. N. Loughborough was used as a resource book. Reprints of Loughborough’s classic book were distributed, studied, and discussed in the Sabbath afternoon meetings. Over the next ten months the subject matter and the vision of non-pastor church dependency became the culture of the Jackson Heights Church.

As a conference departmental director in charge of Community Services, Health ministries, and Inner City Ministries the simultaneous interim pastorate was successful as the development of this non-pastor dependent became successful. The first six months required a great deal of work with little personal or family time. But the final eight months were an experience of a continual withdrawal of pastoral ministry as the church became more lay driven.

**Passing the Torch to Lay Leadership**

During the fourteen months of interim pastoral ministry a transition occurred in passing the traditional pastoral responsibilities to lay leaders in all five major areas of pastoral ministry (worship, administration, nurture, evangelism and training). The process and success is described as follows:
Worship training and empowerment

Lay leaders started taking turns organizing the services, first music and finally the preaching schedule. For the first months this writer controlled the pulpit in order to create the vision and teach the members. But as more lay preaching occurred in the areas of salvation, practical Christianity, and areas taught in the Sabbath afternoon meetings, they which served as the training ground for the transformation of the church.

Church administration passed on to lay leaders

The functional structures of the church, the network of committees, and assignments of responsibilities which enable the church to function were systematically passed from this writer, the interim pastor, to lay leadership.

At first all committees and departmental advisories were visited by the pastor. After philosophical discussion and instruction in these committees, the pastor ceased to attend the meetings. The lay leader would from time to time discuss issues by phone. Eventually these leaders stopped consulting because they assumed their responsibility with the knowledge that the pastor had adequate confidence in their leadership. This occurred with all functions of the church. For example, the chairmanship of church board meetings was given to the first elder and after a few meetings the pastor did not need to attend. This method was also followed with quarterly business meetings.

When the nominating committee met, this writer attended the first meeting, gave instruction and philosophy as to procedure and process. Then a chairman was elected from among the members. She only phoned the pastor once or twice for advice. The committee decided to use the Spiritual Gifts testing to organize the church.
Shepherding skills taught and laity empowered for nurture

All internal church ministries to members, visitation, counseling, youth ministry, personal ministry, even matters of discipline were modeled, mentored and handed to lay leadership. The first elder met with the elders every week after church and the team decided on who needed to be visited that afternoon. They did the visiting two by two.

Involving the laity in independent evangelistic endeavors

While decisions for a public event was made by the pastor, all networking and setting up of outreach systems were performed by lay leaders. Bible studies were assigned from interests by lay leaders. Visitors were visited by lay leaders in connection with the personal ministries department.

Trainees learn to be trainers

While much of the initial training was done by the interim pastor-coach, after the first six months, those who had been trained learned to train others. That included learning to equip their protégées and empower them slowly releasing responsibility and freedom with the recognition of demonstrated skills. This was especially effective in the small groups which became little replicas of the larger training sessions.

Lay Driven Church Planting

After an atmosphere of mission and evangelism was created, discussions began concerning church planting. The church consisted of more than twenty-two ethnic groups. This was deemed by the leadership as conducive to homogeneous church planting. A
series of training meetings were held with leadership volunteers interested in church
planting. Rosinski advises those in the international corporate business field that
“coaching across cultural means looking for opportunities to unleash more human
potential by leveraging culture differences. The outcome is increased performance and
fulfillment.”

The Filipino membership had been growing over the past few years reflective on
the demographic trends of the area. They reached 30 percent of the Sabbath morning
worship attendance (or 118 average). Several leaders had emerged in their small groups,
especially the choir. They became excited by the salvation emphasis coupled with the
prophetic urgency. They began establishing several small study groups meeting in homes
and at the church during the week. At least three leaders emerged as aggressively leading
Bible study groups. One group caught the vision regarding church planting and the
concept of non-pastor dependent churches.

On April 9, 1996 they begin meeting in an apartment at 8201 Britton Avenue in
Elmhurst, New York about a mile from the mother church in a predominately Asian
neighborhood. They began with nine members and by the end of the year nineteen were
attending the “Bayanihan Fellowship.”

By the end of the next year twenty-eight were attending. The new church rented a
facility on a main street and grew at a faster rate the next two years. The following graph
shows the membership of the new church.

1Philippe Rosinski, Coaching Across Cultures (London, UK: Nicholas Brealey
By August 1996 a group of Indian and Pakistani members began worshiping in a common language in the fellowship hall. While the seventeen members spoke three languages (Hindi, Panjabi, and Pakistani) they all understood Hindi and therefore chose to worship in that language. This group did not plant a church by the time that this interim pastor departed but they had the vision to do so. Since all three language groups were demographically present in the neighborhood of the church the potential of more than three churches were there.

**Evaluation of the Success of the Model**

After departing from the interim pastorate in August 1996, repeated visits took place over a seven year period. Conversation with the two conference assigned pastors gave confidence to the fact that the Jackson Heights Church remained non-pastor dependent. The first pastor who took up the assignment in September 1996 was indifferent as to the vision. He was a scholar who taught directly from the original
Hebrew and Greek, so he was content to accept the new paradigm since his interest was primarily preaching and teaching the Word. He was not interested in administration; therefore relieved when the church was designed to run itself. Small groups were in place and functioning without interference. The pastor only remained in the church for one year and left on a moral charge. The church exhibited a great deal of maturity in the matter. The members continued on without any apparent negative impact from the episode.

The second pastor arrived in October 1997 and continued through January 2004. Contact was maintained with this pastor from a distance since this writer worked in conference administration in an adjacent field. On at least three occasions visits were made at the invitation of the pastor. This second pastor was very evangelistic and highly motivated in exploring all avenues of church growth. He seemed to welcome the non-pastor church approach to ministry as well as the formation of small groups. We shared ideas from a distance. He seemed to be eager to learn and experiment with new ideas.

Shortly after becoming the pastor, he was asked to serve as Ministerial Director for a portion of the conference field. He accepted the new responsibility. Since the church was non-pastor dependent, he was able to perform both responsibilities while promoting an area wide evangelistic campaign and coaching more new church plants.

At the time the second pastor arrived, the church leadership already had planted the Bayanihan Filipino Church the year before and were making plans to be part of the major public evangelistic event with the mother church, Jackson Heights. He worked with the congregations in enabling the event to be a success. Eighty-seven baptisms resulted. Statistically, this was never realized because the members were busy planning another new homogeneous church plant at the time of the public evangelistic event.
Observing the Success of the Model

In September 2000 this writer returned to the field where the Jackson Heights Church was located. While serving as one of the conference administrators the opportunity arose to serve as interim pastor of the church a second time. There was not enough time to spend with the church in the same manner as during 1995-1996 thus making non-pastoral dependency more of a necessity.

The current pastor was also serving as associate ministerial director for a section of the conference so willing to work with another in making the church a success. However, in 2002 the pastor was growing tired of serving as associate ministerial director while serving as pastor of the Jackson Heights Church with more than five hundred members. He thought that this necessitated a full time associate pastor trained by the denomination. This was a reversal of the non-pastor dependent church concept. Just as could be predicted, the membership growth began to plateau as active lay leadership became displaced. Christian Schwarz discovered in a world-wide statistical study that "formal theological training has a negative correlation to both church growth and overall quality of churches."¹

Nevertheless, growth continued in the newly planted churches. This demonstrated a principle that division of churches tends to increase the growth rate as the aggregate growth of the two or more churches is greater than that of the mother church had the new church plant not occurred. Furthermore, another principle applies. Smaller churches grow

¹Schwarz, Natural Church Development, 13.
faster than larger churches, all things being equal. So division is necessary in order to enhance the growth rate.

Between 2000 and 2004, the period of time when this writer was absent from the church leadership but as an active observer the following observations were made:

Issues with non-pastor dependent leadership survival

A partial reversal of the culture of non-pastor dependency occurred with the passage of four years. Two pastors either had not bought entirely into the non-pastor dependent church model or they did not understand it. The later may have been the case. The second pastor seemed to welcome the independently working lay leadership. It gave him the ability to oversee a section of the conference territory while serving as pastor of this largest church within that territory.

However the addition of an associate pastor in the church clearly demonstrated that the non-pastor dependent culture most have at least in part abated. The answer to this mystery would not be realized until a NCD Assessment would be made in 2003. After that more questions would arise that would give birth to an investigation that would reveal the reasons for the change.

The long term success of small groups

The small groups which grew out of the larger study and training sessions of 1995-1996 still existed. The music groups existed. The first salvation study group still existed. Over the years people were rotating through the group which grew to more than
fifty at times. This spooned home cell groups. It also acted as a catalyst to ground new
members in Christ and revive the spirituality of existing members who attend out of
curiosity and find themselves renewed in their faith. Sabbath evening and mid-week study
groups were led by lay leaders who had been part of some of the original cell groups in
the mid 90s.

The success of the community
services ministry

The community service group grew over the years since they began in 1996. They
started with a soup kitchen in the basement of the church with forty-five persons and
expanded. Several people were baptized and joined the Jackson Heights Church. The
principle of “redemption and lift” proved to be a reality as God blessed some unemployed
people in finding work and enabling their families living standards to improve. Finally
the church renovated a storage room adjacent to the parking lot and used that for a food
distribution center for the homeless and needy families in the community beginning July

The church connected and worked with a local food bank three years later. The
Hunts Point Co-op Market branch of the New York City Food Bank reported the event in
its quarterly newsletter as follows: “Pierre, a recently retired diplomat from West Africa,
established a regular soup kitchen, serving 45 people a week. In 2003, with funds raised
mainly from the church’s congregation, a weekly food pantry was founded. Later that year
Jackson Heights SDA became part of the Food Bank network and currently receives 92
percent of food they distribute from the Food bank. The Community Services program
now provides for roughly 800 people every week.”¹

The success of lay led church plants

Since 1996 four new churches and a group has been planted in addition to the Bayanihan Filipino Church. The Indian and Pakistani group that had started worshiping in the fellowship hall in 1996 had become the Southern Asian church. Later it was intentionally divided into two churches and a third group in the process of formation representing three languages churches (Hindi, Panjabi, and Urdo).

A Guyana (South American) church was planted in 1999 in nearby Richmond Hill, Queens and tripled in membership in the following seven years. In late 2002 a Ghanaian (African) church was created in Ozone Park, New York about five miles from the Jackson Heights Church, an area most conducive to the growth of their people group.

Natural church growth development training

In September 2003 this writer worked in collaboration with the overseeing pastor to survey the church with the view of coaching the membership through an understanding and implementation of Natural Church Growth Development (NCD). Healthy churches grow naturally. As described in chapter five, the eight ingredients of NCD and the six biotic principles lend to the success of non-pastor dependent churches. This knowledge was not known at the time of the first interim pastorate. Now it could be added to enforce

biblical model for non-pastor dependent churches enabling the Jackson Heights Church to enjoy greater success. The results are reflected in the figure below:

![Graph showing the eight components of natural church development with values indicating strengths and weaknesses.](Figure 3. Jackson Heights Church (October 2003—Average 60).

After the surveys were taken and sent to the North American Division Evangelism Institute at Andrews University for tabulating the results and formulating the NCD assessment. A Power Point presentation was given to the church body educating the members on Natural Church Development with respect to the eight components. The assessment results were given with the interpretation thereof. The members also received instruction in the biotic principles to enhance the effectiveness of the church enabling it to grow naturally.
The minimum factors were both surprising and ironic in view of what was understood concerning the body life of the church. This offered opportunity for discussions and close examination of the church.

Reevaluation During a Second Interim Pastorate

The NCD analysis was reported to the church in November 2003 with a PowerPoint presentation of the meaning of the eight natural church development components and the biotic principles which should be driving the church.

In January 2004 the pastor of the Jackson Heights Church had decided to phase out any church assignments due in order to focus more on coaching other churches within his responsibility as ministerial director for the portion of the conference field assigned to him. This writer volunteered to serve as interim pastor of the Jackson Heights Church in what became a rare opportunity to look more closely at the church a second time and evaluate the success of the non-pastor dependent model that had been set up seven years before, to assess what happened as reflected in the NCD, and to make any adjustments that were needed.

During this brief period of time while a search was being made for another “pastor,” the second interim pastorate (January 2004 through August 2004) gave opportunity to analyze the success of the model and make any adjustments with the congregation because of membership transition and adapt to any demographic shifts.

It was immediately apparent that the leadership of the church and its daughter church plants were proactive and therefore not necessitating traditional pastoral oversight.
That aspect was good. However, the second minimum factor was “empowered leadership.” This could not be if the church was to be non-pastor dependent. Furthermore, the dynamic growth of the church and the observable body life of the church clearly indicated that this church was indeed a successful church. Secondly, “inspiring worship” was the lowest minimum factor. How could that be when the church had three choirs, two praise groups, and active lay participation in worship.

Investigative discussion with the church leadership and networking with the membership revealed some possible conclusions. It was learned that only the church leaders filled out the survey forms and not a random sampling of the entire membership. With respect to “empowered leadership,” the first elder believed that the pastor had a way of simulating collaboration and empowerment while working with a small group of friends on the church board to enable his own authoritarian autocratic will to prevail with the major decisions of the board.

With respect to “inspiring worship” some people reported that the sermons were not meeting their needs. Of course, sermons make up only part of a worship service. But the members apparently were concerned with their impression that the pastor was primarily promoting evangelism without addressing salvation, practical Christian living, and other felt needs of the members. Furthermore, the pastor took issue with the theology taught by some of the lay leaders in the afternoon study group. This tended to divide the church. Members became sceptic and the opportunity for revival and renewal was stifled.

Nevertheless a segment of the church maintained their autonomy working interdependently with other members. This was not revealed in the unrepresentative
survey. Major decisions were effectively made by the pastor through political involvement with board members. The departments and lesser functions of the church remained empowered. The result was a divided church. Yet a good non-pastor dependent culture and infrastructure remained. A few minor adjustments could be done to improve the environment by upgrading the morale, setting the higher level of lay leaders free, and empowering the so called traditional leaders at the top of the organizational structure.

During the second interim pastorate this writer did not have the time to dedicate to the church as was the case seven years before. Therefore, getting the church up and running in non-pastor dependence was an immediate goal. The associate pastor who was assigned to the church in 2002 was reassigned and not replaced so that the lay leaders had to fill the gap.

Lay leaders were excited by their new found freedom. They were more than eager to take responsibility. The lay leaders were in charge and filled with new ideas for revitalizing former ministries. The associate ministerial director even admittedly reported, “daddy’s back.”

The activities during the second interim pastorate (an eight month period) are listed in summary as follows:

2004

January - A review of the Natural Church Development survey and analysis results was done with the church and coaching of the leadership began on improvements for the minimum factors. Begin reviewing issues of salvation issues in sermons and afternoon meetings.

February - A revised “Leadership Seminar Series” (see appendices D and E) done with the church and its five church plants. Re-visioning of non-pastor church culture
and discussion of strategic planning with the church board. Visitation of church plants and interviews with the lay pastors.

March - Lay leaders filled leadership roles in leading the worship service, prayer meeting and the youth ran the Saturday evening worship service. Issues of salvation, conversion, conflict resolution were discussed with the four major groups.

April - Continued alternating with lay leaders for sermons. A revised conflict resolution seminar was conducted. The church school was in financial crisis and reduction of personnel was made by the lay leaders.

May - Felt need or practical Christian living sermons were modeled as they had been missed. Sermons on church growth were given during the worship service in the context of salvation and practical Christian living.

June - Visitation was done with all departments to adjust and encourage the lay leaders. Sermons reflected the felt needs of the corporate congregation.

July - Further instruction and encouragement motivating the congregation to return to their former model.

August - Final period on encouraging, training new leaders and discussing church planting strategy. A third Southern Asian group began worshiping in the Panjabi language. Orientation of the new pastor and training to adapt to the new culture.

The second interim pastorate consisting of only eight months was utilized in retaining and reviewing concepts with the Jackson Heights Church membership. A renewed strategy of teaching and training began once again using the worship service where the preaching mechanism reaches the largest number of members at one period of time. In addition Sabbath afternoon study sessions, the Saturday evening youth of AY meeting, and the mid-week payer meeting were venues for affirming and adjusting.

The vast majority of members and lay leaders were the same as seven years before but they served in different roles or offices. The introduction of a different pastoral style from the pastors who followed this writer’s first interim pastorate did not abort the vision
and biblical principles which had become ingrained in the minds and hearts of the members. A lesson learned here was that the identification and selection of a non-pastor dependent church leader is important.

A classic non-pastor dependent church is part of a group of churches where the "pastor" coordinates the lay pastors. In the case of the Jackson Heights Church and its lay plants, the pastors who served after this writer's first interim pastorate were supportive of the vision and embraced the church as "a pastor's dream come true." However the pastors themselves needed training in leadership skills so as not to micro-manage a church culture which was designed to run itself. While agreeing with the model, they did not have the leadership experience in such an atmosphere.

**Statistical Growth of the Model Church**

The statistical growth of the model church includes membership, attendance, tithe, rates of growth and the rate of baptisms. During the period of twelve years of this project and the two interventions July 1995-August 1996 and October 2003-July 2004, five indigenous church plants came from the Jackson Heights Church in intentional lay pastor church plants.

A sixth group not reflected in table 17 began meeting in the fellowship hall with the intention of moving to an independent location by the end of the next year. The aggregate growth of the Jackson Heights Church including the five lay led church plants are demonstrated in table 17. This growth is shown on the next page.
**TABLE 17**

**JACKSON HEIGHTS CHURCH GROWTH STATISTICS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Jackson Heights</th>
<th>Bayanihan Filipino</th>
<th>Richmond Hill</th>
<th>Southern Asian</th>
<th>Queens Ghanaian</th>
<th>Queens Pakistani</th>
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</table>

The above chart does not reflect a sixth church plant which began in early 2005.

This was a third Southern Asian Church worshiping in Panjabi, a dialect from the Northwestern part of India. The church had fifty-three members by 2008.
Two non-pastor dependent coaching events during two periods made a difference. From 1989 through 1995, a period of seven years, the Jackson Heights remained relatively stagnant in growth. During the eleven year period from 1994 through 2004 Jackson Heights and five church plants led to a doubling of the membership.

Several changes occurred during the history shown in the above chart. The assignment of two pastors to the Jackson Heights Church in 1997 was followed by a drop in membership. This can be seen also in the slight increase realized with respect to the aggregate membership of the mother church and the new church plants. Two observations: First, the presence of a pastor may have been a factor for the slower rate of growth; second, the church plants led to an overall increase in aggregate membership.

Tracing the record of the Jackson Heights Church membership of 394 and six church plants over twelve years, the total membership grew from 394 grew to 956 or a growth rate of 243 percent. This is an affirmative validation of both the non-pastor dependent church model and an intentional church planting strategy.
CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

The primary objective of this project has been to study the biblical blueprint of church organization and its impact on church growth with particular attention to the historical non-pastor dependence culture, to create a model of a non-pastor dependent church in a contemporary metropolitan environment, and to evaluate its effectiveness in church growth. This author believes that these objectives were achieved.

A Comparison of the Model Church with Similar Churches

The sight of the model was Queens, the most diverse borough of New York City. At this writing, the Greater New York Conference consists of 161 churches and companies. For administrative and church growth purposes, each church is part of an ethnic ministries. This is described in table 18 on the next page.

Each of the five ethnic ministries represents a homogeneous people group with the exception of Multi-ethnic Ministries which represents miscellaneous people groups or those not contained in the other four ethnic ministries. Of the five ethnic ministries listed above the Jackson Heights Church, the model in this project, is a part of the Multi-Ethnic Ministries.

That being the case, any comparison of the Jackson Heights Church with other churches must be within the Multi-ethnic Ministries sector of churches. As previously
Manhattan Church: The Manhattan Church consists of a similar diversity and social-economic people groups like the Jackson Heights Church. However, most of the members commute from Brooklyn, Queens, and New Jersey. The community consists largely of students, gays, and young professionals. In addition several members travel from Brooklyn, Queens, and New Jersey.

Morris Park Church: The Morris Park Church is much smaller than the Jackson Heights Church but its membership and community demographics are very similar. The only major difference is the lack of an Asian presence and a much smaller Hispanic population.

Old Westbury Church: The Old Westbury Church is located in a wealthy high income, high property value neighborhood. But the church is one mile from a community similar to that of Jackson Heights. Its membership is diverse, evenly divided between blue collar and middle class white collar members. A few West Indian and Hispanic members live in the diverse nearby community of Westbury.

Yonkers Church: The Yonkers Church is a declining church in a community that has been deteriorating. The membership is the most similar to that of the Jackson Heights Church than any other in the conference. Most of the members live within a ten minute drive from the church.

Of the five churches in the conference most like the Jackson Heights Church, Morris Park and Yonkers are most alike. Table 19 measures the growth rates of the Jackson Heights Church and the five similar churches over a twelve year period from 1995 through 2006.

The growth rate of the conference during this period has been 149 percent. Morris
<table>
<thead>
<tr>
<th>Name</th>
<th>Jackson Heights</th>
<th>Advent Hope</th>
<th>Manhattan</th>
<th>Morris Park</th>
<th>Old Westbury</th>
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| Twelve Year Growth Rate | 243% | 152% | 197% | 147% | 165% | -59% |

191
Park experienced 147 percent, a little less than the conference average. Yonkers declined Church had church plants during the twelve year period measured in this study. The Jackson Heights Church including its church plants experienced a 243 percent growth rate. The table above traces the yearly membership over an eighteen year period. But since this study began in 1995, the growth rate figures reflect the final twelve years. The longer statistical period is made available here in order to show the low growth rates which existed prior to this study period.

Recommendations and Strategies for the Development of Non-Pastor Dependent Churches

Experience has been gained in utilizing the Jackson Heights Church as a laboratory for the creation of a non-pastor dependent church culture. This experience has been coupled with the very rare opportunity to work with the church twice within a twelve year period to evaluate, to make adjustments, and to learn from the passage of time what only time can reveal. These experiences have enabled the formation of five major principles which may benefit future coaches in the creation of on non-pastor dependent churches.

The Importance of Leadership

The resulting church growth may have been predictable given the leadership styles indicative of the statement that “church growth endeavors all rise and fall on leadership.”¹ Some key insights as to the success or failure in the creation of a non-pastor dependent

¹John Maxwell, 10.
church was discovered in analyzing the Natural Church Development assessment of the Jackson Heights Church mentioned in chapter six. The primary issue was leadership.

The pastoral leadership styles in the three churches were significant. The Jackson Heights Church had a collaborative participatory leadership style bent toward non-pastor dependency during the two interim pastorates with a simulated participatory quasi autocratic leadership style in between the two interim periods. The Morris Park Church pastor was an evangelist who had an authoritarian style. The pastor in the Yonkers Church was a professional counselor who had a laissez-faire leadership style. The Morris Park and Yonkers churches offered two extremes in leadership for comparison with the style most conducive to the creation of a non-pastor dependent church.

Ultimately the leadership must be first spiritual and visionary. The pastoral leader must be a change agent possessing the capacity to successfully bring about change. Second the leader must be committed to biblical principles, implementing the biblical model while open to innovation. Styles and cultures of pastoral, conference, and lay leadership must be in harmony.

**Conference Culture and Support**

The culture of the conference and their openness to the non-pastor dependent church is imperative. The conference leadership most enabling of a non-pastor dependent church culture should have two ingredients. First the identification and selection of the pastor will determine the success or failure of the mission. Ideally such a conference will do regular church assessments and pastoral evaluations (including spiritual gifts). Pastors
who are called through the conference leadership should be visionary, possess the prerequisite skills in leadership, and the have the capacity to be change agents.

In such a proactive conference the proper marriages between churches and pastors will occur. This will enable longevity of pastorates where necessary. Some pastors who are change agents may work most advantageously as short term pastors. An innovative conference may consider employing one or more professional interim pastors. The specialized pastors will be able to enter into a church, resolve conflicts, change the culture, train, equip, and empower lay leaders for ministry, and move on the next district and so on continually repeating the New Testament model of church organization.

The second conference ingredient is similar to the first. The conference leaders must be willing to support the pastors placed into churches with the mission to change the culture for good no matter what complaints or arguments may come their way. Of course, the pastor must possess the necessary people skills, tact, diplomacy, etc. to carry change to success (see chapter five).

Willingness to Change

The church must be willing to change. An effective change agent should have the capacity to move the corporate body toward the vision of non-pastor dependency. Since the leadership factor is important both as to pastoral leadership as well as local lay leadership both must buy into the vision. Education and training can impact lay leadership. Resistance can come from an ingrained culture of tradition, antagonistic members, and internal "dysfunctional structures." Nevertheless, the Holy Spirit is able to
accompany the change agent in overcoming these obstacles.

A Program of Education and Training

The church must experience an intentional program of utilizing all venues of the church for enhancing the spirituality of the members and bonding them corporately in Christian love. Through the use of the worship service, Sabbath afternoon meetings, Saturday evening youth meetings, the traditional mid-week prayer meetings and small groups fellowship the opportunity will be taken to educate and train members. To maximize the effectiveness topics should be in the following order:

1. Salvation, falling in love with Christ, and establishing a prayer life.

2. Understanding how to study the Bible, learning the doctrines of the faith and the prophetic destiny of the remnant church.

3. The motive for Christian service, God’s purpose for the Christian life, witnessing and evangelism.

4. The biblical role of the member, the pastor, spiritual gifts, and biblical church organization.

5. Leadership skills, conflict resolution, and the historical and biblical non-pastor dependency model.

A Culture of Equipping and Empowerment

The church must develop a culture of equipping and empowering its members.
This must be built into the belief system of every believer. Equipping refers to the acquiring of resources, skills, and abilities within the congregation. Empowerment refers to the atmosphere of delegation and enabling members with the freedom and responsibility to perform the mission of the church. Lay leaders must also learn to become change agents working inductively in enabling their fellow believers to self discover the principles they have come to understand themselves. The church must be constantly developing leadership skills and teaching lay leaders to train more lay leaders.

**Conclusions**

The key to returning the local church to its biblical design of non-pastor dependency is centered in the biblical understanding of the pastor-coach who should have the gifts of pastoring, leadership, teaching, wisdom, and discernment. He should have a "born again" experience with Jesus Christ with the ability to pass his spirituality on to others. As a change agent he should be able to communicate the urgency of the times and the necessity of individual and corporate body life transformation.

The process of non-pastor dependent church development should follow the process of first building individual spiritual commitment to Christ experienced in personal growth and flowing into corporate congregational growth. As Paul wrote, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph 4:13).

When this becomes reality the development of the biblical blueprint of church organization and body life will come naturally. So will church growth.
APPENDIX A

THE NEW TESTAMENT CONCEPT OF CHURCH ORGANIZATION

Illustration of 1 Peter 2:4-6, 9 and Ephesians 2:18-22

"Priesthood of All Believers"

God's Holy Temple

APPENDIX B

Maps of the Project Church Location
APPENDIX C

DISCOVERING YOUR SPIRITUAL GIFTS

A Study Guide for Small Groups
and Personal Inventory

During First Interim Pastorate

January 1996
**STEPS IN DISCOVERING YOUR SPIRITUAL GIFTS**

1. Study until you have a sound biblical basis for understanding gifts.

2. Form a support group:

   __________________________________________

   __________________________________________

   __________________________________________

3. Take the Spiritual Gifts Test.

4. Make a personal appointment with your pastor for evaluation of your test.

5. Seek direction from God for your ministry through:

   a. Prayer
   b. Baptism and Holy Spirit
   c. Counsel with others
   d. Awareness of community and church needs

6. Experiment with as many areas of ministry as possible.

7. Evaluate your feelings and effectiveness.

8. Expect confirmation from the Body of Believers.

9. Develop efficiency in one area of ministry at a time.
DISCOVERY AND DEVELOPMENT OF SPIRITUAL GIFTS

List the nine gifts Paul mentions in Romans 12:

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________

In 1 Corinthians 12:8-10, nine other gifts of the Spirit are given:

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________

Then, in 1 Corinthians 12:28 is another list.

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________

In Ephesians 4:11, Paul gives his final list:

1. __________________________
2. __________________________
3. __________________________
4. __________________________

Possible additional gifts:

1. __________________________
2. __________________________

201
Let us now define some of these specific spiritual gifts:

1. **Administration (Governments, Ruling):** The ability to organize and manage, working with and through others to achieve goals.

2. **Apostleship:** Represented today by the Spirit-given ability to begin new work that may lead to new churches being established.

3. **Discernment:** The analytical capacity to discern between truth and error, right and wrong. The ability to see in others their gifts and calling into ministry.

4. **Evangelism:** Effectiveness in winning souls to Christ. The ability to do so persuasively and present the gospel of Jesus that people are led to become His disciples.

5. **Exhortation:** The capacity to urge people to action in terms of applying Scriptural truth or to encourage and comfort people by applying Bible truths to their needs, without causing offense or alienation.

6. **Faith:** The unusual ability to recognize in given situations that which God intends to do and to trust Him for it until He brings it to pass.

7. **Giving:** The capacity to give liberally to meet the needs of others and yet to do so with a purity of motive which senses that giving is a simple sharing of that which God has provided.

8. **Healing:** A “sign” gift given supernaturally to heal someone of a physical or mental illness.

9. **Helps (Ministry):** The ability to unselfishly meet the needs of others through some type of practical help. The exercise of this gift often releases a person with a teaching or preaching gift to minister the Word of God.

10. **Hospitality:** The capacity to provide open house and graciousness to those in need of food, lodging and fellowship so that guests are refreshed both physically and spiritually, especially towards those who are strangers.

11. **Intercessory Prayer:** The ability to intercede on behalf of another person through faith in the promise of God.
12. **Interpretation**: A “sign” gift whereby a believer is given ability spontaneously by the Holy Spirit to translate the statements of one using the gift of tongues.

13. **Knowledge**: The ability to store and recall a fund of knowledge from God’s word to meet the need at hand.

14. **Mercy**: The capacity to feel sympathy for those in need (especially those who are suffering and miserable) and to manifest this sympathy in some practical way with a cheerful spirit so as to encourage and help those in need.

15. **Missionary**: The ability to minister across cultural boundaries.

16. **Miracles**: Another “sign” gift whereby the miraculous intervention of God is seen in a given situation, with the result that God receives recognition for the supernatural intervention.

17. **Prophecy**: Primarily, this refers to the gift of one who is called to receive divine revelation from God to be communicated to man. Secondarily, it refers to the capacity to preach so that Bible comes alive to the hearers.

   “In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God.” (Education 46)

18. **Shepherding (Pastoring)**: The capacity to guide, feed and protect a group of believers in Christ.

19. **Teaching**: The ability to instruct and explain Bible truths in such a way that those willing to learn will understand and come to spiritual decisions.

20. **Tongues**: A “sign” gift that is an ability given spontaneously by the Holy Spirit to an individual to speak in a foreign language unknown to the speaker.

21. **Wisdom**: The ability to penetrate into a matter, seeing the situation in its large relationships and imparting wise counsel from God’s word.
# Spiritual Gifts Test

<table>
<thead>
<tr>
<th>I have experienced this with satisfaction in my life...</th>
<th>Much 3</th>
<th>Some 2</th>
<th>Little 1</th>
<th>Not at all 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Believing God will keep His promises despite conflicting circumstantial evidence.</td>
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<tr>
<td>2. Studying and discovering new truths for myself.</td>
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<tr>
<td>3. To give and gain a blessing from visiting people in their homes or in hospitals.</td>
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<tr>
<td>4. Fitting in easily to a culture different from mine.</td>
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<tr>
<td>5. To help people learn and retain Biblical truth.</td>
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<tr>
<td>6. Correctly sensing the long-term implications for right and wrong when an idea is first proposed.</td>
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<td>7. Persuading others to work toward achieving objectives that strengthen the church.</td>
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<td>8. To pray for others at length without thinking about the time.</td>
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<tr>
<td>9. Enjoy providing food and lodging to those in need.</td>
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<tr>
<td>10. Finding it difficult to say “no” when asked to do some church-related task that I feel comfortable with.</td>
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<td>11. Verbally strengthening a spiritually apathetic fellow church member.</td>
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<td>12. Managing my money to give liberally to special church needs.</td>
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<td>13. Can accurately recognize what spiritual talents another Christian does or doesn’t have.</td>
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<tr>
<td>14. Able to lead others to decide to follow Jesus as their Lord.</td>
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<tr>
<td>15. Expecting real miracles to happen in my life when needed.</td>
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</table>
**SPIRITUAL GIFTS TEST**

<table>
<thead>
<tr>
<th>I have experienced this with satisfaction in my life...</th>
<th>Much 3</th>
<th>Some 2</th>
<th>Little 1</th>
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<tbody>
<tr>
<td>16. Acquiring and mastering new principles of Bible truth.</td>
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<td>17. Able to cheer up and comfort someone who is lonely, sick or in prison.</td>
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<td>18. Can relate well with an individual of different ethnic background.</td>
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<td>19. Able to make difficult Biblical truths understandable to others.</td>
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<td>20. Can effectively apply Biblical principles to problems I face.</td>
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<td>21. Can set goals and make sound plans to reach these goals.</td>
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<tr>
<td>22. Maintain a mental or written prayer list and pray regularly for those on it.</td>
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<tr>
<td>23. Would rather invite someone home to dinner after church than to be alone or just with family.</td>
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<tr>
<td>24. Like to look for ways to assist key leaders in the church.</td>
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<td>25. Counseling with someone who feels confused and guilty.</td>
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<tr>
<td>26. Give freely of my resources to church needs.</td>
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<td>27. Can look beneath the surface and accurately evaluate people's motives.</td>
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<tr>
<td>28. Can tell others about my experience as a Christian in such a way that they want to know more.</td>
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<tr>
<td>29. Trusting in the power of God for things that appear impossible.</td>
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<tr>
<td>30. Spending time studying and reading to better understand God's plan for me.</td>
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</table>
### Spiritual Gifts Test

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<th>Little 1</th>
<th>Not at all 0</th>
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<tbody>
<tr>
<td>31. Feed a desire to involve myself in helping a member whose faith may be faltering.</td>
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<tr>
<td>32. Can look at life from the perspective of someone who grew up under conditions vastly different from me.</td>
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<tr>
<td>33. Able to explain the word of God clearly to others.</td>
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<tr>
<td>34. Enjoy working out solutions to complicated dilemmas in life.</td>
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<td>35. Able to lead a group in making decisions together.</td>
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<tr>
<td>36. Prayer is one of my favorite spiritual exercises.</td>
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<tr>
<td>37. Able to make strangers feel especially welcome in my home.</td>
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<tr>
<td>38. Volunteer to help someone out when I see they could use assistance in something I am familiar with.</td>
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<td>39. Restore backslidden members to renewed commitment.</td>
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<td>40. Be deeply moved when confronted with urgent needs in our worldwide work.</td>
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<td>41. Can usually see through a phony before his phoniness is clearly evident.</td>
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<td>42. Finding it easy to initiate or turn a conversation toward talking about Jesus.</td>
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<td>43. Trusting in the reliability of God when all looks dim.</td>
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<td>44. Able to distinguish key and important facts of scripture.</td>
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<td>45. Enjoy visiting a shut-in member to cheer them up.</td>
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</table>
### SPIRITUAL GIFTS TEST

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<th>Little  1</th>
<th>Not at all  0</th>
</tr>
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<tbody>
<tr>
<td>46. Able to adapt my words, appearance and actions in whatever way is most effective to reach someone in Christ.</td>
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<tr>
<td>47. Can illustrate Christian concepts in a way people remember and understand.</td>
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<td>48. Sensing God’s leading when making important religious decisions.</td>
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<tr>
<td>49. Can steer others through difficulties that sometimes arise when doing much-related tasks.</td>
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<tr>
<td>50. Seeing God consistently answer my prayers in a tangible way.</td>
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<tr>
<td>51. Enjoy and feel at ease with each guest in my home.</td>
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<tr>
<td>52. Enjoy doing such church tasks as setting up chairs and tables, telephoning, typing, running errands or cleaning up after meetings.</td>
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<tr>
<td>53. Encouraging those who are troubled or feeling “down”.</td>
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<tr>
<td>54. Quietly giving things or money to my church beyond what is typically expected.</td>
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<tr>
<td>55. My suggestions of what person should do a particular job usually proves to be a good choice.</td>
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<tr>
<td>56. Can pick up those who may be receptive to God’s spirit and search for ways to reach them.</td>
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<tr>
<td>57. Believing big things will happen in God’s work here when others aren’t so sure.</td>
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<tr>
<td>58. Enjoy and look forward to personal Bible study.</td>
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<tr>
<td>59. Providing real help to new or straying Christians.</td>
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<tr>
<td>60. Developing a close relationship with someone whose cultural background isn’t at all like mine.</td>
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</tbody>
</table>
### SPIRITUAL GIFTS TEST

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<th>Little 1</th>
<th>Not at all 0</th>
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</thead>
<tbody>
<tr>
<td>61. Speaking in such a way that others listen and learn.</td>
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<tr>
<td>62. Judging well between good and bad ideas.</td>
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<tr>
<td>63. Able to plan and oversee a good project that benefits our church.</td>
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<tr>
<td>64. Praying for others and believing God will draw especially close to those people because I prayed for them.</td>
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<tr>
<td>65. Especially enjoy having visitors in my home.</td>
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<tr>
<td>66. Willing and satisfied to be doing church jobs that appear routine or boring to some.</td>
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<tr>
<td>67. Able to tactfully redirect complacent or wayward Christians to face reality.</td>
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<tr>
<td>68. Willing to lower standard of living in order to benefit God's work.</td>
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<tr>
<td>69. Clearly perceiving the difference between truth and error when someone is speaking.</td>
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<tr>
<td>70. Speaking to others about Jesus in a way that awakens them to their need of him.</td>
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</table>
**SPIRITUAL GIFTS TEST SCORING SHEET**

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

- **Much** = 3
- **Some** = 2
- **Little** = 1
- **Not at all** = 0

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

<table>
<thead>
<tr>
<th>Row</th>
<th>Value of Answers</th>
<th>Total</th>
<th>Gift</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>1 15 29 43 57</td>
<td></td>
<td>Faith</td>
</tr>
<tr>
<td>B</td>
<td>2 16 30 44 58</td>
<td></td>
<td>Knowledge</td>
</tr>
<tr>
<td>C</td>
<td>3 17 31 45 59</td>
<td></td>
<td>Mercy</td>
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<tr>
<td>D</td>
<td>4 18 32 46 60</td>
<td></td>
<td>Missionary</td>
</tr>
<tr>
<td>E</td>
<td>5 19 33 47 61</td>
<td></td>
<td>Teaching</td>
</tr>
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APPENDIX D

SPIRITUAL LEADERSHIP TRAINING

Preparation Meeting and
Seminars I through III

A Study Syllabus for Small Groups
During Second Interim Pastorate
February 2004
Spiritual Preparation for Church Leadership

Topics in This Presentation

- Five Principles of Life
- The Essence of Leadership
- The Spiritual Mind
- Biblical Foundations for Leadership
- The Christian Motive for Service

Richard A. Marker
Jackson Heights Church
February 2004

Five Principles of Life

1. Only one lease of life is granted us.

Counsels on Health, p. 107

Only One Chance at Life

As the Titanic was going down, people in the life boats reported hearing John Jacobs Astor saying,

"All my millions would I give for another chance at life!"

Every morning when you wake up by the grace of God, you have another chance of life.

What will you do with another chance at life?

Only One Chance at Life

Five Principles of Life

2. Our first duty toward God and our fellow beings is that of self-development.

Child Guidance, p. 164
The Work of the Holy Spirit

The Four C's
1. Conviction
2. Conversion
3. Cleansing
4. Commission

The Reason for Living

When we come into a saving relationship with Christ, we can die and be assured of eternal life – like the thief on the cross.

But we are permitted to live for two purposes:
1. To grow to maturity in Christ
   - Ephesians 4:13
2. To be a witness to others
   - Matthew 28:19-20

The first enables the second.

1 - Mature in Christ
   First - Self Development

Brothers, I could not speak to you as spiritual, but as worldly, mere babes in Christ. I have fed you with milk, and not solid food: for you were not ready for it. For you are yet carnal: for there is jealousy and quarreling among you; envying, and strife, and divisions? Are ye not carnal, and walk as earthly men?
   - 1 Corinthians 3:1-3

2 - Witness to Others
   Second - Service to Others

Jesus said, "Feed My lambs." - John 21:15
Jesus said, "Feed My sheep." - John 21:16
Jesus said, "Feed My sheep." - John 21:17

Jesus knew that there is a lot of witnessing to be done inside of the church!
Our First Duty

Our first duty toward God and our fellow beings is that of self-development.

Five Principles of Life

1. Only one lease of life is granted us.
2. Our first duty toward God and our fellow beings is that of self-development.

Five Principles of Life

3. Every man has the opportunity, to a great extent, of making himself whatever he chooses to be.

Five Principles of Life

4. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

4. Sowing and Reaping

A Principle of Creation

And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind, and God saw that [it was] good.
4. Sowing and Reaping
A Principle of Creation

And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that [it was] good.

Genesis 1:21

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

Genesis 1:24

And God gave this principle for blessing. One kernel of wheat can eventually yield millions of acres and feed the world.

We can make it a curse... If we are sowing bad seeds, we will reap a bad harvest. So change seed bags.

Five Principles of Life

1. Only one lease of life is granted us.
2. Our first duty toward God and our fellow beings is that of self-development.
3. Every man has the opportunity, to a great extent, of making himself whatever he chooses to be.
4. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

Five Principles of Life

5.

By beholding we become changed.

"A Throne in Every Heart"
God's Amazing Grace, p. 96
We Become What We Behold!

In 1924 Elliot Ness, IRS Agent began tracking down Al Capone, a 25 year old gangster. In 1932 Al Capone was convicted at age 32. Ness studied Capone and like him, he developed an army of his own also using deceit and murder to capture his criminal. After the conviction, he went back to his hotel to prepare to return to Washington. He looked into the mirror and to his horror realized:

"I have become what I have beheld."

Mike Wamkite was a former priest of Satan at the infamous Hotel California in San Francisco memorialized in the Rock song by the same name. He wrote book, The Satan Sellers. In his book he writes that statistics showed a large increase in a particular crime when it was depicted on television or in the movies. He reported that the Bewitched TV program led millions of young people to become fascinated with the occult. Time Magazine in 2002 reported a similar phenomena with the Harry Potter movies. Both Mike Wamkite and Time Magazine tell us "We become what we behold."

We Become What We Behold!

Ted Bundy from 1974 to 1979 killed over 75 women. When the police described his career they invented a new term, "serial killer." Just before he was executed in Florida he confessed to becoming addicted to pornography as a teenager. He began his serial rape and killing at age 26. Three days before his execution, Bundy told a nationwide radio audience, "I have become what I beheld."

Think on These Things

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Philippians 4:8

By Beholding We Become Changed

Behold the Lamb of God, which takes away the sin of the world.

- John 1:29

Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of the world
will grow strangely dim
In the light of His glory and grace.

- Hymn 290
By Beholding We Become Changed

What are you beholding?

Five Principles of Life

1. Only one lease of life is granted us.
2. Our first duty toward God and our fellow beings is that of self-development.
3. Every man has the opportunity, to a great extent, of making himself whatever he chooses to be.
4. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.
5. By beholding we become changed. We become what we behold.

Everyone is a Leader

Everyone is a leader?

How is that?

Let's examine the essence of leadership.

Leadership is Influence

Every soul is surrounded by an atmosphere of its own — an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love.

Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin.

Christ's Object Lessons 339

The Impact of Our Influence

- Every person is consciously or unconsciously affected by our influence.
- We cannot escape from this responsibility.
- Our words, our acts, our dress, our behavior, even the expression on our face, has an influence.
- The results of the impressions we make for good or evil no human can measure.
Our Influence Can Be a Blessing

- Our example can give people power to do good. They influence others, and they upon still others until thousands may be blessed.
- Throw a pebble into the lake, and a wave is formed, and another and another, and as they increase, the circle widens, until it reaches the shore. So with our influence. Beyond our knowledge or control it impacts others in blessing or in cursing.

Character is Power

- Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. This can make the church strong.
- Never forget that influence can also be a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible.
- Many who profess to gather with Christ are scattering from Him. This is why the church is so weak.

We Can Be Used by Satan

- If we indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, we yield ourselves as instruments to Satan.
- We can discourage people. They become wounded and depressed. Distrust, unbelief, and lack of faith have infected many who might have accepted Christ.

We Cause Others to Be Lost

- We look down on people our influence has destroyed. It is because of us that they were driven to skepticism, and are hardened to spiritual things.
- We flatter ourselves that we are better than they. We fail to realize that these sad wrecks of character are the work of our own unbridled tongues and sinful hearts.
- It is through our influence that they have been tempted and have fallen.

False Christians

- So frivolity, selfish indulgence, and careless indifference on the part of professed Christians are turning away many souls from the path of life.
- There are many who will fear to meet the judgment of God for the results of their influence.

A Christian is Christ-like

If we take on the name "Christian" and do not demonstrate a Christ-like character or Christian ethics; we dishonor God, we misrepresent Jesus; and God's name is blasphemed because of us.

- Romans 2:17-29 (paraphrased)
Using Our Influence In Christ

It is only through the grace of God that we can make a right use of our ability to influence others.

There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust in ourselves.

Commit Every Day to Jesus

We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father.

His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand.

Angels Help Christian Leaders

When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions.

With this help our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

Christ's Object Lessons 339-342

The Holy Spirit Guides Consecrated Church Leaders

When you turn to the right hand, and when you turn to the left, your ears shall hear a word behind you, saying, "This is the way, walk you in it."

- Isaiah 30:21

For the grace of God that brings salvation hath appeared to all men.

- Titus 2:11

The Spirit Teaches Us

For the grace of God that brings salvation hath appeared to all men, Teaching us that, derying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

- Titus 2:11-13

Spiritual or Worldly Mind
The Flesh Wars Against the Spirit

For you, brethren, have been called to liberty; only, do not use liberty as an opportunity for the flesh, but through love serve one another.

For all the law is fulfilled in one word: “You shall love your neighbor as yourself.” But if you bite and devour one another, beware lest you be consumed by one another.

I say then: Walk by the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.

- Galatians 5:14-18

The First Qualification for Church Leadership

I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

- Galatians 2:20
Balanced Leaders are Secure

I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all things through Christ who gives we strengthens me.

The Christian Motivation for Service

It is not fear of punishment, or the hope of everlasting reward, that leads disciples of Christ to follow Him. They behold the saviors matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

— The Desire of Ages 480

Christ is Greater

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

— 1 Corinthians 10:13

Leaders that God Can Trust

The Greatest Want of the World

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

— Education, p. 57

Leadership Principles

Biblical Leadership Principles
1. God is the real leader
2. Lead with the view that God's leadership is to be restored.
3. Distinguish between role and status (Spiritual Gifts).
4. Leadership is a God like function which demands high standards.
5. Lead humbly because you are human.

The Christian Motivation for Service

It is not fear of punishment, or the hope of everlasting reward, that leads disciples of Christ to follow Him. They behold the saviors matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

— The Desire of Ages 480
My Personal Testimony
A Spiritual Journey

Transitioning from the corporate world to the church has been very frustrating. Having been a leader in the corporate business world, the hardest lesson I have had to learn has been to adapt to leadership in a church world of volunteers and people who resist either authority or teamwork. Some people insist on having their way no matter what! There seems to be little harmony within the membership and most disappointing of all, very little love for one another.

We were accustomed to working with our people collaboratively allowing everyone to participate in planning and making decisions. But once a decision was made we all expected everyone to get behind the decision and work together as a team to fulfill our visions, goals and objectives. But in the church those who do not get their way in the decision making process undermine the others. They disrupt the team spirit that should prevail in boards and committees. This dysfunction has led to stagnation and some of the most talented people have walked away from serving in their church.

Topics in This Presentation

- Church Organization
- The Great Controversy
- Christ's Method of Church Leadership
- Styles of Leadership
- The Attitude of Christian Leaders
- Church Discipline

Spiritual Leadership Seminar

PART ONE

Church Organization
New Testament Church Models

- The Pauline Model
  - Stationary
  - Congregational
  - Mechanistic
  - Shepherd/Flock
  - Ecclesial
  - Corporate structure
  - Gifts-based

- The Jesus Model
  - Mobile
  - Small group
  - Organic
  - Teacher/Disciple
  - Apostolic
  - Team structure
  - Spirit led

Seventh-Day Adventist Church Structure

Comparisons

Episcopal:
The bishop is the central leader. He makes assignments. A hierarchical system exists over geographical areas with authority from top to bottom.

Presbyterian:
Committees or councils are made up of laity and clergy who make the decisions in the church. They are elected by the church membership.

Seventh-Day Adventist Church Structure

Comparisons

Congregational:
Authority is with the membership of the local church and not very closely tied to a denominational system. The majority of Protestant churches have adapted this structure.

Seventh-day Adventists:
All three models are blended. A hierarchy with a conference president. A system of committees can override a president. Local churches have the last word in constituency sessions. There is balance of authority between ministers and laity.

The Work of the Pastor

To model Christian leadership principles
To
1) train,
2) equip and
3) empower
the members of the Body of Christ

Local Church Officers

Pastor, Associates and Assistants
First Elder & Board of Elders
Elders are responsible for the spiritual work and well being of the church.

Deacons and Deaconesses
Deacons and Deaconesses are responsible for the physical work and maintenance of the church.

Department or Ministry Leaders

Our Primary Task

Reach Out & Receive
Making Disciples
Relate People to God
Send Forth to Live
Transformed Lives
Nurture & Strengthen in the Christian Faith
Building a Gift-Based Church

A holistic approach to spiritual gifts:

1. Spiritual Gifts inventory
2. Leadership/Interaction skills
3. Spirituality Web
4. Task Type Preferences

People are placed in the most appropriate places for their gifts and interaction skills.

Internal Work of the Church

Each member of the Body of Christ must discover his role in the functions of the church:

1. Worship – all aspects of worship leadership, including preaching
2. Administration – planning and coordinating the church
3. Pastoral Care – all aspects of ministry to members
4. Outreach/Evangelism – all aspects of ministry to non-members or non-Adventists.
5. Training – training church members to use their spiritual gifts to build the church.

God's Purpose for His 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. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God.

Ephesians 3:10.

- Acts of the Apostles, p. 9

The Purpose Driven Church

Acts 2:42-47.

"And they were devoted to the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all them, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

Five Purposes of the Church

Acts 2:42-47

1. Discipleship
2. Worship
3. Fellowship
4. Outreach
5. Service

Natural Church Development

Healthy Churches Grow Naturally

Empowering Leadership
Gift-oriented Ministry
Passionate Spirituality
Functional Structures
Inspiring Worship Service
Holistic Small Groups
Need-oriented Evangelism
Loving Relationships
The Great Controversy Motif
A Contrast in Leadership

SATAN
Isaiah 14:13-15

CHRIST
Philippians 2:1-8

1. Equality with God not grasped
2. Made himself nothing
3. Became a servant
4. Made in human likeness
5. Humbled himself
6. Obedient to death
7. Death on a cross

"I trouble!"

Historical Prospectives in Church Governance

Early development followed by centralization followed by reaction.

Examples:
1. Israel: The Period of Judges & The Kingdom Era
2. Apostolic Church & Medieval Ecclesiastical Empire
3. Reformation & Protestant Organizations

The Great Controversy Motif
A Contrast in Leadership

The Papal System
Man is head
Works through subordinates
Dictates
Self-exaltation

The Body of Christ
Christ is the Head
Works through the Holy Spirit
Empowerment
Selflessness

When Self Rules the Heart
Christ is Dethroned

- Abuse of power
- Authoritarianism
- Condescension
- Corruption of process
- Disrespect non-clergy
- Distrusting of workers
- Divine right to rule
- Heavy-handedness
- Intolerant of opinions
- Lack of people skills
- Manipulative

- Misuse of position
- Motive for service
- Obstinate in opinion
- Partial toward friends
- Personal insecurity
- Politically oriented
- Racially prejudiced
- Single minded
- Secretiveness
- Task versus people
- Unscrupulous
Ambition and Power

Two other churches recognize a growing problem.

Ambition

Ministry

Our Spiritual
Struggle
Success
Achievement
& Competition

Worldliness is in Church

The wheat and the
tares grow together in
the church (Matthew
13). In these last days
the growth of tares may
be far greater than the
wheat.

Never condescend
to worldly politics even
when others are playing
that game. Prayer and
faith can prevail against
the ungodly gaming.

Abuse of Power & the
Reformation

The Thomas Jefferson Principle:

• Medieval abuse of ecclesiastical authority
  and power led to the Protestant Reformation.
• Dictatorial governments breed revolutions.
• Rigid or abusive parents tend to develop
  rebellious teenagers and dysfunctional adults.
• Heavy-handed church leaders will breed an
  atmosphere of resistance and rebellion.

Seventh-day Adventist Church
Abuse of Power

"The fact that a man has been selected to
be president of a conference, does not mean
that he shall have authority to rule over his
fellow men. This is after the practice of Rome,
and it cannot be tolerated, for it restricts
religious liberty, and the man is led to place
himself where God alone should be."

- Letter 53, 1894

Authoritarian Leadership

Tyrannical leadership tends to put a straight
jacket on the Holy Spirit. It destroys creativity. The
Holy Spirit must be allowed to work freely among the
members of the Body of Christ.

A leader must be humble enough to recognize
that the Holy Spirit often works through the humblest
and least suspected person when a committee
prayefully seeks God’s will.

Leaders must be humble enough to listen and
accept the fact that others may have better ideas.
God has not seen fit to give all light to any one man.

The Body Works Together

Responsibilities must be given to others.
With responsibility must come freedom to
make decisions, even make mistakes. When
there are mistakes, the leader must deal
redemptively. Mistakes are opportunities for
training and growing.

True leaders are secure enough to
empower others and train others to be leaders.
No Kingly Power
in the Seventh-day Adventist Church

"God has not set any kingly power in the Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men."

- Testimonies for the Church, Vol. 8, p. 236

The Spirit of Domination

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done and he lose his own soul and imperil the souls of others. "All ye are brethren."

- Testimonies to Ministers, p. 362

You Are All Brothers

This disposition to lord it over God's heritage will cause a reaction unless these men change their course. Those in authority should manifest the spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or title greater in the sight of God; it is character alone that God values.

- Testimonies to Ministers, p. 362

Anti-Christ Leadership

"The goodness, mercy, and love of God were proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore His parental character and depart from honor and righteousness in dealing with their fellowmen, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism."

- Testimonies to Ministers, p. 363

Historical Change in the Church

- The Bible teaches the priesthood of all believers.
- Some of us work full time and others of us work volunteer part time in the church. Those who work full time train, equip and empower the others. (Ephesians 4)
- After the first century the church began to lose its purity in organizational methods as well as doctrine.
- The doctrine of apostolic succession held that only certain people should hold office.
- There developed wider a distinction between clergy and laity.
- Ordination became a sacrament which sought that at the time of ordination supernatural elements were infused into the person making him different.
- As Protestant churches became more secular, the idea of professionalism was born.
- Today churches think that ministers have to be educated and obtain advance degrees and therefore a subtle difference arises again.

Seventh-day Adventist Ecclesiology

- The Lordship of Christ is ultimate authority.
- He works through His people through His word or the direct agency of the Holy Spirit.
- The highest human authority on earth is the General Conference session, not the GC President.
- Seventh-day Adventists believe that God works through the body of believers. Individuals or groups may apostatize but God through the Holy Spirit guides the corporate body.
- While God is leading, we cannot attribute all decisions to God. Prayer and scripture are needed for guidance. They determine the principles of action.
- Confession and forgiveness are necessary to the reality of sin.
Spiritual Leadership Seminar

PART THREE

Christ's Method of Leadership

The Christian Leader

He who enters the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them, and the sheep follow him for they know his voice.

- John 10:2-4

Man's Relationship to Man

Based on His Relationship to God

- WORKS: He is a hard task master. He takes but does not give. You must earn his respect. You never measure up to his expectations.
- FAITH and WORKS: He meets you half way. He will do his part if you will do your part.
- FAITH ALONE: He is a servant leader. He wins your love and respect. You are motivated to do your best because you appreciate his friendship and leadership.

God-Man Relationship

Salvation Concept

THE THREE GOSPELS

EROS (man)

CARITAS

AGAPE (love of God)

The Ministry of Reconciliation

2 Corinthians 5:14-20.

Christ has given us the ministry of reconciliation. We are His ambassadors.

1. Christ takes the initiative in redemption. (Matthew 18:12-14)
2. The love of God's draws us. (Jeremiah 31:2-3)
3. Everything God says or does is for our benefit. (John 3:16)

New Testament Concept of Love

Agape & Eros

- Storge love between family members
- Philia love between friends
- Eros love between the sexes
  - Classical Greece - "heavenly eros"
- Agape love of God (1 John 4:8, 16)
New Testament Concept of Love

God Concept

- Unconditional acceptance – Rom 5:6-8
- A love that never fails – Rom 8:37-39; 1 Co 13:8
- Based on grace; cannot be earned – Eph 2:8-9
- Based on serving the other – John 13:1
- Humble – Phil 2:6-8
- Takes the initiative – Matt 18:12-14
- Forgiving – 1 John 1:9
- Selfless – Phil 2:3-5

Christ’s Method of Leadership

Christian leadership involves working with people in a redemptive manner.

Conversion leads a person to a new motive - LOVE. 2 Corinthians 5:14-17

A heart appreciation compels a response called “righteousness by faith”
2 Corinthians 5:14; Galatians 5:5-6

God’s People Labor with One Another Redemptively

True love involves working with people in a redemptive manner. Matthew 18:1-35

Seek to lead a person to conversion which will demonstrate itself in love. 2 Corinthians 5:14-17

Sometimes the only way a person can learn is through consequences. “Tough Love.”
Psalms 81:11-12; Romans 1:18-32

Love is the Basis of Christian Leadership

- The Basis of Christian Leadership
- The Ministry of Reconciliation
- New Testament Concepts of Love
- The Ethical Motive for Service

God’s Purpose for His 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. From the beginning it has been God’s plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ and through the church will eventually be made manifest, even to the principalities and powers in heavenly places; the final and full display of the love of God. Ephesians 3:10.” - Acts of the Apostles p. 9

The Leaven of Truth - 1

“Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

“The world regards as a mystery the man who is imbued with this principle. For Christ’s sake he will labor and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand, for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart.”
The Leaven of Truth - 2

"The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with the love of God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God."


The Christian Motivation for Service

It is not fear of punishment, or the hope of everlasting reward, that leads disciples of Christ to follow Him. They behold the savior's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

— The Desire of Ages 480

Christ's Method of Leadership

Christian leadership involves working with people in a redemptive manner.

Conversion leads a person to a new motive - LOVE, 2 Corinthians 5:14-17

A heart appreciation compels a response called "righteousness by faith"

2 Corinthians 5:14, Galatians 5:5-6

Spiritual Leadership Seminar

PART FOUR

The Attitude of Christian Leaders

Leadership Principles

Biblical Leadership Principles
1. God is the real leader
2. Lead with the view that God's leadership is to be restored.
3. Distinguish between role and status (Spiritual Gifts).
4. Leadership is a God-like function which demands high standards.
5. Lead humbly because you are human.

Christian Motive for Service

The Wrong Motive

Self is on the Throne of the Heart
Motivated by Legalism:

1. Duty or obligation:
   "Woe is me, if I do not preach the gospel." 1 Corinthians 9:16
2. Reward:
   "Run the race for an imperishable crown." 1 Corinthians 9:24-25
Christian Motive for Service
The Right Motive

Christ is on the throne of the heart
Motivated by Gratitude, Love or Heart Appreciation:

"By the grace of God I am what I am... I labored more abundantly." – 1 Corinthians 15:9-10

The woman at Simon's feast: Jesus said, "She loved much."

Righteousness by Faith
"The only thing that counts is that faith works by love."
– Galatians 5:6

The Christian Motivation for Service

It is not fear of punishment, or the hope of everlasting reward, that leads disciples of Christ to follow Him. They behold the savior's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary’s cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

– The Desire of Ages 480

Spiritual Leadership Seminar

PART FIVE
Styles of Leadership

Counsels for Leaders

Christian Leadership is a compilation from the writings of Ellen G. White. This Spirit of Prophecy book gives inspired counsel on all aspects of church leadership, administration, church management, personal relationships and church work.

Patterns of Leadership

<table>
<thead>
<tr>
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<th>Consultative</th>
<th>Participative</th>
<th>Permissive</th>
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<tbody>
<tr>
<td>The leader decides and tells people.</td>
<td>The leader clearly is decision-maker but he seeks opinions, facts, feelings, goals of people before deciding.</td>
<td>The leader gives up veto power and joins people in decision-making.</td>
<td>The leader abdicates himself and thus permits people to function within clear limits.</td>
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Ruler versus Leader

<table>
<thead>
<tr>
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<th>LEADER</th>
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<tr>
<td>Isaiah 14:13-14</td>
<td>Philippians 2:1-8</td>
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<td>many rules</td>
<td>unsellish service</td>
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<td>dictatorship</td>
<td>servant</td>
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<td>be served</td>
<td>sense of equality</td>
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<td>hypocritical</td>
<td>compassion</td>
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<td>requires obedience</td>
<td>servant leader</td>
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<tr>
<td>condescending spirit</td>
<td>humble</td>
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<tr>
<td>titles and show</td>
<td>generous</td>
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</table>

230
The Context of Matthew 18

1. The disciples ask, "Who is the greatest?"
2. "Whosoever shall humble himself as this little child..."

PART SIX

3. The parable of the Lost Sheep
4. Jesus says, "If your brother sins against you..."
5. Jesus promises to be with us in conflict resolution.
6. Peter asks, "How many times should we forgive?"
7. The parable of the Unforgiving Servant

The Biblical Pattern of Reconciliation

The Context of Matthew 18

1. Take the initiative. Christ takes the initiative. (The Lost Sheep)
2. Be willing to suffer. Christ was willing to suffer for us. (The Lost Sheep)
3. Choose to die to self. Christ was willing to die for us. (The Lost Sheep)
4. Reach out to the other in forgiveness. Christ was willing to forgive us. (The Lost Sheep)

T he Bib lic a l P atte r n o f R e c o n c ilia t io n

1. Take the initiative. Christ takes the initiative. (The Lost Sheep)
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Leadership Styles

Management Styles

People versus Task

Part 6

1. REACTIVE
2. INTERACTIVE
3. COMPROMISE
4. ACCOMMODATE
5. COLLABORATIVE
6. PROACTIVE
7. FREE REIGN

Spiritual Leadership Seminar

Redemptive Church Discipline

Who are antagonists?

ANTAGONISTS

Who are antagonists in your church?

ANTAGONISTS

Who are antagonists in your church?

Are their antagonists in your church?

Who are antagonists in your church?

Are their antagonists in your church?

Church Discipline

Are their antagonists in your church?

Who are antagonists in your church?

Are their antagonists in your church?

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Who are antagonists in your church?

Are their antagonists in your church?
**The Christian Leader**

He who enters the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him for they know his voice.

— John 10:2-4

**Spiritual Leadership Seminar II**

Richard A. Marker
Jackson Heights Church
February 2004

**Five Principles of Life**

1. Only one lease of life is granted us.
2. Our first duty toward God and our fellow beings is that of self-development.
3. Every man has the opportunity, to a great extent, of making himself whatever he chooses to be.
4. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.
5. By beholding we become changed. We become what we behold.

**Everyone is a Leader**

Leadership is Influence

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin.

*Christ's Object Lessons 339*

**The Impact of Our Influence**

- Every person is consciously or unconsciously affected.
- We cannot free ourselves from this responsibility.
- Our words, our acts, our dress, our behavior, even the expression on our face, has an influence.
- The results of the impressions we make for good or evil no one can measure.
Character is Power

• Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. This can make the church strong.
• Never forget that influence can also be a power for evil. To lose one’s own soul is a terrible thing; but to cause the loss of other souls is still more terrible.
• Many who profess to gather with Christ are scattering from Him. This is why the church is so weak.

A Christian is Christ-like

If we take on the name “Christian” and do not demonstrate a Christ-like character or Christian ethics; we dishonor God, we misrepresent Jesus; and God’s name is blasphemed because of us.

- Romans 2:17-29 ( paraphrased)

The Great Controversy Motif
A Contrast in Leadership

SATAN
Isaiah 14:13-15
1. I will ascend...
2. I will exalt...
3. I will sit on the Mount
4. I will ascend...
5. I will be like the Most High
“I trouble!”

CHRIST
Philippians 2:1-8
1. Equality with God not grasped
2. Made himself nothing
3. Became a servant
4. Made in human likeness
5. Humbled himself
6. Obedient to death
7. Death on a cross

Selflessness

The Great Controversy Motif
A Contrast in Leadership

The Papal System
Man is head
Works through subordinates
Dictates
Self-exaltation

The Body of Christ
Christ is the Head
Works through the Holy Spirit
Empowerment
Selflessness

Historical Prospectives
in Church Governance

Early development followed by centralization followed by reaction.

Examples:
1. Israel: The Period of Judges & The Kingdom Era
2. Apostolic Church & Medieval Ecclesiastical Empire
3. Reformation & Protestant Organizations

Spiritual Leadership Seminar

Review Friday Night
Issues in Church Leadership
The Work of the Pastor

To model Christian leadership principles
To 1) train, 2) equip and 3) empower the members of the Body of Christ

Pastors come and go. The members stay there. The business of the church should be run by the members. The pastor is the spiritual leader and coach for the membership.

Spiritual Leadership Seminar

PART ONE
The Theology of Leadership

Theological Foundations for Church Leadership

1. A Biblical Basis for Church Organization
2. The Priesthood of All Believers – Shared Leadership
3. God is the Real Leader – The Head of the Church
4. The Leader as Steward – Ambassador for Christ
5. The Role of the Church Leader – Servant Leadership
6. The Body of Christ Concept—Church Organization
7. Spiritual Gifts—Distribution of Roles in the Church

A Biblical Basis for Church Organization

Matthew 16:13-19

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.*

He said to them, "But who do you say that I am?"

Simon Peter answered and said, "You are the Christ, the Son of the living God."

Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*

A Biblical Basis for Church Organization

Observations from Matthew 16:13-19:

1. Verse 18 is a promise.
   "The gates of hell" will not overcome the church.
   There will be problems in the church. But as Christ and Satan struggle with souls, some may serve Jesus, others may be used by the Devil. But while Satan may appear to win some battles, he will not win the war.

   2. Verse 18 also reads
   "I [Christ] will build my church."

   Christ is the Head of the Church. Those who submit humbly to His leadership will be partners with Him in the work of the church.
A Biblical Basis for Church Organization

Observations from Matthew 16:13-19:

3. Verse 18:
   "You are Peter and on this rock I will build my church."
   Jesus is the Rock - "the chief cornerstone." The literal translation means "a piece of the rock" or "stone."

4. Verse 19:
   "I will give you the keys to the kingdom of heaven."
   The keys to the kingdom of heaven is the gospel. It is the gospel (the good news) that opens the door (John 10:9) through which people enter into the kingdom of God.

A Biblical Basis for Church Organization

Observations from Matthew 16:13-19:

1. Verse 18 is a promise. "The gates of hell" will not overcome the church.
2. Verse 18 also reads "I [Christ] will build my church."
3. Verse 18: "You are Peter and on this rock I will build my church." (Literally means "a piece of the rock" or stone. Jesus is the "chief cornerstone.")
4. Verse 19: "I will give you the keys [the gospel] to the kingdom of heaven."

A Biblical Basis for Church Organization

Observations from Matthew 16:13-19:

Peter's Understanding of Matthew 16:13-19:
"Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is contained in the scripture, 'Behold, I lay in Zion a chief cornerstone, elect precious, and he who believes on Him will by no means be put to shame.' but you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.'
- 1 Peter 2:4-6, 9.
The Priesthood of Believers
"Biblical Church Organization"

The Biblical Leadership Model:
1. The stones which hold up the most stones are the lowest in the structure. They are supporting or holding up other stones signifying servant leadership.
2. As the lowest, they are also the closest to the Cornerstone signifying their need to be the closest to Jesus Christ.

Paul describes the same symbolism as Peter:

"For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you are also being built together for a habitation of God in the Spirit." - Ephesians 2:18-22

The Priesthood of Believers
"Biblical Church Organization"

God is the Real Leader
"The Head of the Church"

- "I will build My church..." - Matthew 16:18
- "the Head, that is, Christ" - Ephesians 4:15


The Leader as Steward
"Ambassador for Christ"

- "I give you the keys to the kingdom" - Matthew 16:19
- The Parable of the Talents - Matthew 25:14-30
- "We therefore are Christ's ambassadors, as though God were making His appeal through us." - 2 Corinthians 5:20
- The leader governs with the expectation that he will one day give up his role in a new era.

The Role of the Leader
"Servant Leadership"

- "on this rock I shall build my church" (Matthew 16:18) compared with "you also, as living stones" - 1 Peter 2:2-6,8.
- "the greatest... whoever humbles himself like this child..." - Matthew 18:1-4.
- The foot washing example - John 13.
The Secrets of Servant Leadership

Jesus
1. humbled himself and allowed God to exalt Him;
2. followed His Father's will;
3. defined greatness as being a servant;
4. was secure in His own identity;
5. was willing to leave the head table to serve others;
6. shared responsibility and authority with followers; and
7. built and empowered a team to carry out His vision for the world.

The Body of Christ Concept

"Church Organization"

- The corporate world teaches "systems management"
- A "system" is "a set of parts coordinated to accomplish a set of goals."
- Example: An automobile is a vehicular system made up of interdependent parts.
- Paul compares the church to the human body, a system of interdependent parts
  (Romans 12, 1 Corinthians 12, Ephesians 4)

Stages of the Journey of Faith

Body of Christ Passages in the New Testament Context

<table>
<thead>
<tr>
<th>Body of Christ</th>
<th>Spiritual Gifts</th>
<th>Love</th>
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<tbody>
<tr>
<td>Romans 12</td>
<td>12:6-8</td>
<td>12:4-5</td>
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<td>1 Corinthians 12-13</td>
<td>12:12-27</td>
<td>12:4-11, 28</td>
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<td>Ephesians 3-4</td>
<td>4</td>
<td>4:11</td>
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<td>3:6-19</td>
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</table>

Principles of Body Life

1 Corinthians 12

1. Spiritual Gifts. v.1-2
2. Christ is Lord. v.3
3. Gifts given for the common good. v.4-7
4. Gifts given for ministry or service results. v.8-10
5. Gifts distributed according to God's will, not man's. v.11
6. Unity in diversity v.12
8. Members are equal. v.13
9. Interdependence v.14-20
10. Body is only as strong as its weakest part. V.21-24
11. Equal concern for one another v.25-26
12. Some gifts greater, some less. V. 27-31

Building a Gift-Based Church

A holistic approach to spiritual gifts:

1. Spiritual Gifts Inventory
2. Leadership/Interaction skills
3. Spirituality Web
4. Task Type Preferences

People are placed in the most appropriate places for their gifts and interaction skills.
Diversity

"Great achievements are not born from a single vision but from the combination of many distinctive viewpoints. Diversity challenges assumptions, opens minds and unlocks our potential to solve any problem we may face."

Leveraging Differences

Our diversity enables the church to bring different perspectives, viewpoints and frames of reference to the table in strategic planning for the finishing of God’s work on earth.

Spiritual Gifts

"Distribution of Roles"

- Leadership trains, equips, empowers through delegation of responsibility.
- Distribution of responsibility according to natural talents.
- One’s function within the organization is to be viewed as a role, not a position.
- Power and authority are to be shared.
- Dysfunctional organizations often flow from dysfunctional leadership.

Spiritual Leadership Seminar

PART TWO

Some Practical Helps

Myths About Delegation

1. You can not trust your workers to be responsible.
2. When you delegate, you lose control of a task and its outcome.
3. You are the only one who has all the answers.
4. You can do the work faster by yourself.
5. Delegation dilutes your authority.
6. Your workers will be recognized for doing the job, not you.
7. Delegation decreases your flexibility.
8. Your workers are too busy.
9. Your workers do not see the big picture.

The Six Steps of Delegation

1. Communicate the task
2. Furnish context for the task
3. Determine standards
4. Grant authority
5. Provide support
6. Get commitment
Time Management
Urgent versus Important

<table>
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<th>1 Urgent + Important</th>
<th>2 Not Urgent, Important</th>
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<tr>
<td>Crises</td>
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<td>Other People’s Agenda</td>
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<td>Time wasters</td>
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Spiritual Leadership Seminar

PART THREE
Building Good Relationships

Building Good Relationships

Techniques in Working with People
1. Do not criticize, condemn or complain.
2. Give honest and sincere appreciation.
3. Arouse a desire in the other person.

Habits of Popular Leaders

- Smile!
- Become genuinely interested in people.
- Use people’s names frequently.
- Listen and encourage people to talk about themselves.
- Talk in terms of the other person’s interests.
- Sincerely make others feel important.

Successful Persuasion

- Avoid arguments.
- Show respect for others opinions.
- When you are wrong, admit it quickly.
- Be friendly and demonstrate kindness.
- Get the other person saying yes in the beginning.
- Let the other person do most of the talking.
- Let the other person feel it is his idea.
- Try honestly to see the other person’s point of view.
- Be sympathetic with the other person’s ideas or desires.
- Appeal to nobler motives.
- Illustrate and dramatize your ideas.
- Create interest and excitement by making a challenge.

Leading People to Change Attitudes and Behavior

- Begin with praise and honest appreciation.
- Call attention to people’s mistakes indirectly.
- Talk about your own mistakes before criticizing the other person.
- Ask questions instead of giving direct orders.
- Let the other person save face.
- Praise the slightest improvement and praise every improvement.
- Give the other person a good reputation to live up to.
- Use encouragement. Make the fault seem easy to correct.
- Make the other person happy about doing what you suggest.
Spiritual Leadership Seminar

PART FOUR
Leadership Principles

Leadership Principles

Biblical Leadership Principles
1. God is the real leader
2. Lead with the view that God’s leadership is to be restored.
3. Distinguish between role and status (Spiritual Gifts).
4. Leadership is a God like function which demands high standards.
5. Lead humbly because you are human.

Leadership Principles

Five Practices of Extraordinary Leaders
1. Challenges the process
2. Enables others to act
3. Models the way
4. Inspires a shared vision
5. Encourages the heart

Characteristics Followers Want in Their Leaders
1. Honest and consistent
2. Competent and mature
3. Provides resources
4. Inspirational
5. Forward looking

How to Build Credibility

• Clarify your values.
• Identify what your constituents want and need and support them.
• Build consensus.
• Communicate shared values with enthusiasm and conviction.
• Stand up for your beliefs.
• Led by example.

The Christian Leader

He who enters the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him for they know his voice.

—John 10:2-4
APPENDIX E

CONFLICT RESOLUTION TRAINING

Continuation of Seminar III of the

Spiritual Leadership Training

A Study Syllabus for Small Groups

During Second Interim Pastorate

April 2004
What is Conflict?

"Conflict arises when the actions of one party threaten the values, goals, or behaviors of another party."

- How to Manage Conflict in the Church, p. 35
by Norman Shawchuck

Types of Conflict

Personal Conflict

Intrapersonal Conflict
Definition: Conflict within an individual which may come from inner stress caused by overwork, damaged relationships, family health or financial concerns.
Description: Inner conflict can come by having to choose from among multiple options. It may affect others due to anger, resentment or frustration.

Interpersonal Conflict
Definition: Conflict between and among individuals due to needs, aspirations and ways of thinking.
Description: Differences and incompatibilities may come from issues such as age, authority, personality conflicts, backgrounds, attitudes and biases.

Group Conflict

Intra-group Conflict
Definition: Conflict between members of a particular group or organization.
Description: The results are often lack of direction, wasted energy and little results.

Inter-group Conflict
Definition: Conflict between within or outside of the church.
Description: Differences in culture may heighten conflicts.
The Potential in Conflict

My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work that you may be perfect and complete, lacking nothing.

- James 1:2-4

The Positive Results of Conflict

- Conflict is evidence of life and vitality
- Conflict can lead to renewed motivation
- Conflict permits the venting of frustrations
- Conflict can enable people to learn from one another
- Conflict can lead to personal growth and maturity in Christ

The Dangers in Avoiding Conflict

- Needed changes are not made.
- Resentment builds up.
- Displacement of emotions takes place.
- Discontentment, gossip, and backbiting tend to grow.

Paradoxes Regarding Conflict

- The more people care for one another, the more likely is conflict.
- Failure to recognize our own motives stimulates conflict.
- The more conflicts the more stable the church.

Typical Causes of Conflict

1. Territory is Threatened or Disputed

Forms of Territorial Conflict
- Space or position in the church
- Different goals or solutions
- One party imposing his will on the others

Ways of reacting to territorial threats
- Withdraw
- Trade
- Share
- Take
- Redefine
Typical Causes of Conflict

2. Expectations are not fulfilled

Expectations are:
- not realistic
- not clarified beforehand

One party does not act according to the expectations of the other party
- Marriage (husbands and wives)
- Family (parents and children)
- Supervisor and employee
- Pastor and church
- Pastor and conference leadership
- Goals, schedules, budgets

People and circumstances change

3. Leadership and Administration are Faulty

- Unclear relationships within the organizational structure.
- Poorly defined responsibilities.
- Breakdown of communication.
- Poor Planning.
- Leadership that is too autocratic or too weak.
- Leadership that is overly political.

4. Attitudes and Personalities Clash

Prejudices and biases
- conscious
- unconscious

Differences in Temperaments, personalities, styles
- idealist versus pragmatist
- impulsive versus phlegmatic
- Sanguine versus perfectionist
- Organized versus disorganized
- Neat versus sloppy

The Stages in the Conflict Cycle

1. Tension development stage
2. Role confusion stage
3. Injustice collecting stage
4. Confrontation stage
5. Adjustments stage

Introducing Change in the Church

Minimize Potential Conflict

Changing the status quo or introducing new programs in a church can create conflict. Here are some steps to success:
1. A need for change must be recognized.
2. Do not rush people into new programs. Careful planning, adequately understood, is prerequisite to the introduction of change.
3. Build relationships with those whom change will affect.

Introducing Change in the Church

Continued:
4. Those affected must participate in proposals for change. A sense of authorship is important.
5. The effective innovator emphasizes that what is proposed represents change by addition, not change by alteration, or change by subtraction.
6. Sometimes it is helpful to send off "trial balloons" an idea offered without attachment or promotion, to see how it will fly.
Introducing Change in the Church
Minimize Potential Conflict

Continued:

7. As far as possible offer options and avoid the "either/or."
8. Support change with authoritative material.
9. Keep the communication lines open.
   - Assume the message did not get through.
   - Increase the degree of redundancy through duplication, repetition and overlap.
   - Two-way communication is superior to one-way communication.
   - Use informal channels, as well as formal.

10. Provide key personnel with a "vision" and a "model" of the new. Consider using workshops, church retreats, seminars, etc.
11. Where appropriate, introduce new programs on a "trial basis."
12. Building upon the trial experience, make use of the "law of previous experience." Often when people have tried something it is not so threatening.

13. "Antique" the new ideas. Tie them to the past. Make them look like old ideas being renewed.
14. Teach people new skills when new demands are made.
15. If it is a good idea, do not accept the first defeat of a proposal as final. The majority of proposals which eventually are accepted are initially rejected.

Conflict Resolution Seminar

PART TWO
Responding to Conflict Biblically

1. Escape Responses
   - Peace Faking
2. Attack Responses
   - Peace Breaking
3. Conciliation Responses
   - Peace Making

STAYING ON TOP OF CONFLICT

Conflict can make life very unpleasant. It can make us feel trapped and lead us to say or do things we later regret. When someone offends us, we can react without thinking. Then it is as if we're sliding down a slippery slope, with things going from bad to worse. As the illustration shows, this slippery slope can drop off in two directions.

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Escape Responses

Denial — One way to escape from conflict is to pretend that the problem does not exist. Another way is to refuse to do what should be done to resolve a conflict properly. These responses bring only temporary relief and usually allow matters to grow worse. (1 Samuel 2:22-25)

Flight — Another way to escape from a conflict is to run away. This may take the form of ending a friendship, quitting a job, filing for divorce, or changing churches. Flight may be legitimate in extreme circumstances (1 Samuel 19:9-10), but in most cases it only postpones a proper solution to the problem.

Suicide — When people lose all hope of resolving a conflict, they may seek to escape the solution (or make a desperate cry for help) by attempting to take their own lives (1 Samuel 31:4). Suicide is never a right way to deal with conflict.

Attack Responses

Litigation — Some conflicts may legitimately be taken before a civil judge for a decision (Romans 13:1-5). However, lawsuits usually damage relationships and often fail to achieve complete justice; therefore, Christians are to make every effort to settle matters out of court whenever possible (Matthew 5:25-26; 1 Corinthians 6:1-6).

Assault — Some people try to overcome an opponent by using various forms of force or intimidation, such as verbal attacks (including gossip and slander), physical force, violence, or efforts to damage a person financially or professionally (Acts 6:6-15). Such conduct always makes conflict worse.

Murder — Some people may be so desperate to win a dispute that they will try to kill those who oppose them (Acts 7:54-58). Even if we do not attack someone physically, we are guilty of murder in God's eyes when we harbor in our hearts anger or contempt toward others (Matthew 5:21-22).

Conciliation Responses

Personal Peacemaking

Overlook an Offense — “A man’s wisdom gives him patience; it is to his glory to overlook an offense.” (Proverbs 19:11). Many disputes can be resolved properly by quietly overlooking an offense and forgiving the person who has wronged you (Proverbs 12:16; 17:14; 1 Peter 4:6).

Discussion — “If your brother has something against you ... Go and be reconciled with him.” (Matthew 5:23-24). If your brother has an offense against you, go show him his fault, just between the two of you (Matthew 18:15). Personal wrongs that are serious to overlook should be resolved through confession or loving confrontation (Proverbs 25:13; Matthew 5:23-24; Galatians 6:1-2).

Negotiation — “Each of you should look not only to his own interests, but also to the interests of others.” (Philippians 2:4). Substantive issues related to money, property, and other rights should be resolved by negotiating solutions that meet the interests of all those involved (Galatians 6:1-2; Matthew 7:12).
Conciliation Responses
Assisted Peacemaking

Mediation — "If he will not listen, take one or two others along (Matthew 18:16). If a dispute cannot be resolved through personal peacemaking, you should ask one or more other people to meet with you and the other person to help you communicate more effectively and explore solutions. Mediation gives advice but has no power to impose solutions.

Arbitration — "If you have disputes about such matters, appoint as judges even men of God account in the church (1 Corinthians 6:1-8). When you an opponent cannot come to a voluntary agreement on a substantive issue, you may appoint arbitrators to listen to your arguments and render a binding decision.

Church Discipline — "If he refuses to listen, tell it to the church (Matthew 18:17-20). If a person who professes to be a Christian refuses to be reconciled and do what is right, his or her church leaders should formally intervene to promote justice, repentance, and forgiveness.

The PAUSE Principle
of Negotiating

Prepare
Affirm relationships
Understand interests
Search for creative solutions
Evaluate options objectively and reasonably

Phileippians 2:3-4; Matthew 7:12

Conflict Resolution

BREAK OUT SESSION

How does God resolve conflict?

Understand the Origin
of the Conflict

The Conflict of the Ages
"The Great Controversy"
Christ versus Satan
Good versus evil
The flesh versus the Spirit
Self versus Christ
The Conflict of the Ages

The character of God is the center of the conflict.

In the beginning "God is love."

- "Why Was Sin Permitted?" Patterns and Prophecies, 33

In between the beginning and end of the conflict are the five books in The Conflict of the Ages series including the sixty-six books of the Bible, the story of redemption, and the plan of salvation.

In the end "God is love."

- The Controversy Ended The Great Controversy, 676

The Great Controversy

Self versus Love

<table>
<thead>
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<td>7. Death on a cross</td>
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Selflessness

The Conflict of the Ages

The Challenge

The Root of All Sin

I will be like the most High.

- Isaiah 14:13-14

SELFISHNESS "I trouble"

The Great Controversy

God on Trial

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men break the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor; God could not be just, he urged, and yet show mercy to the sinner.

- The Desire of Ages 761

The Conflict of the Ages

The Resolution

Humility and Love

Equality with God not grasped

Made himself nothing

Became a servant

Made in human likeness

Humbled himself

Obedient to death

Death on a cross

- Philippians 2:6-8

SELFLESSNESS

The Plan of Salvation

"Righteousness by Faith"

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was fatal. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God.

- The Desire of Ages 761-2
The Great Controversy Principle

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth are to be the prevailing power.

- The Desire of Ages 759

The Great Controversy Principle

It was God's purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe.

- The Desire of Ages 759

The Great Controversy Principle

Practical Application

1. Do not rush to "fix" the problem.
2. Allow time for issues to rise to the surface where all of the parties are able see.
3. Allow time for the fruits of the parties to be recognized by all.
4. Give any wrong doers time to repent, reform and give restitution.

The Flesh Wars Against the Spirit

THE ROOTS OF CONFLICT

For you, brethren, have been called to liberty; only, do not use liberty as an opportunity for the flesh. But through love serve one another. For all the law is fulfilled in one word, even this: "You shall love your neighbor as yourself." But if you bite and devour one another, beware lest you be consumed by one another. I say then: Walk by the Spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.

- Galatians 5:14-18

The Flesh Wars Against the Spirit

THE WORKS OF THE FLESH

Now the works of the flesh are evident, which are these: adultery, fornication, impurity, licentiousness, idolatry, sorcery, hatred, strife, anger, selfishness, dissension, heresies, envy, murders, drunkenness, carousing, and the like: of the which I warn you, as I have also told you in time past, that those who do such things shall not inherit the Kingdom of God.

- Galatians 5:19-21

The Flesh Wars Against the Spirit

THE FRUITS OF THE SPIRIT

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control or temperance: against such there is no law.

- Galatians 5:22-23
The Flesh Wars Against the Spirit

THE RESOLUTION OF CONFLICT

And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.
- Galatians 5:24-26

Conflict Resolution Seminar

PART FOUR

Qualifications of the Mediator

The Christian Mediator

The Role of a Shepherd

He who enters the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him for they know his voice.
- John 10:2-4

The Role of the Mediator

A Servant to Others

• "the greatest...whoever humbles himself like this child..." - Matthew 18:1-4
• The foot washing example - John 13
• "I no longer call you servants [but] friends..." - John 15:15

The Leaven of Truth - 1

"Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

The world regards as a mystery the man who is imbued with this principle. For Christ's sake he will labor and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand; for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart.

The Leaven of Truth - 2

"The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with the love of God and for those for whom Christ died.
The Leaven of Truth - 3

Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ’s purchased possession. If his motives, words or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God.”

— Christ’s Object Lessons, 101-102.

The Character of the Mediator

“The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.”

— Education, p. 57

The Mood of the Mediator

- He is objective and above the conflict.
- He demonstrates selflessness, humility, love, patience, kindness, and self-control.
- He must be neutral.
- He will not take sides or be drawn into a side.
- If a moral principle is involved he will bring it to the surface through the inductive method.
- He will not infer motives nor will allow others to guess motives. Only God knows the heart.
- He will not allow the parties to be disrespectful the others.

The Character and Role of a Mediator

- He has confidence in his own worth and abilities in the strength and by the guidance of Christ Jesus.
- He has the ability to inspire confidence in others.
- He is flexible and persistent.
- He does not take conflict personally.
- He does not take sides on the conflict issues.
- He manifests self-control and internal peace.
- He must have a strong relationship with the Prince of Peace.

Cross Cultural Sensitivity

- Make every effort to learn both the spoken and “silent” language of the culture.
- Seek to understand and appreciate the thinking, behavior, values, and interests of a cultural group.
- Be careful to behave and communicate in ways that will be understood and appreciated by their cross-cultural counterparts.
- Be humble: Egocentricty is the father of ethnocentricty.

Cross Cultural Differences

- Styles of leadership
- Styles of negotiation
- Time orientation
- Direct versus indirect approach
- Decision-making process
- Planning
Working Cross Culturally

1. Learn to be flexible
2. Learn to use all of your faculties
3. Avoid being overly direct
4. Keep a slow pace
5. Check understanding
6. Be careful about non-verbal communication
7. Put yourself in the other person's shoes
8. Allow all parties to save face
9. Go easy on long-range planning
10. Build an on-going relationship

The Role of the Minister
If the outcome does not matter?

- The pastor is a facilitator. Pastors come and go but the members stay with the church
- Be above the conflict
- Be neutral
- Avoid being drawn into sympathy with one side or another
- Insist that people respect one another as Christians

The Role of the Minister
If the outcome does matter

- When there a moral principle involved
- Help everyone to understand both sides
- Avoid giving the answer initially
- Lead to an understanding of the moral principle inductively
- Enable self-discovery of the conclusion

Popular Management Consultant
Steven Covey

INDIVIDUAL GROWTH

Dependence
- Independence
- Interdependence

"Unconditional love is a primary law of life."

1. WinWin is a frame of mind that seeks mutual benefit in all human interactions.
2. Seek first to understand, then to be understood
3. Synergize (the whole is greater than the sum of the parts)

Conflict Resolution

BREAK OUT SESSION

Matthew 18

Conflict Resolution Seminar

PART FIVE

Christ's Method of Reconciliation
Reconciliation in Christ

And by him to reconcile all things to himself, by him, whether things on earth, or things in heaven, having made peace through the blood of his cross. And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy and blameless and above reproach in his sight.

- Colossians 1:20-22

The Role of the Mediator
“Ambassador for Christ”

All this is from God, who through Christ, reconciled us to himself, not counting their trespasses against them, and entrusting us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you be reconciled to God.

- 2 Corinthians 5:18-19

The mediator is to work redemptively as Christ worked as mediator between God and man. He not only mediates reconciliation but he teaches spiritual lessons along the way. He is an ambassador for Christ!

Christ’s Method of Reconciliation

- The Great Controversy
- The Plan of Redemption
- The Ministry of Reconciliation

Love is the Foundation
of The Plan of Redemption

- Unconditional acceptance – Rom 5:6-8
- A love that never fails – Rom 8:37-39; 1 Co 13:8
- Based on grace; cannot be earned – Eph 2:8-9
- Based on serving the other – John 13:1
- Humble – Phil 2:6-8
- Takes the initiative – Matt 18:12-14
- Forgiving – 1 John 1:9
- Selfless – Phil 2:3-5

Ministers Work Redemptively

Pastoral care involves working with people in a redemptive manner.

Seek to lead a person to conversion which will demonstrate itself in love 2 Corinthians 5:14-17

Sometimes the only way a person can learn is through consequences. “Tough Love” Psalms 81:11-12; Romans 1:18-32.

Christ’s Method
of Conflict Resolution

The context of Matthew 18:

1. The disciples ask, “Who is the greatest?”
2. “Whosoever shall humble himself as this little child...”
3. The parable of the Lost Sheep
4. Jesus says, “If your brother sins against you...”
5. Jesus promises to be with us in conflict resolution.
6. Peter asks, “How many times should we forgive?”
7. The parable of the Unforgiving Servant

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The Biblical Pattern of Reconciliation

1. Take the initiative.
   Christ takes the initiative. (The Lost Sheep)

2. Be willing to suffer (patience, self-control).
   Christ was willing to suffer for us.

3. Choose to die to self.
   Christ was willing to die for us. In every act of reconciliation, someone must die.

4. Change one’s attitude toward the person.
   See them as God sees them in Christ.

5. Reach out to the other in forgiveness.
   Pray for them and pray that you may have an opportunity to meet some need in their life.

The Seven A’s of Confession

Address everyone involved
All those whom you affected

Avoid if, but, and maybe
Do not try to excuse your wrong

Admit specifically
Both attitudes and actions

Apologize
Express sorrow for hurting someone

Accept the consequences
Such as making restitution

Alter your behavior
Change your attitudes and actions

Ask for forgiveness

Matthew 7:3-5; 1 John 1:8-9; Proverbs 28:13

The Four Promises of Forgiveness

I will not think about this incident.
I will not bring this incident up and use it against you.
I will not talk to others about this incident.
I will not allow this incident to stand between us or hinder our personal relationship.

Matthew 6:12, 1 Corinthians 13:5, Ephesians 4:32

The Pastor is a Shepherd

As the shepherd goes before the sheep, himself first encountering the perils of the way, so does Jesus with His people. "When he puts forth His own sheep, He goes before them." The way to heaven is consecrated by the Saviors footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear He Himself has borne.

- The Desire of Ages 480
APPENDIX F

ISSUES IN SALVATION

Study Syllabus "The Everlasting Gospel"

During First Interim Pastorate

January 1996
Five Principles of Life

1. Only one lease of life is granted us.
2. Our first duty toward God and our fellow beings is that of self-development.
3. Every man has the opportunity, to a great extent, of making himself whatever he chooses to be.
4. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.
5. By beholding we become changed. We become what we behold.

By Beholding We Become Changed

What are you beholding?
### The Great Controversy Motif

**Self versus The Spirit**

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"I trouble!"

1. Equality with God not grasped  
2. Made himself nothing  
3. Became a servant  
4. Made in human likeness  
5. Humbled himself  
6. Obedient to death  
7. Death on a cross  

Selflessness!

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### Man’s Relationship to God

**Based on One’s Picture of God**

- **WORKS:** Man must meet all of God’s demands before salvation can become reality. (Legalism)

- **FAITH and WORKS:** Man is saved partly by grace and partly by human effort. Man must do his best and God will make up the difference. (Galatianism)

- **FAITH ALONE:** While still helpless, ungodly sinners and enemies of God, we were saved by the death of Christ – Romans 5:6-10. (Righteousness by Faith)
New Testament Concept of Love

Four Words used in the Greek for “Love”

- Storge = the kind of love that the King James translates “natural affection” between family members
- Philia – warm, intimate, affectionate love between friends
- Eros – love between a husband and wife
- Agape – unselfish love which is the love of God
  (John 4:8 and 1 Corinthians 13:8)

New Testament Concept of Love

Agape is selflessness

- Unconditional acceptance – Rom 5:6-8
- A love that never fails – Rom 8:37-39; 1 Cor 13:8
- Based on grace; cannot be earned – Eph 2:8-9
- Based on serving the other – John 13:1
- Humble – Phil 2:6-8
- Takes the initiative – Matt 18:12-14
- Forgiving – 1 John 1:9
- Selfless – Phil 2:3-5
THE LOVE OF GOD

1. IMPORTANCE OF THE STUDY
A. Because the very nature and character of God is love: 1 John 4:7,8,16.
B. Because God's love is the foundation or the spirit of the law: Matthew 22:36-40.
C. Because God's love is the central issue in the Great Controversy: PP 33; GC 678.
D. Because God's love is the basis of our salvation: John 3:16; 1 John 4:9,10.

2. PROBLEMS UNDERSTANDING GOD’S LOVE
A. Linguistic problem—only one word for love in English. Greek has four:
   Storge -- Love of kin or family love.
   Phileo -- Affectionate love or brotherly love.
   Eros -- Love between opposite sexes or sexual love. Plato gave this word a dual meaning:
      (i) Vulgar Eros, meaning sexual love; and (ii) Heavenly Eros, meaning love towards a god.
   Agape -- Selfless love. Its noun form is uncommon in secular Greek of N.T. times.
   Note: The word Eros does not appear at all in the N.T. Phileo is the word that is generally used to define human love and Agape God’s love. But since we have only one word in English for love, both words are translated identically in the A.V. Example - John 21:15-17.
B. Human Problem -- Our natural tendency is to project ideals of human love unto God. This reduces God’s love to a human level and consequently perverts the gospel.

3. DISTINCTION BETWEEN HUMAN LOVE and GOD’S LOVE (Matt. 5:43-48)
HUMAN LOVE IS:
A. CONDITIONAL
   Depends on beauty or goodness and therefore needs arousing. When this love is projected unto God it perverts the gospel into conditional good news or good advice: Matt. 19:16-27; Jn. 9:14-31.
B. CHANGEABLE
   Fluctuates and unreliable: Luke 22:31-34; (Divorce rate in U.S.)
C. SELF-SEEKING (U-turn agape)
   Egocentric; therefore always ascending, socially, politically, academically, economically, and even religiously:
   Isa. 53:6; Phil. 2:21. (Satan is the originator of this self principal and infected man with it at the fall. Ezk. 28:14,15; Isa. 14:12-14).

   GOD
   ↓
  ↓
GAPE  ↓
   ↓
   ↓
   ↓
   ↓
MAN

4. AGAPE AND THE GREAT CONTROVERSY in CHURCH HISTORY
A. The battle between Agape love and Eros love resulted in Caritas love.
B. These three loves have produced the three gospels comprising today's world religions:
The Eros Gospel (Legalism) The Caritas Gospel (Galatianism) The Agape Gospel (Grace)
GOD
↑
↑
↑
↑
↑
MAN

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THE THREE GOSPELS

**EROS**

**CARITAS**

**AGAPE**

**G O D**

**G O D**

**G O D**

**M A N**

**M A N**

**M A N**

**Salvation by Works**

**Salvation by Faith plus Works**

**Salvation by Faith Alone**

*(Legalism)*

*(Galatianism)*

*(Righteousness by Faith)*

Man must meet all of God's demands before Salvation can become a reality.

Man is saved partly by grace and partly by human effort. Man must do his best and God will make up the difference.

While still helpless, ungodly sinners and enemies of God, we were saved by the death of Christ (Romans 5:6-10).
Through Faith Alone

Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact, they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon the subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man merits anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding that it has become a part of their faith and character. It is only a new conversion that can change them and cause them to give up these false ideas—this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith.

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. — Faith and Works, p. 19.

Understanding the Gospel depends on understanding the meaning of God’s love:

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<tr>
<td>SELF SEEKING</td>
<td>humble</td>
</tr>
<tr>
<td></td>
<td>God seeks man</td>
</tr>
</tbody>
</table>

261
Abraham's Journey of Faith
Abraham believed the Lord and He counted it to him as righteousness - Gen 15:6

25 years

The Promise

<table>
<thead>
<tr>
<th>75 years old</th>
<th>83 years</th>
<th>85 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 years</td>
<td>2 years</td>
<td>15 years</td>
</tr>
</tbody>
</table>

Sarah 89 years

99 years

1929 BC

Gen 15:2  Gen 16  Gen 17 The Covenant

Medical science is now on the side of unbelief.

Two Views

EGOCENTRIC GOSPEL Versus CHRISTOCENTRIC GOSPEL

We can see the two views by asking which of the following two statements is the over-all message of the Bible:

A — All persons are outside of Christ or lost until they accept Jesus Christ and are saved.

B — All persons are in Christ or saved until they reject the Holy Spirit and are lost.
SALVATION DEFINED

Introduction
The purpose of this series of studies is to clearly define the gospel of our Lord Jesus Christ. In order to receive full benefit from these studies it is important that we first clearly understand what the New Testament means by the word gospel. As a church, we have given the word gospel a very general meaning and, as a result, there is much confusion on this subject. The Bible describes three phases of salvation: the gospel, the fruits of the gospel, and the hope of the gospel. These three phases of salvation are related yet distinct. Failure to see the relationship and distinction between them has produced the confusion in our midst. The following is a brief description of the three phases of salvation, showing their relationship and their distinction:

1. The Gospel — This is the unconditional good news of salvation obtained for all humanity in Christ's holy history. This salvation is a finished or completed work, to which mankind has made no contribution whatsoever (Rom. 3:28). It is therefore entirely the work of God (1 Cor. 1:30, 31). For this reason, the gospel is defined as the righteousness of God (Rom.1:16,17; 3:21). It is this holy history of Christ, His doing and dying, that saves sinful man, now and in the judgement. When received by faith the gospel becomes justification or righteousness by faith.

2. The Fruits of the Gospel — This is what the Holy Spirit produces in the life of the believer who has received the gospel by faith and is walking in the Spirit (Gal. 5:16, 22, 23). In saving us from sin Christ not only saved us from death to life but also from sinful living to a life of good works (Tit.2:11-14; 3:8, Jn. 14:12). Hence, the gospel is not only the means of our salvation into heaven but is also the basis of holy living and good works (Eph. 2:8-10). This holy living or fruit bearing is referred to as sanctification by faith. These fruits do not contribute one iota towards our salvation but witnesses the salvation we already possess in Christ by faith. Therefore, sanctification must not be equated with the gospel but defined as the fruits of the gospel. Failure to distinguish justification from sanctification has produced the insecurity common among so many SDAs.

Through the gospel the believer stands perfect in Christ, this is the basis of assurance; but the good works prove that the believer has genuine faith. Salvation must express itself in behavior, and behavior must embody salvation. Genuine justification by faith always produces works (Matt. 13:23; Ja. 2:14-26); even though these good works may not be apparent to the believer (Matt. 25:37-39). It is for this reason the New Testament teaches that we are justified by faith alone (Rom. 3:28; Gal. 2:16), but judged by works (Matt. 7:21; 25:34-40; Jn. 5:28-30; Rom. 2:5-8; 2 Cor. 5:10); the works being, not the means but, the evidence of justification by faith (Ja. 2:20-22).

Further, as mentioned above, justification is entirely God's doing and is a finished work, while sanctification does involve human cooperation and is an on going process, the work of a lifetime.

3. The Hope of the Gospel — This refers to the ultimate reality of salvation which will be experienced by all believers at the second coming of Christ, when, this corruptible must put on incorruption, and this mortal must put on immortality (1 Cor. 15:53). The Bible calls this experience glorification. Conversion and the process of sanctification does not change the believer's natures one iota. This remains sinful throughout the Christian's earthly existence or until the second advent. It is for this reason Christians groan, waiting patiently for the redemption of their bodies (Rom. 8:22, 23; Phil. 3:20, 21). Like sanctification, glorification must not be equated with the gospel but the hope of the gospel. For while the gospel is the good news of salvation for all men the second advent is not. It is the blessed hope only for the believer who is rejoicing in the gospel, but to the unbeliever it is the great day of wrath (Rev. 6:12-17).
1. IMPORTANCE OF THE STUDY

The New Testament talks of two phases of salvation, related but distinct, like two sides of a coin:
(i) What God did to mankind in Christ's holy history - You in Christ (objective).
(ii) What God is presently doing in the believer - Christ in You (subjective).

These are not two gospels but two distinct aspects of salvation (Jn. 15:4,5; Rev. 3:20). In both, Christ is our righteousness and both are essential to our ultimate redemption (Rom. 8:9,10). The first deals with the **objective** facts of the gospel (imputed righteousness); the second with the **subjective** experience of salvation (imparted righteousness).

These two phases of salvation must be kept distinct to avoid confusion between the gospel (that which saves or justifies), and the fruits of the gospel (that which produces holy living or sanctifies). You in Christ is the gospel message and refers to what God has already done for us in Christ, i.e., salvation full and complete. Christ in you, on the other hand, has to do with the Christian life and is an on-going process, i.e., what Christ is continually doing in us through His Spirit (Gal. 5:22, 23). Truth and morality, knowledge and action are distinct but inseparably connected, like the root of a tree and its fruit. Salvation must express itself in behavior, and behavior must embody salvation. Genuine justification by faith always produces works (Ja. 2:14-26). It is for this reason the New Testament teaches that we are justified by faith alone (Rom. 3:28; Gal. 2:16), but judged by works (Matt. 7:21; 23:34-40; Jn. 5:28-30; Rom. 2:5-8; 2 Cor. 5:10); the works being the evidence of justification by faith (Eph. 2:8-10; Ja. 2:20-22). Only when these two phases of salvation are clearly understood, kept distinct, and yet linked together, does the gospel become the power of God unto salvation.

2. DISTINCTION BETWEEN “YOU IN CHRIST” AND “CHRIST IN YOU”

The following are the main distinctions between the objective facts of the gospel, You in Christ, and its subjective experience, Christ in You:

<table>
<thead>
<tr>
<th><strong>“YOU IN CHRIST”—Objective</strong> (imputed righteousness)</th>
<th><strong>“CHRIST IN YOU”—Subjective</strong> (imparted righteousness)</th>
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<tbody>
<tr>
<td>A. COMPLETE—We stand perfect in Christ: 1 Cor. 6:11; Eph. 1:3-6; Col. 2:10.</td>
<td>A. ON-GOING—We are growing up in Christ: Phil. 3:12-14; Col. 1:27; 2:6</td>
</tr>
<tr>
<td>B. UNIVERSAL—Includes all mankind: Rom. 5:18; 2 Cor. 5:19; Tit. 2:11;</td>
<td>B. PARTICULAR—Applies only to believers: Jn. 3:16; Rom. 8:9,10; 1 Tim. 4:10.</td>
</tr>
<tr>
<td>C. ALIEN—Entirely God's work: Rom. 3:21, 28; 1 Cor.1:30,31; Phil. 3:9.</td>
<td>C. ALLIED—Involves believer's co-operation: Lk. 9:23; Gal. 2:20; Phil. 2:12,13.</td>
</tr>
<tr>
<td>D. MERITORIOUS—That which justifies and qualifies us for heaven: Acts 15:5-11; Eph. 2:8, 9; Tit. 3:5.</td>
<td>D. DEMONSTRATIVE—That which sanctifies and witnesses our justification: Jn.14:12; Eph.2:10; Tit. 3:8; Ja.2:17, 20-26.</td>
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Note: The phrase in Christ (the central theme of Paul's theology) is applied objectively as well as subjectively in the New Testament. But it must be remembered, that the subjective experience is always based on the objective facts of the gospel; that which was realized in the holy history of Christ (1 Cor. 3:11). The fundamental truth of the in Christ motif is that God incorporated humanity into Christ at the incarnation (thus qualifying Him to be the second Adam), and then re-wrote our history in His Son's life, death and resurrection. This gave mankind a new status in which we stand legally justified, i.e., reconciled and accepted in Him (1 Cor. 1:30; Eph. 1:3-6). By faith this truth of legal justification is made effective; hence, it is referred to as justification by faith. This results in the new birth experience (Christ in you), which in turn is manifested by holy living (i.e., sanctification); the reproduction of Christ's righteous life in us, the fruits of justification by faith (Jn. 15:1-5).
**Justification**

What our standing is in Christ by faith;
1 Cor. 1:30; Eph. 1:3-6; Col. 2:10; Heb. 10:14.

1. Dead to sin.
Rom. 6:2-10; Col. 2:20

2. Alive to God.
John 5:24; 20:31; Rom. 6:11; 8:10; 1 John 5:1.

3. Legally righteous.
Rom. 1:7; 3:21-26; 4:1, 6: 5:17; 1 Cor. 1:30; Phil. 3:9.

4. Adopted as children of God.
Eph. 1:5; Gal. 3:26; 1 John 3:1; Rom. 8:16.

5. God's claimed possession.
Eph. 1:4; 2 Tim. 2:19.

6. Not of this world but citizens of heaven.
John 15:19; 17:14-16; 1 John 5:19.

7. Crucified to the world.
Gal. 1:4; 5:14, 15.

8. Become slaves to God.
1 Cor. 7:22, 23; Rom. 6:22.

9. Have a new life.
2 Cor. 5:17, 2 Pet. 1:4; Gal. 6:15.

10. Made obedient to the law.
Rom. 4:10; 3:31; Phil 3:9.

11. Light to the world.
Matt. 5:14; 1 Thess. 5:5.

12. Cleansed.
John 15:3; 1 John 1:7, 9.

Eph. 1:4; 1 Cor. 3:17; Heb. 3:1.

14. Free from sin's slavery.
John 8:32-36; Rom. 6:18; 8:2.

15. Made secure in Christ.
1 Pet. 1:5; Rom. 8:1; John 10:27,28.

1 Cor. 3:16; 6:19, 20; 2 Cor. 6:16; Rom. 8:9, 10.

17. Spirit-gifted.
Rom. 12:5, 6; 1 Cor. 12:4, 12; Eph. 4:7-13.

18. Empowered for witnessing.
Lk. 24:49; Acts 1:8; 2 Cor. 4:7; Eph. 3:20.

19. Given possession of Christ's love.
Rom. 5:5; 1 Cor. 12:31; 13:1-13; John 2:5; 5:1.

20. Legally in Christ.
1 Cor. 1:30; Eph. 1:3-6, 10, 2:5, 6, 13.

**Sanctification**

What our experience should be, through the Spirit by faith: Eph. 4:1; Col. 2:6; 4:12; 2 Tim. 3:17; Heb. 13:20, 21.

1. Give no place to sin.
Rom. 6:11-15; 13-14; Col. 3:1-3; 1 Pet. 2:24.

2. Alive unto God.
Rom. 14:8; 2 Cor. 5:15; Gal. 2:19,20; Titus 2:12.

3. Live righteously.
2 Tim. 2:22; 1 John 3:7; 1 Cor. 15:34; Phil 1:11; 1 Tim. 6:11.

Eph. 5:1, 8; 1 Pet. 1:13, 14.

5. Yield or surrender to God.
Rom. 12:1; 2 Tim. 2:19-21.

1 John 5:4, 5; 2:15; Col. 3:1, 2; James 1:27.

7. Avoid worldly practices.
1 John 2:15-17; James 1:27; 4:4; Rom. 12:2.

8. Serve joyfully as God's slaves.

Rom. 6:4; 7:6; Eph. 4:24.

10. Keep fulfilling the law.
Rom. 8:4; 1 John 5:2, 3; Rev. 14:12.

Matt. 5:15, 16; Eph. 5:8.

12. Cleanse yourselves.
2 Cor. 7:1; Phil 4:8.

13. Live holy lives.

14. Do not let sin rule you.
Rom. 6:22; Gal. 5:1, 13, 14; 2 Cor. 3:17, 18.

15. Enjoy that security.
2 Pet. 1:10; Heb. 10:19-22; 1 Thess. 1:5.

16. Yield to the Spirit's control.
Gal 5:16, 17, 25;
 Eph. 4:30; 5:18.

17. Use your gift.
Rom. 12:308; 1 Pet. 4:11.

18. Witness that power.
1 Cor. 2:4; Eph. 6:10; Phil. 3:10; 4:13.

19. Love as Christ loved.
John 13:34, 35; 1 Pet. 1:22; 4:8;
1 John 3:18, 23; 4:7, 12.

Justification and Sanctification

The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. — Messages to Young People, p. 35

The wheel of faith carries us along the road of sanctification to the heights of victory. But the hub of the wheel is Christ. Christ is the Savior.
John 17:21 – John 15:5

YOU IN CHRIST

CHRIST IN YOU
CENTRAL THEME

CHRIST OUR RIGHTEOUSNESS

JESUS CHRIST, THE RIGHTEOUSNESS OF ALL MEN

(Formula: "Not I, But Christ")

John 15:4-5 — Vine, Branches

"If man remains in Me, and I in him, bears much fruit"

According to Jesus Christ

Two Phases of Salvation

YOU IN CHRIST

(APPLIES TO ALL MEN)

OBJECTIVE GOSPEL

JUSTIFICATION

Imputed Righteousness

Objective Facts
"The Head"

Corporate History

THE FOUNDATION

Ephesians 2:20

CHRIST IN YOU

(APPLIES ONLY TO BELIEVERS)

SUBJECTIVE GOSPEL

SANCTIFICATION

Imparted Righteousness

Subjective Experience
"The Heart"

Individual Experience

THE BUILDING

Ephesians 2:21

What Happened
2,000 Years Ago
(Justification)

Made
Effective
by Faith

Results of
Union with Christ
"the fruits"

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THE "IN CHRIST" MOTIF

INTRODUCTION
There is a key phrase that runs through Paul's epistles. If you were to take this phrase out, there would be very little left of Paul's exposition of the gospel. This recurring phrase, which is the central theme of Paul's theology, is the expression "in Christ" or "in Christ Jesus". This phrase is sometimes expressed by other similar phrases — i.e., "in Him" or "by Him" or "through Him" or "in the Beloved" or "together with Him" etc. These are all synonymous terms implying the "in Christ" motif or idea.

The truth behind this phrase was first introduced by Christ Himself, when He told His disciples to "abide in me". These are the undergirding words of the gospel. And if we don't understand what the New Testament means by this expression "in Christ", we will never be able to fully understand the message of the gospel.

There is nothing we have as Christians except we have it "in Christ". Everything we enjoy and hope for, as believers (i.e., Justification, Sanctification, and Glorification), is ours always "in Christ". Outside of Him we have nothing but sin, condemnation, and death.

The expression "in Christ", however, is a rather difficult phrase to understand. Just as, you must be born again was mind boggling to Nicodemus; so likewise, the concept of "in Christ" is a very difficult idea for us to understand. This is especially true of the western mind. How can I, as an individual, be in someone else? Worse still, how can I, born in the twentieth century, be in Christ who lived almost 2000 years ago? This makes absolutely no sense to our western way of thinking.

What does Scripture mean when it tells us that we were together with Christ in His death, burial, and resurrection, and now, are sitting with Him in heavenly places (Eph.2:5,6)? Because we cannot fathom these facts we tend to ignore or skim over them. Yet the whole understanding of the gospel hinges on our understanding the significance of these two vital words "in Christ".

The "in Christ" motif or concept is based on the biblical idea of solidarity or corporate oneness. Therefore, if we are to come to grips with this phrase we must first understand what the Bible has to say about solidarity. Two texts that help us understand Biblical solidarity are Romans 9:12 (Gen. 25:23—the twins, Esau and Jacob, represent two nations, not individuals), and Hebrews 7:7-10 (Levi paid tithe to Melchizedek in Abraham, since he was seminally "in the loins" of his great grand father when the event took place).

The fundamental truth of Scripture is:
   ii. Satan ruined all men in one man—i.e., in Adam: Rom. 5:12,18; 1 Cor.15: 21,22.
   iii. God redeemed all men in one man—i.e., in Christ: Tit.2:11; 1 Jn. 2:2.

IMPORTANCE OF THE "IN CHRIST" MOTIF
The importance of the "in Christ" motif is threefold:
A. It is the means of our redemption and mankind's only hope: 1 Cor. 1:30; Eph. 1:3-12; 2:4-6; (1 SM 250, 251).
B. It solves the ethical problem of the gospel, which is: How can God justify sinners (Rom.4:5) and still maintain His integrity to the law which condemns sinners (Gal.3:10)? Hence, it meets the accusations of: "legal fiction"; "as-if-passed on righteousness"; "divine make-belief"; "celestial bookkeeping" etc. (Deut. 24:16; Eze. 18:1-20; Rom. 3:25, 26, 31; 2 Cor.5:14).
C. It prevents the danger of cheap grace, which is: Christ did it all instead of us, so believers can continue to enjoy sin and still be saved (Rom. 6:1-22; Gal. 5:13,14; 1 Pet. 2:15-19).
BIBLICAL SUBSTITUTION and THE "IN CHRIST" MOTIF

The doctrine of substitution constitutes the very heart of the gospel message. This doctrine, however, must be understood in the context of the "in Christ" motif in order for it to be legally sound. The following is an outline of this doctrine:

A. God first had to qualify Christ to be our substitute before He could live and die in our place. God did this by uniting Christ's divinity to our corporate humanity, that needed redeeming, at the incarnation. This is the "in Christ" motif. Through this union Christ became the second or last Adam (the word Adam in Hebrew has a collective significance and means mankind). This qualified Christ to lawfully represent the human race He came to redeem: 1 Cor. 1:30; 15:45.

B. As our substitute, Christ had to meet the full demands of the law in order to save sinful mankind. By doing this He obtained legal justification for all men and became humanity's Savior: Rom. 5:18; 10:4; Tit. 2:11; 1 Jn. 2:2. The following diagram illustrates how Christ re-wrote mankind's history by His life, death, and resurrection: thus changing humanity's legal status from condemnation to justification:

```
CONDEMNED TO DEATH ← DISOBEY LAW OBEY → JUSTIFIED TO LIFE
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You in Christ at Incarnation

i. By His perfect life He met the positive demands of the law ("doing"—symbolized by the spotless lamb, in the Sanctuary service).

ii. By His death He met the justice of the law ("dying"—symbolized by the sacrificed lamb consumed by fire, in the Sanctuary service).

C. Through His holy history (doing & dying) Christ became "Our Righteousness". This righteousness is made effective when it is received by faith: Acts 13:39; Rom. 1:16, 17; 9:30-33; Phil. 3:7-9.

D. Because God created man with a free will, Christ's identity with us has to be reciprocal to make the legal justification He produced for all humanity effective individually. This is the true meaning of righteousness by faith: Gal. 2:19, 20; Rom. 6:1-8; 7:1-6; (6BC, 1075).

E. Faith is the channel, while baptism is the public confession, of the believer's identity with Christ and Him crucified: Mk. 16:15,16; Gal. 3:27. This two-sided union (You in Christ and Christ in You or abide in me and I in you) is what constitutes true Christianity: Jn.15:4-8; 1 Jn. 1:5-7; 2: 28, 29; 2 Cor. 5:18-20; Rev. 3:20-22.

F. Genuine faith involves three elements:

i. Knowing the truth, as it is in Christ: Jn. 8:32, 36; 17:3; Rom. 10:13-15,17.

ii. Believing the truth, as it is in Christ: Jn. 5:24; 6:40; 11:25; Rom. 10:9.

iii. Obeying the truth, as it is in Christ: Rom. 1:5; 6:17; 10:16; Gal. 5:7; 2 Thes. 1:7, 8; Heb. 5:9; 1 Pet. 4:17.

Note: According to the New Testament, man is not lost because he is a sinner but because of unbelief (willful, persistent and ultimate rejection of the truth, as it is in Christ: Mk. 16:15,16; Jn. 3:18,36; Heb. 2:3; 10:26-29.

BLESSINGS DERIVED FROM ACCEPTING THE "IN CHRIST" MOTIF

Here are the blessings that come to those who by faith have accepted the truth as it is in Christ:

A. Peace with God; "no condemnation for those who are in Christ." Rom. 5:1; 8:1.

B. Full forgiveness of all sins, plus counted holy and blameless:

Eph. 1:3-7; 1 Jn. 2:1, 2. This is the basis of assurance of salvation.

C. New creation, the old is gone and the new has come: 2 Cor.5:17 (i.e., His eternal righteous life is substituted for our mortal condemned life). This is the new birth experience that makes holy living possible: Rom. 8:9-12; 13:14; Gal. 5:16.

D. Become the adopted children of God: Rom. 8:15-17; Gal. 4:4,5; 1 Jn. 3:1,2. This qualifies us to reign with Christ in the life to come: Rev. 20:6; 22:3.
QUOTATIONS ON THE "IN CHRIST" MOTIF

As human nature was present in Adam, when by his representative sin he ruined his posterity, so was human nature present in Christ our Lord... Our nature is his own. He carried it with him through life to death. He made it do and bear that which was utterly beyond its native strength.


If Christ took our nature upon him, as we believe, by an act of love, it was not that of on but of all. He was not one man only among many men, but in him all humanity was gathered up. And thus now, as at all time, mankind are, so to speak organically united with him. His acts are in a true sense our acts, so far as we realise the union. His death is our death, his resurrection our resurrection.


...when God's Son took on flesh, he truly and bodily took on, out of pure grace, our being our nature, ourselves. This was the eternal counsel of the triune God. Now we are in him. Where he is, there we are too, in the incarnation, on the cross, and in his resurrection. We belong to him because we are in him.

Dietrich Bonhoeffer, Life Together.

By His obedience to all the commandments of God, Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption.

E. G. White, I Selected Messages p.250,251.

Blessed is the soul who can say... I am lost in Adam, but restored in Christ.

E. G. White, Sons and Daughters p.120.

Jesus Christ was the representative of humanity, and humanity centered in him, and when he took flesh, he took humanity...this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity.

THE TWO ADAMS

AN EXPOSITION OF ROMANS 5:11-21

v. 11 Not only do we Christians rejoice in God's unconditional love, which has been poured into our hearts by the Holy Spirit (vv.5-10), but we also rejoice in the fact that we have already been fully reconciled to God (received the atonement) through our Lord Jesus Christ.

v. 12 This reconciliation or atonement is ours in Christ in the same way sin, condemnation, and death became ours in Adam (implied). Hence, Paul uses Adam as a model, type, or a pattern of Christ (v.14 last part). The reason why Adam's sin brought universal death is "because all sinned"... in Adam, our father and representative, and not like Adam, our personal sins.

Note: Five reasons may be given why Paul meant in Adam and not like Adam:
1. Historically not all die because they sinned like Adam. For example, babies have no personal sins yet they die.
2. The use of the aorist tense implies a once-for-all act in the past. Compare this with Romans 3:23 ("all sinned" i.e., in the past, also in the aorist tense, and all are "coming short of God's glory" [i.e., sinning personally], in the present continuous tense).
3. In verses 13 and 14 (immediate context), the people who lived from Adam to Moses (i.e., before God gave mankind His law as a legal code) were dying, even though their sins were unlike Adam's deliberate transgression of a law (Gen. 2:16,17).
4. In verses 15-18 (unit context) Paul makes it clear that all men are judged, condemned, and die because of Adam's sin, apart from their personal sins.
5. Paul is using Adam as a pattern or a type of Christ in Romans 5:12-21 (v. 14b). If we insist that all die because we all sinned personally like Adam, for this analogy to fit Christ, we would have to teach that all live because all have obeyed personally like Christ. Not only is this the very opposite of Paul's thought, but we would be guilty of making him teaching legalism, something he fought against vehemently.

v. 13 To prove his point, that all die because of Adam's one sin, Paul describes the situation of the human race that lived from Adam to Moses. His argument is that God could not legally or lawfully condemn these people for their personal sins, which they were committing, since He had not yet posted His law as a legal code until Moses.

v. 14 Nevertheless, they were dying; even though their sins were unlike the willful violation of a law Adam had committed (meaning of transgression). Obviously then, they were dying because they were implicated in Adam's transgression, their father and representative.

Note: Paul discusses mankind's situation in Adam, in vv. 12-14, in order to use him as a pattern, type, or figure of the truth as it is in Christ (see last part of v. 14). What Adam did affected all humanity; likewise, what Christ did also affected all humanity (v.15). It is in this sense only the two are similar, and therefore, Adam can be used as a pattern of Christ. The reason Adam's sin brought condemnation and death to all mankind is not because humanity is guilty of Adam's sin, but because Adam's sin was a representative sin. We were in Adam by creation (Acts 17:26) and therefore, were implicated in his sin at the fall. Likewise, by uniting Christ's divinity with our corporate humanity that needed redeeming, Christ qualified legally to be the second Adam, our representative and substitute. His obedience can be lawfully credited to all mankind because all obeyed in Christ. We were in Christ by God's act of incarnation (1 Cor. 1:30) and therefore implicated in His obedience, i.e., in His life, death and resurrection (2 Cor. 5:14; Eph. 2:5,6).

The whole force of the parallel in Romans 5:12-21, between Adam and Christ, depends on the idea of the solidarity of mankind in Adam and in Christ. In the great majority of the 510 times the word Adam is used in the Old Testament Hebrew text, it possesses a collective significance. In the same sense Christ is referred to as the last or second Adam in the New Testament.

v. 15 But there is also a difference between Adam and Christ. The difference is in what they did and the effect their acts had on humanity. Adam sinned and that sin brought death to many (Gk. "the many", implying all humanity v. 18). In contrast Christ obeyed and this obedience also affected "the many" (i.e., all humanity). This is God's gift of grace to mankind. And this gift of grace did much more than undo the damage Adam did to mankind.
Adam's one sin resulted in the judgment of condemnation on all humanity. But Christ's obedience did much more; it not only met the just demands of Adam's one sin that condemns mankind, but more than that, it also covered all their personal sins plus brought in the verdict of justification on all humanity (Please note that the word "offences" is in the plural and is therefore referring to Adam's sin plus all our personal sins). This is the significance of the phrase much more.

Because of Adam's sin, death holds sway over all mankind. But God's gift of grace in Christ is again much more. Those who receive this gift will not only live (the opposite of death), but much more, they will reign with Christ throughout the ceaseless ages of eternity (Rev. 20:6; 22:5). We are better off in Christ than we ever were in Adam, even before the fall. This is God's super abundant grace.

Consequently, while Adam's one sin brought the verdict of condemnation upon the whole human race, the unconditional good news of the gospel is that the obedience of Christ brought the verdict of justification to life eternal unto all men.

In addition to the above, Adam's sin also made mankind into sinners (i.e., with a sinful nature incapable of producing righteousness). Likewise, Christ's obedience also redeemed mankind's sinful nature so that we will be made righteous (note the future tense i.e., at glorification or His second coming. 1 Cor. 15:50-53; Phil. 3:20,21).

And the reason why God introduced the law, after He gave the promise of salvation as a free gift, was to convince mankind that Adam's one sin had made them all sinners, imprisoned in death row and in need of a savior. But where sin multiplied, in the lives of Adam's posterity, God's grace multiplied all the more. For not only did God redeem the whole human race from Adam's sin plus all their personal sins, but much more, He made all mankind righteous, holy and blameless in Christ's holy history.

Hence, just as sin dominates all men from birth, and would do so until death; let grace now take over in your lives (i.e., those that have received Christ), dominating you and producing righteousness, until eternity is ushered in (at the second advent).

The Truth of the Two Adams
1. Adam's sin deprived humanity of life and brought all mankind under the sentence of eternal death, i.e., the second death. The first or sleep death became a necessity because of the plan of redemption, while the second death is the wages of sin (Rom. 6:23).
2. Christ's obedience (doing and dying) did two things for all mankind: (i) It saved all humanity from the condemnation of the second or eternal death; and (ii) It brought the verdict of justification to eternal life upon all men.
   Note: Since Christians die the first death, the gospel obviously only redeems men from the second death (Rev. 20:6). On the cross Christ "tasted" and "abolished" only the second death, "the curse of the law" (Heb. 2:9; 2 Tim. 1:10; Gal. 3:13).
3. Salvation from the second death and the verdict of justification to eternal life is God's supreme gift to all mankind in Christ (Jn. 3:16; 1 Jn. 5:11). This constitutes the unconditional good news of the gospel. But like any gift, it has to be received to be enjoyed (Rom. 5:17). Those who willfully, persistently, and ultimately reject God's gift of salvation in Christ (the gospel), are deliberately choosing the second death instead of eternal life (Deut. 30:19). Therefore, in the judgment, they can only blame themselves when they face the second death. Hence, unbelief (willfully rejecting the truth as it is in Christ) is the unpardonable sin (Heb. 2:1-3; 10:26-29).
4. Every baby is born subjectively in Adam (although objectively in Christ) and therefore, under the reign of sin, condemnation, and death (Rom. 3:9-20). To continue to live under this reign is to end up with eternal death. Christ ushered in the reign of grace, righteousness, and eternal life. To receive this gift of grace by faith means we are now baptized subjectively into Christ and have passed from death to life (1 Cor. 12:13; Gal. 5:27; Jn. 5:24). If we continue to live by faith under this reign of grace, it will end up with eternal life.
5. Adam and Christ represent two opposite camps, sin and righteousness or death and life respectively. Therefore, you cannot choose to remain in Adam (to enjoy sin) and at the same time accept by faith your position in Christ (to enjoy eternal life). To obey the gospel is to receive Christ, the author of righteousness and life. This involves saying goodbye to Adam, the author of sin and death (Rom. 6:16-22). Your eternal destiny depends on which humanity you have chosen to belong.
For as in Adam all die, even so in Christ all shall be made alive

Therefore, just as through one man sin entered the world, and through sin, death spread to all men, because all sinned—

(For until the law was in the world, but sin is not imputed when there is no law.) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

The Chiastic Structure of Romans 5:12-19

v. 12 One man — all sinners

v. 13 Death to all men

v. 14 Death reigns

v. 15 As one man's offense brings death and condemnation,

v. 16 One Man's abundance of grace brings justification.

v. 17 Grace and righteousness reign

v. 18 Life to all men

v. 19 One Man — all righteous

The center of the chiasm is "Justification." Just as Adam brought death and condemnation to the whole human race "all men," Jesus Christ, the Second Adam, brought justification and life to all mankind. Also see Romans 8:1-4.

Justification by Faith = "It is so if you believe it." SC 51 (See Matthew 9:29).

Also read John 6:28-29; Genesis 15:6; and Mark 9:24.

Christ – The Savior of All Men

"The grace of God that brings salvation hath appeared to all men." "This is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." Titus 2:11; 1 Timothy 2:3-6. The Spirit of God is freely bestowed to enable every man to lay hold upon the means of salvation. Thus Christ, "the true Light," "lights every man that cometh into the world." John 1:9. Men fail of salvation through their own willful refusal of the gift of life.

– The Great Controversy, p. 261-262

You Must Be Born Again

Except a man be born again, he cannot see the kingdom of God.

Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.

– John 3:3, 5
Christ the Savor of All Men

For as in Adam all die, even so in Christ shall all be made alive.

— 1 Corinthians 15:22

From Flesh to Spirit
From “in Adam” to “in Christ”

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

— 1 Corinthians 15:44-45
A New Life

He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.

— The Desire of Ages, p.172

It becomes effective for you when you believe.

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

— John 6:28-29
All Things Become New

The love of Christ constrains [compels] us; because we thus judge, that if one died for all, then were all dead:

And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more.

Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away, behold, all things are become new.

— 2 Corinthians 5:14-17

The Christian Motive
for Sanctification and Service

It is not fear of punishment, or the hope of everlasting reward, that leads disciples of Christ to follow Him. They behold the savior's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

— The Desire of Ages 480
Righteousness by Faith Explained

1. The Bible presents Righteousness by Faith as God’s way of saving sinful humanity in contrast to Righteousness by Works which is man’s way of saving himself – Romans 9:30; Galatians 2:16.

2. The two methods of salvation are mutually exclusive so that they cannot be mixed. We cannot be saved partly by grace and partly by the works of the law. This was the Galatian problem which traditional Christians are repeating. – Galatians 3:1-3; 5:4.

3. In Righteousness by Faith God takes the initiative and comes to sinners with the news that He loves them unconditionally and has reconciled them to Himself through the death of His son (Romans 5:5-10). This is the unconditional Good News of the Gospel, or Justification by Faith, Christ commissioned His disciples to proclaim to the world. – 2 Corinthians 5:18,19; Ephesians 2:1-6; Titus 3:3-5.

4. Because God is love and created man with a free will, the hearing of the Gospel demands a human response. The positive response to the Gospel, that makes justification effective, is faith. – Mark 16:15,16 (1 Peter 3:18-21); John 3:16-18.

5. Genuine New Testament faith involves three elements:
   C. Obeying the Gospel – Romans 1:5; 6:17; 10:16; 16:26; Galatians 5:7; 2 Thessalonians 1:7,8; Hebrews 5:9; 1 Peter 4:17.

6. Such Faith obedience that unites the believer to Christ and Him crucified will produce a people that will become obedient to all the commandments, fully reflecting the love of God. – Galatians 2:19,20; 5:13,14; Romans 13:8-10; 1 John 4:7,12; John 13:34,35.

7. The following diagram explains in four steps how Righteousness by Faith works in reality.

[Diagram of steps in the process of Righteousness by Faith]

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THE SUPREME SACRIFICE

1. IMPORTANCE OF THE STUDY

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. GW 315.

At the very heart of the gospel message is the truth concerning the cross of Christ (1 Cor. 17, 18). It is Satan's determined purpose to ensnare this truth in darkness. In this he has had some measure of success. By convincing the Christian church to believe a lie, that men possess an immortal soul, he has robbed the cross of its glory. If man possesses an immortal soul then death is not goodbye to life but simply the separation of the soul from the body. In which case, that which constitutes Christ's supreme sacrifice was the shame and torture of the cross; no different than that of the two thieves that were crucified with Him, and countless others who were executed by crucifixion.

Another factor that has robbed the cross of its glory is perceiving the crucifixion of Christ from the Roman perspective. While it is true Christ was crucified on a Roman cross it must be remembered that it was not the Romans that demanded His crucifixion but the Jews. It is only as we perceive the cross of Christ from the Jewish perspective, as did the New Testament writers, that we can begin to grasp the meaning of His supreme sacrifice, that demonstrated His infinite and unconditional love for us (Rom. 5:5-8). Crucifixion was not a Jewish method of execution; on the contrary, the Jews detested the cross because it had a very special meaning for them. As we discover the significance of the cross to the Jews we will understand why the Jews demanded that Christ be put to death by crucifixion and why this constitutes the supreme sacrifice.

2. THE SUPREME SACRIFICE

The cross was invented by the Phoenicians approximately 600 year before Christ, then adopted by the Egyptians and later the Romans, who refined it and used it to execute run-away slaves and their worst criminals. Crucifixion was the most painful and shameful instrument of execution ever practiced by man. Besides bringing disgrace and shame, it involved much pain, physically as well as mentally, and it could take anything from three to seven days for the crucified one to die. But as we look at the cross of Christ with Jewish spectacles, we will discover that it meant something totally different to them. The following is a brief outline of the crucifixion of Christ and its significance:

Jn. 19:5-7 The Jews demanded that Pilate have Christ crucified because, according to their law, He had committed the sin of blasphemy. Were they not aware of this fact?
Lev. 24:16 But the law they were referring to stipulated death by stoning and not crucifixion. Why then did they demand Christ be crucified, especially since crucifixion was not a Jewish method of execution?
Jn. 10:30, 31 The Jews were fully aware that the law of blasphemy was punishable by stoning. Why then did they demand Christ be crucified, especially since crucifixion was not a Jewish method of execution?
Deut. 21:23 Because the Jews of Christ's day identified crucifixion with hanging on a tree. To the Jew, to be crucified meant you had committed the unpardonable sin and was being punished by the irrevocable curse of God, the equivalent of the second death of the New Testament. By crying out "crucify him" the Jews were asking God to pour out His wrath on Christ that He may experience the eternal death, goodbye to life forever (it must be remembered that the Jews did not believe in an immortal soul, that was a Greek concept).
Josh. 10:25-27 An example of God's irrevocable curse invoked upon Israel's enemies (this text must be understood in the light of Gen. 15:13-16).
Isa. 53:4, 10 To the Jews, Christ crucified meant God had placed His curse on Him; this involved much more than the shame and pain of the Roman cross (note the emphasis of DA 753). The Jews of New Testament times who rejected Christ would often, in contempt, refer to Jesus as "the hanged one", meaning the one who was cursed by God.

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Gal. 3:10, 13 God did place His curse on Christ on the cross. However, it was not for blasphemy but for our sins. On the cross God "spared not His own Son" the full wages of sin, the curse of the law, when He made Him to be "sin for us" (Rom. 8:32; 2 Cor. 5:21). This is the wrath of God Christ experienced on our behalf and which Jesus identified with the cup in the upper room and in Gethsemane (Matt. 26:27, 28, 39; Rev. 14:9-11).

Note: It is for this reason that the New Testament writers identified Christ crucified with "hanged on a tree." Acts 5:30; 10:39; 13:29; 1 Pet. 2:24 (This curse was represented by the fire that consumed the sacrificed lamb in the Sanctuary service).

3. HOW CHRIST COULD EXPERIENCE THE SECOND DEATH

The fact Christ rose from the dead, predicted His resurrection, and claimed that He could lay down His life and then take it up again, is a stumbling block to many in accepting the idea that Christ actually experienced the second death on the cross. It is only when we realize the self-emptying of Christ at the incarnation and its implications that we can grasp the true sacrifice of Christ on the cross. The following is a brief outline of how Christ totally gave Himself up for our redemption:

Phil. 2:6-8 At the incarnation Jesus totally gave up His divine prerogatives i.e., the independent use of His divinity. By His own choice, He became a slave to the Father. This meant, as a man, He was completely God dependent and had to live by faith alone, just as we do: Jn. 5:19,30; 6:57; 8:28; 14:10.

Rom. 6:4 Christ was also totally God dependent for His resurrection and the New Testament clearly teaches that He was raised up by the glorious power of the Father. Acts 2:24,32; Eph. 1:20.

Matt. 27:46 On the cross Christ actually felt forsaken by the Father. This meant that the hope of being raised by the Father was taken away from Him. He was now treading the winemess alone, experiencing the full cup of the wrath of God against sin, i.e., God abandonment, the curse of the law: Matt. 26:38-42; Rom. 8:32; Gal. 3:13.

Lk. 23:35-39 Satan was fully aware of this. Taking advantage of the terrible mental anguish this second death experience Christ was undergoing, the devil tempted Him three times to give up His faith in the Father, grab hold of His divine power, and independently come down from the cross and save Himself.

Jn. 19:30 Confronted by these fierce temptations, that no man will fully understand, Christ had to make a choice: Shall I come down from the cross and save myself or shall I surrender to this second death, goodbye to life forever, so that the world may be saved? His choice was not my will but thine be done. By submitting to the full wages of sin Christ demonstrated that He loves us more than Himself: Rom. 5:8; Jn: 15:13; 1 Jn: 3:16; Rev. 1:5.

Mk. 15:43-45 Pilate marvelled at such an early death because it was not normal for the crucified one to die so soon. But it was this curse of the law that Christ experienced on our behalf that actually killed Him within six hours of His crucifixion. The soldiers that watched Christ die were equally surprised and had to make sure He was dead by piercing His side: Jn. 19:31-34.

Isa. 53:11,12 It is this supreme sacrifice that satisfied a just and holy God and lawfully saved mankind from the curse of the law. Hence, all who receive Christ and Him crucified by faith will never have to experience the second death: 2 Cor. 5:18-21; 2 Tim. 1:7-10; Rev. 20:6.

2 Cor. 5:14,15 This self-emptying agape love of Christ, manifested on the cross, is what transformed the disciples from a bunch of greedy self-seeking individuals to men of God who were now willing to totally deny self and turn the world upside down with the good news of salvation. The same truth must transform us so that we feel compelled to live and die for Christ: Eph. 5:2.
THE SABBATH REST

The good news of salvation, realized in the holy history of Jesus Christ, is often described in the New Testament by the word rest (Matt. 11:28; Heb. 4:2,3). Since the Fall, this promised rest in Christ has been linked with the Sabbath. For this reason the major feast days in the Old Testament, pointing to the Messiah and His redemptive activities, were designated a Sabbath day of rest. The Sabbath therefore, is more than a day of physical and mental rest but has definitely a redemptive significance and is a vital part of the new covenant. Hence, recovering and restoring the full gospel, necessitates the recovery and the restoration of the Sabbath doctrine. The following is an outline study on the Sabbath rest as it is related to the gospel and the doctrine of righteousness by faith.

1. THE SABBATH IS GOD'S REST DAY
   A. While the Sabbath was made for man (Mk. 2:27), it does not belong to man but God:
      Ex. 20:10  "The seventh day is the Sabbath of the Lord thy God."
      Ex. 31:13  "My Sabbaths ye shall keep"
      Isa. 58:13  "My holy day ... the holy of the Lord"
   B. God created this world in six days and rested on the seventh day. Man was created at the end of the sixth day and therefore God's Sabbath was really his first whole day (Gen. 1:26-2:3).
   C. The reason God rested on the seventh day was not because He was tired or needed a break but because His work was perfect and finished: Gen. 1:31; 2:1-3; Heb. 4:4.
   D. Both creation as well as redemption were accomplished through Christ. Further, both were finished on the sixth day and in each case Christ rested on the seventh day from all His work.
   Note: God's seventh day is our Saturday (Lk. 23:54-56, T.E.V.).

2. GOD'S SABBATH WAS MADE FOR MAN
   A. Having created a perfect and finished world, God gave man full dominion over all creation:
      Gen. 1:26,28; Ps. 8:4-8; Heb. 2:6-8.
      Note: It must be kept in mind that man made no contribution towards creation but was only its recipient. Hence, Adam and Eve did not begin by working but resting in God's perfect and finished work. The same is true of redemption.
   B. The Sabbath rest, which was set aside or sanctified by God for man (Mk. 2:27), was given as a covenant agreement between God, the provider, and man, the recipient. The Sabbath, therefore, was to be a constant reminder that man was always to be God dependent.
      Note:
      i. This Sabbath covenant was made by God before the fall. This would imply that it had a permanent significance and would have been kept today had there been no fall.
      ii. After the fall the Sabbath was given a redemptive significance, pointing to God's promised rest in Christ: Deut. 5:15; Heb. 4:2,3.
      iii. Both, the fourth commandment (Ex.20:8-11), as well as Christ's statement found in Mark 2:27, clearly indicate that the rest instituted in Genesis 2:3 referred to the Sabbath.
   C. When Adam and Eve sinned they turned from God dependence to self dependence (Gen. 3:19). They therefore broke the Sabbath covenant, making it null and void, since sin is turning from God dependence to self dependence: Isa. 53:6; 59:2; Rom. 1:21; Phil. 2:21.
   D. In order to restore the Sabbath rest, God sent Christ to redeem mankind: Ex. 33:14; Isa. 14:3; Matt. 11:28; Jn. 3:17; Gal. 4:4,5.
E. When Christ cried out "it is finished" on the cross, He was announcing to the world that mankind's redemption was fully realized (Heb. 10:14). This perfect redemption was finished on the sixth day (Lk. 23:54), just as creation was (Gen. 2:1-3). Hence, to fallen man, the Sabbath points to both a perfect and finished creation (which man ruined by the fall), as well as a perfect and finished redemption. Further, the Sabbath also points to a perfect and finished restoration which Christ will accomplish at the end of the world: Isa. 66:22,23.

F. The good news of the gospel is that the Sabbath rest has been restored by Christ's earthly mission and man can now, by faith, enter that rest: Ex. 31:13; Heb.4:1-3,9-11; Isa. 58:13,14.

3. THE REAL ISSUE IN THE SABBATH-SUNDAY CONTROVERSY

Whenever the Sabbath-Sunday controversy comes up, our attention is immediately turned to the Sunday-keeping Christians versus the Sabbath-keeping Christians. This, I believe, is not the real issue. Many Sunday keeping Christians are resting fully in Christ for their salvation; they are keeping the wrong day for the right reason. Likewise, there are many Sabbath-keeping Christians who believe that their Sabbath-keeping will save them; they are keeping the right day for the wrong reason. The real issue in the Sabbath-Sunday controversy is the age long controversy between salvation by works versus salvation by faith. This controversy will reach its climax in these last days. Let us see how this is so:

A. When man turned from God dependence to self dependence, at the fall, he had to earn his bread by "the sweat of thy face" (Gen. 3:19). As a result a man-made rest day had to be established. Sunday became that day. But unlike God's Sabbath, man's rest day does not point to a perfect and finished work. Today, Sunday is the international day of rest from man's work.

B. Since man was also created a spiritual being, his departure from God dependence to self dependence also meant a departure from God worship to self worship: Rom. 1:18-22; Isa. 53:6; Phil. 2:21.

C. This spiritual departure led man from salvation by faith, in God's promise in Christ, to salvation by works or self effort. At the heart of the Bible message is salvation by faith in God's grace (Eph. 2:8,9; Tit. 3:5). At the heart of every man-made religion is salvation by works (Rom. 9:30-32; 10:1-3; Gal. 3:1-3, 10). Those who submit to salvation by grace enter into God's rest, symbolized in the Bible by the Sabbath. Those who insist on saving themselves by works enter man's rest, which will be symbolized in the last days by Sunday keeping. These two alternate ways of salvation have been in conflict ever since Cain killed Abel. This conflict will culminate in the war of Armagedon when those who have willfully and ultimately rejected the gospel of grace will persecute those who are resting entirely in God's redemption in Christ.

D. When "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14), it will polarize the human race into only two camps--believers and unbelievers (1 Th. 5:19). Those who are fully resting in Christ, and those who have deliberately and ultimately rejected Him. All who come under the banner of Christ will in the end-time worship the Lord of the Sabbath and their Sabbath keeping will be the outward sign or seal of the righteousness they have already received by faith. Just as circumcision was to Abraham "a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 4:11). Those who have deliberately and ultimately turned their backs on the free gift of salvation in Christ will all worship the dragon which gave power unto the beast (Rev. 13:3,4). These will receive "the mark of the beast" and exalt Sunday as man's day of rest, in defiance of the Sabbath, God's rest day (Rev. 14:9-11). The issue then, in the final conflict, will not be between two groups of Christians, but two opposing methods of salvation represented by two rest days. The Sabbath signifying salvation by faith alone versus Sunday signifying salvation by works or human effort.

E. When the Sunday law is legally established, it will signify the world's deliberate and ultimate rejection of God's free gift of salvation in Christ. This is the "abomination that maketh desolate" Matt. 23:37-39; 24:14-20; Dan. 9:27. Those who will then insist on Sunday as the only day of rest, in opposition to God's Sabbath rest will receive the plagues, the wrath of God poured without mixture of mercy: Rev. 14:9-11.
APPENDIX G

UNDERSTANDING THE BIBLE

Study Guides for
Sabbath Afternoon Congregational Study
and Small Groups

During First Interim Pastorate

January 1996
HOW TO UNDERSTAND THE BIBLE

This study includes:
1. Introduction - Qualifications needed for Bible study
2. Methods of prophetic interpretation
4. Study of the book of Revelation
5. Suggested reading: *God Cares* by C. Mervyn Maxwell (Pacific Press)

INTRODUCTION:

Amos 3:7
Romans 15:4 One must open God's word with an open mind, not imposing one's own opinion on the text.

Why so many denominations?
Answer: Because of reliance upon self. Proverbs 14:12
Deviation from truth because of reliance on self - pride of opinion.
See handout "The Metamorphosis of Truth"

The Bible and the Bible only! Isaiah 2:22, Acts 5:29.
Example: Over 3,000 books on the book of Revelation contradict one another.
Do not trust any man's opinion. Always search the scriptures. If you doubt, always demand proof from the Bible and be shown there. Acts 17:11.

WHAT QUALIFICATIONS DO YOU NEED TO STUDY PROPHECY?
1. **Humility.** The human mind is limited. The mind of God is infinite. Job 28:28.
2. **Discipline.** Much prayer and hard work is needed. 2 Peter 3:15-16. Paradox in scripture? Heresy is truth out of balance. Single mindedness or "monomania."
3. **Spirituality.** 2 Peter 1:19-21.
Revelation: Inspiration is through thoughts. 2 Peter 1:21; also see 1 SM 15-23. Illumination; John 1:9, John 9:5; also see hymn No. 290.
1 Corinthians 2:6-16 context for:
   a) Verse 14: μωρία (mória) Moron comes from this Greek word which is translated foolishness. These things are given by the Spirit and only the Spirit can interpret it. The natural man cannot discern. Education (PhD, ancient languages, etc.) is not enough.
   b) Verse 2:10: The Spirit reveals to the spiritual man, the one's who want to learn because they wish to do God's will.
4. **Obedience.** Acts 5:31-32. Only the spiritual mind will learn because it wants to do God's will. Romans 12:1-2. John 14:15, 21. The person who allows his life to be transformed by Jesus Christ and yields, the more knowledge comes and no limit to what anyone may accomplish.
5 **Teachable.** Discipleship and character development take time. One humble saint on his knees can learn more than a scholar on his tip-toes. Placing ourselves under control of the Spirit will develop the intellect to its full capacity (Col 333). Truth depends more on the heart. Pride is a hindrance (DA 455-456).
The Metamorphosis of Truth

PROVERBS 14:12

By Beholding You Become Changed!
What Are You Beholding?

YOU
IN CHRIST

CHRIST
IN YOU
SEVEN FUNDAMENTAL RULES FOR INTERPRETING THE BIBLE

1. Since Jesus spoke and the Bible writers wrote primarily for the people of their day, always consider the historical, geographical and cultural setting of the passage you are studying.

2. Always consider the context of the unit, chapter and book when interpreting a text. The meaning of each verse must agree with the theme of the unit, chapter and book.

3. When interpreting a passage or verse, make sure to study each sentence grammatically to get the correct meaning. Pay special attention to the verbs as they deal with actions.

4. Make sure to get the meaning of each text as intended by the Bible writer or inspired speaker before making application. This is called bridge-building and is important in giving Bible studies.

5. Difficult texts must be interpreted in the light of the clear teachings of the whole Bible. Therefore, study all that Scripture teaches on a given subject before coming to a conclusion on any single verse.


7. For accuracy, use the best translations and if at all possible, compare with the original text.
ELLEN G. WHITE'S COUNSEL
ON THE USE OF HER WRITINGS WITH RESPECT TO THE BIBLE

1. "But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms." — The Great Controversy 595.

2. "The words of the Bible, and the Bible alone, should be heard from the pulpit." — Prophets and Kings 626.

3. "Don't you quote sister White. I don't want you ever to quote sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now." — Spalding-Magan Collection, p. 174.

4. H.M.S. Richard's discussion with Ellen White: "Now sister White, there's something else that I'd like to find out. How should I use your writings in preaching?" She replied: "Here's the way to use them. First, ask God to give you your subject. When you have the subject chosen, then go to the Bible until you know for sure what the Bible really teaches on that point. After that, turn to the writings and see what you can find on the same subject and read it. It may cast light on it or guide you into other Scripture, or make some point clearer. When you go to the people, however, preach to them out of the Bible." Ministry, October, 1976, pp. 6-7.

MISUSING ELLEN G. WHITE

1. When we use the Spirit of Prophecy to prove or defend a doctrine or truth, instead of the Word of God, we make the Spirit of Prophecy the yardstick of truth. This is misusing the writings of Ellen White. Evangelism p. 256; Testimonies For the Church vol. 5, p. 708.

2. When a Truth is presented from the Bible and we refuse to accept it unless it can be proved from the Spirit of Prophecy; this makes Ellen G. White the ultimate authority. This is misusing the writings of Ellen White. Gospel Workers p. 249. [Note: The Spirit of Prophecy and the Bible will never contradict one another.]

3. When the main thrust of our message and witnessing is from the Spirit of Prophecy instead of the Word of God in the Bible, we are substituting Ellen G. White for the Bible. This is misusing the writings of Ellen White.

NOTE: Ellen G. White claimed her writings to be the lesser light to lead us to the Bible, the greater light. (Evangelism p. 37) When we fail in this objective and make the Spirit of Prophecy the final word, we do a great injustice to the church and Ellen G. White and rightfully deserve to be called a cult!
THE GREAT CONTROVERSY THEME
Key to Understanding the Bible

The whole Bible is the story of "the conflict of the ages" or the story of the conflict between Christ and Satan, the Great Controversy.

Read chapter 79 in The Desire of Ages titled "It is Finished" (pages 758-764). This chapter explains the major issues of the Great Controversy in only seven pages.

The Great Controversy involves the history of this present world from beginning to end. In order to trace the major events during the Great Controversy answer the thirteen questions below and fill in the blanks on the reverse side of this page.
(Hint: Look up the reverences below each question for the answer.)

1. What was Satan's accusation against God?
   Desire of Ages p. 761.4
2. What happens to Satan?
   Revelation 12:7-9
3. What then, happens on earth?
   Genesis 3:1-7
4. What charge does Satan make concerning God's law?
   Desire of Ages p. 761.4
5. What was Satan's relationship with the unfallen angels?
   The Story of Redemption, p. 27.2
6. What happened at the cross concerning Satan's accusations?
   Psalm 85:10
7. What happened to Satan at the cross?
   John 12:31-32
8. What did the resurrection of Christ do for Satan's influence?
   Desire of Ages p. 762.4
9. What new charges does Satan make after the cross?
   Desire of Ages p. 762.5
10. What second charge does Satan make?
    Desire of Ages p. 123.3
12. How will the all understand the issues of the Great Controversy?
    Revelation 20:4
13. How will the conflict end?
    Revelation 20:5-15; Obadiah 16-18; Nahum 1:9
The Great Controversy

THE ETERNAL GOD OF JUSTICE AND MERCY

FOREVER AND EVER—ETERNAL SECURITY

(1) Satan accuses God of unfairness and of injustice

(2) Satan is cast out of heaven

(5) Satan taunts holy angels at the gates of heaven

(6) Judgment and Mercy kiss each other

NEW CHARGES
(9) "The Law was done away with."
(10) "Christ had extra help."

(11) The 144,000 became case exhibits to exonerate God

(12) Executive Judgment Millenium

(13) Resurrection of wicked at the end of 1,000 years

4,000 YEARS

(4) In OT Devil said "Law cannot be kept"

(7) Satan's doom is sealed

2,000 YEARS
PRINCIPLES OF PROPHETIC INTERPRETATION

PRINCIPLE 1

The Bible is its own interpreter.

Explanation

We should not guess at anything in the Bible. Like the pioneers of our church, we must permit the Bible to explain and interpret itself instead of trying to fit our own ideas into it. By comparing scripture with scripture, truth will be revealed.

Scripture Support

2 Peter 1:20-21
John 14:26
John 16:13
1 Corinthians 2:13-14
1 Corinthians 14:33
2 Timothy 2:15

PRINCIPLE 2

The Bible is Christ centered and every interpretation must reveal Christ.

Explanation

Every doctrine has Christ as the center. In Revelation 1:1 we find the words "Revelation of Jesus Christ." The word of God is God's revelation to mankind about His love and plan of redemption. It is most important to bear this in mind when studying the prophecies of Daniel and Revelation. All prophecies of the end refer to Jerusalem but Jesus is not reigning today in literal Jerusalem. He reigns in a heavenly city.

Scripture Support

John 1:1-4
Hebrews 1:1-2
Revelation 1:1
John 5:39
Revelation 22:6
PRINCIPLE 3

As Christ is the same yesterday, today and tomorrow (Hebrews 13:8) and God does not change (Malachi 3:6), the covenant promises and prophecies have three (3) applications to the Israel of God, His chosen people.

Explanation

All promises and prophecies relating to Israel have three meanings:

1. Literal application to Jews and Israel in the Old Testament.
3. Literal application to God's people at the Second Coming and after the 1,000 years when the eternal kingdom mentioned. In other words, the things of Israel now belong to the church.

As Israel failed, Christ succeeded, and the Church models itself after Christ.

Scripture Support

Romans 9:6-8
Galatians 3:28-29, 7
Ephesians 2:12-22
1 Peter 2:9-10
Matthew 21:43
1 Thessalonians 2:16
PRINCIPLE 4

When the New Testament uses the Old Testament Prophecies and promises, three things take place:

1. Literal things become symbolic.
2. Local things become universal.
3. The language and symbolism remain the same.

Three fulfillments of prophecy in the Bible:

1. EXILE
2. THE CROSS
3. SECOND COMING

Exodus 19:5-6 1 Peter 2:9-10 Revelation 5:9-10

LITERAL SPIRITUAL LITERAL

Scripture Support

Isaiah 14:22-26
Daniel 9:25
Revelation 18:4
Isaiah 58:12-14
Revelation 2:20
Revelation 16:12-14

The Design of the Books of Daniel and Revelation:

1. Both books reveal a series of historical events in unbroken sequence, always ending with the Kingdom of God.
2. All names in these books are symbolic and deep in meaning.
3. The principle of repeat and enlarge is clearly seen in Daniel and Revelation.
An Introduction to the Book of Daniel

The theme, purpose and meaning of the Book of Daniel can be derived from a study of the Hebrew name "Daniel" or נָדִיל Dâniël, which only appears in this book.

Other names in the Old Testament translated Daniel have slightly different spelling in the original and consequently have different meanings. The name Daniel is actually three Hebrew words, Dan-i-el which literally means "to judge-my-God." The focus of the Book of Daniel is judgment.

Most commentaries translate the word Daniel loosely as "God is my judge" disregarding Hebrew grammar and indicate that the book refers to the judgment of God's people (an issue which is certainly discussed in Daniel 7:22). But both the literal meaning of the Hebrew name and an understanding of the Great Controversy would lead one to understand that God is on trial and Daniel involves its resolution.

The Book of Daniel was Written for "The Time of the End"

The Book was to be sealed until the time of the end when knowledge shall be increased (Daniel 12:4). Compare Daniel 12:6, 8-9 and the statement in Daniel 12:13.
The Four Beasts of Daniel Seven

1. Verse 4: "like a lion" — with wings of an eagle
   — torn off, lifted from the ground, stood on two feet like a man, given a heart of a man.

2. Verse 5: "like a bear" — raised up on one of its sides
   — three ribs in its mouth between its teeth
   Three conquests: 1. Lydia 546 BC
                  2. Babylon 539 BC
                  3. Egypt 525 BC

3. Verse 6: "like a leopard" — Greece defeated Persia 333 BC at Battle of Issus
   — four wings like a bird
   — Four heads: After Alexander the Great died, four generals divided the kingdom:
     1. Egypt
     2. Syria
     3. Asia Minor
     4. Macedonia

4. Verse 7: "terrifying, frightening, very powerful"
   — had large iron teeth (Daniel 2:40)
   — trampled underfoot whatever was left (remnant)
   — different from all of the former beasts (temporal and spiritual)
   — it had ten horns (Imperial Rome fell in 476 AD to numerous tribes)

The Little Horn

5. Verse 8: another horn, a little horn
   — came up from among them (after 476 AD)
   — uprooted three of the first horns:
     1. Vandals 534 AD
     2. Ostrogoths 538 AD
     3. Visigoths 508 AD

Note: SDA Bible Commentary holds horn #3 above to be the Heruli defeated in 490 AD.
But the Visigoths were defeated in 508 AD which fits Daniel 12:11. The French King Clovis defeated this tribe and gave the Bishop of Rome his first temporal crown. 1290 years later the French divested the Papacy of the Papal Estates.

Little Horn Characteristics:
1. Verse 7-8 Out of and like the fourth empire (Rome)
2. Verse 7-8 After the ten divisions (After 476 AD)
3. Verse 8 Three tribes defeated in religious wars (Arian powers—verses 20, 24)
4. Verse 25 It is a persecuting power
5. Verse 25 Blasphemy—words against the Most High (Luke 5:21; John 10:30-31)
6. Verse 25 Change the set times and law (Gregorian Calendar & Ten Commandments)
7. Verse 25 It will endure 1260 years (538 to 1798)
8. Verse 11 It will be supernaturally destroyed at the end of time (also Daniel 8:25; 11:45)
Daniel Eight

Similarities – Little Horn – Daniel 7 & 8

1. Same symbol is used: Both are a "horn".
2. Both are described as "little".
3. They both became great later on in time.
4. They are both persecuting powers.
5. They persecute the same people:
   Daniel 7:21, 25, 27 are the same as Daniel 8:24 or the "saints".
6. Both are self-exalting and blasphemous powers.
7. Both exercise crafty or sinister intelligence:
   Daniel 7:8 – "the eyes of a man"
   Daniel 8:23 – "understands sinister schemes"
   Daniel 8:25 – "through his cunning he shall cause deceit to prosper".
8. Both represent the final and complete anti-God climax in their respective chapters.
9. Both are allotted a period of prophetic time.
10. Their activities both extend to the end of time:
    Daniel 7 shows the event; Daniel 8 tells it.
11. Both are supernaturally destroyed:
    Daniel 7:11, 26 and Daniel 8:25 are "broken without hand".

Therefore: Enough proof to conclude that Daniel 7 = Daniel 8.

Two Ways to Study Daniel 8

1. Examine verse by verse.
2. Line the two chapters up against each other:

   Daniel 7 = Daniel 8

   1. Lion = Babylon
   2. Bear = Medo-Persia
      lifted up on side
      three conquests
   3. Leopard = Greece
   4.* Non-descript Beast = Imperial Rome
      Little Horn = Religious Rome
      *Magnified in Daniel 11.
   5. Three and one half times.
   6. Heavenly Court.
   7. Kingdom given to the saints.

   1. Ram = Medo-Persia (v. 20)
      horn on one side
      three directions
   2. Goat = Greece (v. 21)
   ** Little Horn
      1. Horizontal historical
         Imperial Rome
      2. Vertical spiritual
         Religious Rome
      **Little Horn has two phases (also in Revelation 13 described as two beasts).
   3. 2300 days
   4. Cleansing of the Sanctuary.
THE OLIVET DISCOURSE—THE SYNOPTIC APOCALYPSE

When Jesus left the Temple for the last time predicting the departure of the Holy Spirit from it (Matthew 23:37-39), His disciples questioned Him about the destruction of the Temple and the end of the world thinking they would be the same event. In answering the dual question, Jesus focused on the prophecies of Daniel (Matthew 24:15; Mark 13:14) and emphasized the importance of understanding these prophecies.

This talk with the disciples on the Mount of Olives was given on Sunday, March 16, 31 AD or just five days before His crucifixion and explained the destruction of Jerusalem and the end of the world in the same breath. It is reported in Matthew, Mark and Luke in what is often called the "Triple Tradition" or the "Synoptic Apocalypse." John did not report it in his gospel because he gave the same information in much greater detail in the Book of Revelation.

The Synoptic Apocalypse is as follows:
- Matthew 24 & 25
- Mark 13

"The abomination which causes desolation" (NIV) spoken of by Jesus in Matthew 24:15 and Mark 13:14 are references to Daniel 9:27; 11:31; and 12:11. the Synoptic Apocalypse (Matthew 24, Mark 13, Luke 21) is magnified in the Book of Revelation. When Jesus referred to the Book of Daniel, He said "let the reader understand." Daniel is the book which unlocks the Book of Revelation.

UNDERSTANDING PROPHECY ACCORDING TO JESUS

Daniel Matthew 24
2 - 7 - 8 & 9 - 11 & 12 } Mark 13 } Revelation of John
Luke 21

The key to understanding prophecy is in the sanctuary (Psalm 77:13). Jesus began His Olivet discourse in answer to a question about the destruction of the Temple (Matthew 23:37-39 & 24:1-3). Read The Desire of Ages, chapter 69 (pages 627-636) and The Great Controversy, chapter 1 (pages 17-38).

Daniel's prophecies are in the context of the sanctuary service focusing on the judgment (Daniel in Hebrew means "to judge my God" or Dan-i-el). The entire book of Revelation is written in the symbolic language of the Old Testament sanctuary service from beginning to end.

THE PROPHETIC PARABLES OF JESUS

While many of the parables of Jesus relate to historical facts and even history (such as the Parable of the Tenants), the Wedding Parables refer specifically to the "time of the end". See The Great Controversy, chapter 24 (pages 423-432). The Wedding Parables are:

1. The Ten Virgins (Matthew 25:1-12)
3. The Parable of the Pounds (Luke 19:11-27) or Talents (Matthew 25:14-30)
4. The Wedding Garment (Matthew 22:1-14)

The Wedding parables are illustrations of key events just before the second coming of Christ.
Daniel – Synoptic Apocalypse – Revelation

Daniel

The Parallel Principle:

1. Daniel 2  The Image: Four World Powers, divided Europe followed by the Second Coming and the Kingdom of God.
2. Daniel 7  The Four Beasts, the Little Horn, the Judgment in heaven.
3. Daniel 8  The Ram and the Goat, imperial and spiritual Rome (Little Horn) and the Judgment scene in heaven.
4. Daniel 9  Further magnification giving emphasis on the work of Jesus Christ and the ending of the literal nation of Israel.
5. Daniel 11 & 12  Further magnification of the Little Horn of Daniel 7 & 8 with emphasis on end time activity which parallels Revelation 13-19.

Synoptic Apocalypse

Matthew 24 & 25
Mark 13

A. Jesus presents His sermon on the Mount of Olives looking at the Sanctuary (Temple) as His introduction.
B. Then He gives His sermon in three parts:
   1. Gospel to all the world.
   2. Attacks against the City and corruption within. Jerusalem (literal) and the Church (spiritual Jerusalem) are the "City of God".
   3. Vengeance on the rejecters and eternal salvation for the acceptors.
C. Then, He makes His appeals:
   Parables
   1. The Fig Tree
   2. The Day and the Hour or The Watch
   3. The Unfaithful Servant
   4. The Ten Virgins
   5. The Talents or the Pounds
   6. The Sheep and the Goats

Revelation

The general outline above in the Synoptic Apocalypse (in Matthew, Mark and Luke) is compared with the Book of Revelation (John's Apocalypse):

A. Introduction  7 Churches
B. 1. Gospel  7 Seals
   2. Attacks & Corruption  7 Trumpets
   3. Judgment: Vengeance or Salvation  7 Bowls
C. Appeals
The Great Controversy Theme

The whole Bible from beginning to end is the story of the controversy between Christ and Satan. Read DA 758-64. Issues in the Great Controversy:
1. The Great Controversy, the sin problem, and the fairness of God.
2. An understanding of God's great plan to restore man to his own image.
3. God's fairness and justice demonstrated in the Old Testament. (Two witnesses—Revelation 11:3-4)
5. Justification by Faith.
7. The Biblical concept of a "Remnant" and its part in the finishing of God's work on earth.

The Hebrew Language

Hebrew is the language of God's revelation. Although the New Testament was written in Greek, the writers were Hebrew and their thought and culture reflected Hebrew. Often the future is expressed as though it were experienced in the past. For example; In Jeremiah 43, the prophet looks at the past and future at the same time. The future is so sure that it is as if it has already occurred.

Biblical Names

Names of persons and places are often prophetic of their history and/or future. Examples; Adam means "the earth" (man's past and future); Eve means "mother of all living"; Jacob means "grasping the heel" (his past) but his name was changed to Israel which means "struggle with God"; Daniel means "to judge my God"; the children of Hosea; etc.

The Use of Numbers

Numbers are often significant. In prophecy they are often symbolic and indicate quality rather than quantity. The most frequent are 3, 4, 6, 7, 10, 12 and 40. Numbers have meaning. Combinations or multiples of numbers may have meaning. For example; 3 = unity or trinity; 4 = universality; 3X4 = 12 or the kingdom in unity and universality; 10 = completeness; or 144,000 = 12X12X10X10X10 = the kingdom in completeness.

The Language is Symbolic

Often things in prophecy are symbolic of literal things in the Old Testament or new things in the New Testament have meanings in Old Testament context. Future things after the Cross have a spiritual meaning as one age ends and another age of the Spirit begins (Jeremiah 31:31-33; Hebrews 8:7-13; 1 Corinthians 2:6-16. Spiritual things must be spiritually discerned. Old Testament writers may use symbols in prophecy. John the Revelator often uses the word "like."

Other Methods Used in Prophecy

1. New Testament prophecies (especially Revelation) are set in Old Testament contexts. Revelation contains more than 2,000 thoughts, phrases, words, allusions. The Old Testament unlocks the code to the Book of Revelation.
2. Allusions to Old Testament texts, events, etc.
3. Repetitive Structures (Daniel and Revelation). Some passages repeat and enlarge. Example: The parallel principle seen in Daniel 2-7-8-11 or Revelation 16-17-18.
5. Type and Antitype (the Sanctuary—Psalm 77:13)
6. The Sabbatical Rhythm (Sabbatical years, Jubilee—Leviticus 25:8-17).
8. The Biblical Frame = Before (Creation) & After (Restoration). Beginning = End.
9. Promised Land and the Kingdom of God.
The Book Revelation & the Sanctuary

The entire Book of Revelation is in the context of an ancient Hebrew worship service. It contains symbols from the Old Testament sanctuary service.

In center of the book (chapters 13-14) worship is the key issue. The whole book from chapter 1-22 describes a simple daily (tamid) service in the temple (see Talmud, On Seeing the Visible by D. T. Niles).

Rev 1 The first thing in a service is to trim the lamps (seven lamps).

Rev 4 The second thing is to open the door of the sanctuary.

Rev 5 The third thing is to slay the lamb (the slain Lamb appears).

Rev 6 The blood of the Lamb is collected and poured on the altar (the souls of slain martyrs [Body of Christ] under the altar cry out).

Rev 7 Blood offered in the temple.

Rev 8:3-5 1. The offering up of incense.

2. While incense is rising, there is one half hour of silence.

3. The blowing of trumpets after the incense.

Rev 14 Then the sacrifice is burned. Burning of the beast and those who connect with it. The wicked are burned because they reject Jesus as their substitute and die paying their own price.

Rev 15 The Levites sing a hymn after the burning of the sacrifice (the redeemed gather and sing the Song of Moses who was a Levite).

Rev 16 Then the drink offering is offered and poured out on the earth (seven plagues with bowls poured out on the earth).

Rev 17-18 The burning of the sacrifice ends after the drink offering (the burning of Babylon in Revelation).

Rev 19 The choir of 288 voices sing (All heaven and earth sing to the destruction of Babylon; excitement in the Temple, Hallelujah chorus.)

Rev 20, 22 The end is universal restoration and the daily temple service is complete (God and man are reconciled.)

FIVE INTRODUCTORY SANCTUARY SCENES
The Religious Year of the Old Testament was Typical of the Christian Era

SPRING

Passover

Pentecost

Firstfruits

Harvest

Pentecost

Warning

1844

Marriage Supper

Firstfruits

Harvest

AUTUMN

Trumpets

Day of Atonement

Firstfruits

Harvest

The Religious Year of the Old Testament was Typical of the Christian Era
A GREAT RELIGIOUS AWAKENING

The Millerite Movement • August 1831 to October 22, 1844

A. DANIEL'S PROPHECIES THE PRIMARY BASIS

The concept that the final judgment would begin in 1844 or slightly before that date was taught by Millerite Adventists. It was obviously not based on Ellen White's visions. (She had no visions till after the great disappointment.) It was based on the visions of Daniel, interpreted in harmony with the parallelism principle.

1. The parallelism principle is basic to understanding Daniel.
   a. The same empire sequence appears in chapters 2 and 7 and, omitting Babylon, also in chapter 8.
   b. Each sequence commences in the prophet's day and runs to the end of time.
   c. In each case, Rome notably continues till terminated by God's intervention.
   d. Like the empire sequence, the climaxes also are parallel.

2. Though definitely parallel, the series are not identical.
   a. The symbols differ, obviously on purpose.
   b. Daniel 2, employing a secular/pagan symbol, reveals secular history to a secular/pagan monarch. (Daniel 2 is not tied either to the covenant people or to the so-called covenant period, as some have suggested.) Daniel 8, by contrast, employs sanctuary symbols to focus on sanctuary history and a sanctuary climax.
   c. Daniel 7 and 8 supply numerous data not in Daniel 2, notably extensive time periods.
   d. Whereas the climax stone of Daniel 2 smites the nations, at the climax of Daniel 7 the Son of Man moves to the Ancient of Days. In the climax of chapter 8, action is confined to the sanctuary.
3. Significance of the parallelism principle to the sanctuary doctrine.
   a. Daniel 7 shows that the setting-up of the Stone KINGdom of Daniel 2 involves a work of judgment. Daniel 8 shows that this judgment involves cleansing the sanctuary.
   b. Daniel 7 shows that the judgment follows the 1260 days, that is, that it follows 1798. Daniel 8, interpreted in the light of Daniel 9, shows that it commences in 1844.

4. Additional contributions of Daniel to the sanctuary doctrine.
   a. The coming of Christ to a new location in heaven at judgment time, in conjunction with the Father’s own coming to the same new place at the same time, is based on Daniel 7:9-14, 21, 22, rather than on Leviticus 16 merely.
   b. Even without Daniel 8:14 we have
      i. A judgment that is not the second coming.
      ii. A date for it that is subsequent to 1798.
   c. With Daniel 8:14 and Daniel 9:24-27 we have a solid foundation for “1844”.

   B. THREE ANGELS’ MESSAGES

The first three angels of Revelation 14 (the “three angels” of Adventist terminology) shout their messages in connection with the second coming, but not at the second coming. (The second coming follows, in verses 14-20.) The first angel announces arrival of judgment hour while he still preaches the gospel. Salvation has not yet terminated. The second and third angels, with their messages about the fall of Babylon, the mark of the beast, and the commandment-keeping saints, also preach prior to the close of human probation.

Critics ask: “What on earth happened in 1844 to fulfill Daniel 8:14?”
We reply: “The sanctuary of Daniel 8:14 is in heaven; not on earth!”

Nonetheless, something did happen on earth in 1844, and it happened in fulfillment of Bible prophecy. As Jesus prepared to commence the heavenly judgment of Daniel 7, Christians of many denominations on several continents announced, “The hour of His judgment has come.”

Persons who have confidence in Ellen White’s inspiration find further confirmation of the great Second Advent Awakening in EW 14, 15 and GC 457 (and in many other EGW statements).
Early Adventists noted with solemnity that their understanding of the second angel came to them after they understood the first angel, and their understanding of the third only after they understood the second. That is, after the first angel's message had been applied to the 2300 days for some twenty years or so. Adventists in the fall of 1843 perceived in the second angel's message a warning about the fallen state of the Protestant churches to which they belonged. While they were in the process of heeding the implications of the second angel, some of them began to become aware of the significance of the Sabbath. By 1846 Joseph Bates recognized a connection between the Sabbath and the third angel's message, a recognition that by 1850 included an early understanding of the mark of the beast and the seal of God.

The historical fulfillment of the three angel's messages in the rise and progress of Adventism has constituted a salient foundation for the sanctuary doctrine.

C. TYPES AND ANTITYPES

The principal annual ceremonial events in the Old Testament fall into two categories, the spring types and the autumn types.

The spring types, Passover, Wavesheaf, and Pentecost, are fulfilled to the day in connection with Christ's major activities near the close of the 70 weeks. William Miller, like others before him, reasoned that the autumn types, Trumpets, Day of Atonement, and Tabernacles, would be fulfilled in connection with the end of the world. It may be remembered that Jewish rabbis, who have no ax to grind for Adventists, believe that the Day of Atonement is a symbol of the final judgment.

The Day of Atonement was a day of judgment. While the high priest ministered in the most holy place, the people were to "afflict their souls" or be "cut off" from the congregation.

The Day of Atonement was not primarily a day of judgment, however. It was primarily a day for atonement, at-one-ment, reconciliation. Sins that separate were on that day blotted out. Persons were judged and condemned on the Day of Atonement only because they chose to neglect the ultimate spiritual opportunity of the occasion. They were cut off because they didn't care! Offered at-one-ment, they chose separation — and received it.

Since 1844 Jesus has been engaged in cleansing the sanctuary, blotting out sins. He has also been engaged in a work of judgment. The Day of Atonement (Leviticus 16) combined both the cleansing of Daniel 8:14 and the judgment of Daniel 7:9-14.
<table>
<thead>
<tr>
<th>Time of Trouble</th>
<th>Close of Probation</th>
<th>Second Coming</th>
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</thead>
<tbody>
<tr>
<td><strong>1844</strong></td>
<td>&quot;DAY OF ATONEMENT&quot;</td>
<td></td>
</tr>
<tr>
<td>Close of 2300 Days</td>
<td>Mediator and Helper</td>
<td>Not Mediator but still Helper</td>
</tr>
<tr>
<td>First Angel's Message</td>
<td>Mediator and Helper</td>
<td></td>
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<tr>
<td>Second Angel's Message</td>
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<tr>
<td>Third Angel's Message</td>
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<tr>
<td>On EARTH</td>
<td>A special work of purification, of putting away of sin, among God's people</td>
<td></td>
</tr>
<tr>
<td>In MOST HOLY PLACE:</td>
<td>Investigative Judgement and removal (blotting out) record of confessed sins</td>
<td>New message (instruction) for the church</td>
</tr>
</tbody>
</table>
The Two Great Disappointments
in 31 AD and in 1844

Close of the 70 Weeks
Daniel 9:26-27
And after threescore and two weeks shall Messiah be cut off... And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease...

Close of the 2300 Days
Daniel 8:14, 17
And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.
Understand, O son of man: for at the time of the end [shall be] the vision.

The Two Great Disappointments
in 31 AD and in 1844

Close of the 70 Weeks
The disciples of Christ were disappointed. They thought the Messiah would come as a king, overthrow the Romans and set up a Jewish Kingdom forever.

Close of the 2300 Days
The early Millerite Adventist believers were also greatly disappointed. They thought Christ would come and take them home to a heaven in the sky.
The Three Elijahs:

1. Elijah prepares the way for Elisha [a type of Christ].
2. John the Baptist prepares the way for the first coming of Christ [the Messiah].
3. The spiritual Elijah, messengers [angels] with Three Angels Messages, prepare the way for the second coming of Christ.

- Malachi 4:5

The Second Elijah

John the Baptist

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers – Malachi 4:5-6

He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. – Luke 1:17
The Third Elijah
The Three Angels

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. – Malachi 4:5-6

John the Baptist was a representative of those living in these last days to whom God has entrusted sacred truths to present before the people to prepare the way for the second appearing of Christ. – Testimonies, Vol. 3, p. 61-61

The Great Controversy
Arrangement of Key Chapters: 18-28

Progression of Topics:

Chapter
18 – Miller
19 – Light Through Darkness
20 – The Great Awakening
21 – Rejection

Four chapters (18-21) on the Millerite Movement (Revelation 10)

22 – Prophecies of 2300 Days
23 – The Sanctuary
24 – The Holy of Holies

Chapter 24 is an explanation for the Disappointment

Three chapters intervene

28 – Investigative Judgment

309
The Great Controversy
After Chapters 18-24

The Investigative Judgment does not follow until Chapter 28. Three chapters intervene. The Sanctuary Doctrine is more than the Investigative Judgment.

Chapter 18-28 are to be read in sequence in order to understand the complete picture.

The Great Controversy
The Final Key Chapters: 25-28

Before an understanding of Christ's High Priesthood is explained in chapter 28, the following chapters must explain certain topics:

Chapter
25 – God's Law
26 – United States in Prophecy
   The United States is to take the leadership in opposition.
   "A work of reform" = Sabbath reform
27 – Modern Revivals
   Modern Revivals have a lot of emotional and assurance value. But
   1) do not stress sanctification and therefore not adequate for these times;
   2) do not stress true Sabbath holiness and therefore do not prepare people for the Investigative Judgment.
28 – Investigative Judgment
When will the church be ready?

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3.

*Great Controversy 424*

When will the church be ready?

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for His appearing.

*Great Controversy 424-425*
Great Controversy 424-425
Recapitulation – The Burden

I. "NOT YET READY"

II. CHRIST'S PART IN PREPARING HIS PEOPLE
1. Goes into Most Holy Place
2. Reveals a. New Message (Third Angels Message, Sabbath Holiness)
   b. New Duty (Health Reform)
3. Supplies grace to overcome and to be totally clean
4. Leaves Most Holy Place to come to earth

III. HIS FOLLOWERS' PART IN BECOMING READY
1. By faith, follow Christ into the Most Holy Place
2. a. Accept the New Message
   b. Perform the new duty
3. Overcome, develop characters, by grace and diligent effort
4. Stand without a Mediator (but not without Christ)

IV. "READY"

Great Controversy 424-425
Recapitulation – Schematic Outline

<table>
<thead>
<tr>
<th>TIME OF TROUBLE</th>
<th>DAY OF ATONEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close of 1304 Days</td>
<td>Investigative Judgement and removal of record of confessed sins</td>
</tr>
<tr>
<td>Mediator and Helper</td>
<td>New Message (Instruction) for the church</td>
</tr>
<tr>
<td>First Angel's Message</td>
<td></td>
</tr>
<tr>
<td>Second Angel's Message</td>
<td></td>
</tr>
<tr>
<td>Third Angel's Message</td>
<td></td>
</tr>
<tr>
<td>On Earth</td>
<td>A special work of purification, of getting away of sin, among God's people</td>
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</table>

Close of probation | Not Mediator | Not still Helper |

Second Coming
The Wedding Parables of Christ
The Three Prophetic Parables

<table>
<thead>
<tr>
<th>1844</th>
<th>INVESTIGATIVE JUDGMENT</th>
<th>SECOND COMING</th>
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<tbody>
<tr>
<td>The Ten Virgins</td>
<td>Wedding Garment Waiting Saints</td>
<td>Waiting Saints</td>
</tr>
<tr>
<td>The Bridge-groom goes to the wedding</td>
<td>The King examines the guests</td>
<td>The Lord returns from the wedding</td>
</tr>
<tr>
<td>The wise virgins go into the marriage by faith</td>
<td>The servants keep their loins girded</td>
<td>The servants are served supper by their Lord</td>
</tr>
<tr>
<td>Great Controversy, p. 426</td>
<td>Great Controversy, p. 428</td>
<td>Great Controversy, p. 427</td>
</tr>
</tbody>
</table>

The Remnant Parables

The World

The Wheat and Tares
- Matthew 13:24-30
Jesus' Interpretation
- Matthew 13:36-43
"The Righteous and the Wicked"
The Saved and the Lost

The Church

The Ten Virgins
- Matthew 25:1-13
"The Wise and the Foolish"
The Saved and the Lost
They all have lamps (Bibles).
The wise have oil (Holy Spirit).
The Parable of the Wheat and the Tares and the Ten Virgins

Weeds grow faster than grain. After 2,000 years the church has many more tares. After 160 years the remnant church has many more wheat than tares.

The foolish virgins do not have enough oil (Holy Spirit) in their lamps (Bibles). They have not spent time in prayer and Bible study. They have not cared to build a close relationship with "the Word made flesh" (Jesus Christ).

Overwhelming Growth of Tares and Foolish Virgins

The Unconverted and the Backslidden

In these last days just prior to the close of probation do not be discouraged because the prophets have told us in advance that these things would happen just prior to the close of probation.

There are antagonists and sociopaths in or churches in great numbers, many pastors and conference administrators do not know Jesus. But do not become like them. Study, pray and watch lest you "become a castaway."
The Laws of God

I. You shall have no other gods.
II. You shall not make unto you any graven image.
III. You shall not take the name of the Lord your God in vain.
IV. Remember the sabbath day, to keep it holy.
V. Honor your father and your mother.
VI. You shall not murder.
VII. You shall not commit adultery.
VIII. You shall not steal.
IX. You shall not bear false witness.
X. You shall not covet.

A new commandment I give unto you. That ye love one another as I have loved you, ye also love one another.

John 15:13

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

John 1:2
APPENDIX H

Leadership Seminar

Copies of Overhead Transparencies

During First Interim Pastorate

January 1996

CHURCH LEADERSHIP SEMINAR

Topics include the following:

1. Church Organization
2. The Body of Christ
3. Relationships with Members
4. Leadership Principles
5. Effective Management
6. The Steps to Delegation
7. Time Management
8. Planning
9. Keys to Good Budgeting
10. Running Meetings
11. Understanding Change
12. Dealing with Conflict
A Biblical Concept for Church Organization

Matthew 16:13-19 (NKJV)

13When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" 14So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." 15He said to them, "But who do you say that I am?"
16And Simon Peter answered and said, "You are the Christ, the Son of the living God." 17Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hell shall not prevail against it. 19And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Four Observations from the Text
1. Verse 18 is a promise. "The gates of hell" will not overcome the church. Christ saw that there would be problems in the church but they would not prevail.
2. Verse 18 also reads: "I will build my church." Jesus is the One who will build the church. Jesus is the real Head of the church, not men.
3. Verse 19 reads: "I will give you the keys to the kingdom of heaven." God has chosen people to reach other people. Peter represents all of us. The "keys" is the gospel.
4. Verse 18 also reads:"you are Peter, and on this rock I will build my church." Catholic theology holds that Peter is the rock and Protestant theology usually holds that Peter's faith is the rock. But Πέτρος [Peter] and πέτρα [translated rock here] literally mean "a piece of rock" or "stone." Jesus is called "the rock" or "chief cornerstone."

What did Peter himself say about it? 1 Peter 2:4-6, 9 (NKJV)

4Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6Therefore it is contained in the scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." 9But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.
Biblical Concept for Church Organization, continued [page 2]

Peter sees Christ as the cornerstone in a living structure upon which living stones are built to form a temple. Other passages in the Bible refer to "the Body of Christ." (Romans 12; 1 Corinthians 12; Ephesians 4)

Think of the symbolism. The stones which hold up the most stones are the closest in relation to the Cornerstone. Leaders are the lowest (servants) supporting or holding up others. They must have the closest relationship to Christ.

Ephesians 2:18-22 (NKJV)
18 For through Him we both have access by one Spirit to the Father.
19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a habitation of God in the Spirit.
Historical Church Organization

Definition of "Organizing"

Organizing = the process of placing people into a structure to accomplish objectives.

Historical Change in the Church

The Bible teaches the priesthood of all believers. Some work full time while others work part time. Those who work full time equip the others. (Ephesians 4) After the first century the church began to lose its purity in organizational methods as well as doctrine.

The doctrine of apostolic succession held that only certain people should hold office. There was made a wider distinction between clergy and laity. Ordination became a mystical sacrament which was taught as a time when supernatural elements were infused into a person at the time of the ordination making him different. In more recent times as Protestant churches became more secular, the idea of professionalism was born. Ministers had to be educated and therefore a subtle difference arose again.

Church Structures

Episcopal. The bishop is the central leader. He makes assignments, worship order, etc. A hierarchical system exists over geographical areas.

Presbyterian. Committees or councils made up of laity and clergy make the decisions in the church. They are elected by the church.

Congregational. Authority is with the membership of the local church and not very closely tied to a denominational system. The majority of Protestant churches have adapted this structure.

Seventh-day Adventists blend all three models. There is a modified episcopal hierarchy such as a Conference President. A system of committees operate like the presbyterian model. Committees can override a president. The local church members have the last word in constituency sessions. There is a balance of power between clergy and laity.

Seventh-day Adventist Ecclesiology

The Lordship of Christ is ultimate authority. He works through His people through His word or the direct agency of the Holy Spirit. The highest human authority on earth is the General Conference session, not the GC President. Seventh-day Adventists believe that God works through the Body of believers. Individuals or groups may apostatize but God through the Holy Spirit guides the corporate body.

God is leading but one must not attribute all decisions to God. Prayer and scripture are needed for guidance. They determine the principles of action. Confession and forgiveness are necessary to the reality of sin.
The Body of Christ

Organization

God is not a God of confusion . . . let all things be done decently and in order. 1 Corinthians 14:33, 40.

The cause of God calls for all-round men who can devise, plan, build up and organize. Gospel Workers, p. 94.

The Church as a System

A system is a set of parts coordinated to accomplish a set of goals. An automobile is a vehicular system made up of interdependent parts. The human body is a marvelously contrived system and is appropriately compared by the Apostle Paul to the church (1 Corinthians 12).

Principles of Body Life: 1 Corinthians 12

Verses 1-2 1. Ignorance of Spiritual gifts makes one no better than a pagan.

Verse 3 2. Aware that Christ is Lord (a revelation by the Holy Spirit - Matthew 16:17)

Verses 4-7 3. A variety of gifts are given for the common good.

Verses 8-10 4. The Spiritual Gifts are given for ministry results (Matthew 25:14-30)

Verse 11 5. The gifts are distributed according to His will, not ours.

Verse 12 6. Unity in diversity.

Verse 13 7. Membership in the Body is through Baptism of the Holy Spirit. All body members are equal in importance.

Verses 14-20 8. Interdependence. We need each other. Each gift needs the others to function effectively.

Verses 21-24 9. Treat the weaker with special honor and care. The Body is only as strong as its weakest part.

Verses 25-26 10. There is equal concern for one another. Community depends upon rejoicing and hurting with those who hurt and rejoice.

Verses 27-31 11. Some gifts are greater; some are lessor. (Luke 12:48)

Ephesians 4:11-13, 15-16 (NKJV)

11And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 15but, speaking the truth in love, may grow up in all things into Him who is the head-Christ- 16...the whole body...knit together...edifying of itself in love.
The Great Controversy in Leadership

Satan and Christ Contrasted

Satan - Isaiah 14:13-15: For you have said in your heart, 'I will ascend into heaven; I will exalt my throne above the stars of God; I will sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.'

Christ - Philippians 2:1-8: Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus,....

The Body of Christ and The Papal System

In the Body of Christ, Christ is the Head. In the papal system, man is the head. There is no room for self-exaltation. The leader is to train, equip and empower which is what Christ does with His disciples through the Holy Spirit.

"The fact that a man has been selected to be president of a conference, does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be." - Letter 53, 1894

Tyrannical leadership tends to put a straight-jacket on the Holy Spirit. It destroys creativity. The Holy Spirit must be allowed to work freely among the members of the Body of Christ. A leader must be humble enough to recognize that the Holy Spirit often works through the humblest and least suspected person when a committee prayerfully seeks God's will. Leaders must be humble enough to listen and accept the fact that others may have better ideas. God has not seen fit to give all light to any one man.

Responsibilities must be given to others. With responsibility must come freedom to make decisions, even to make mistakes. When there are mistakes, the leader must deal redemptively. Mistakes are opportunities for training and growing. True leaders are secure enough to empower others and train others to be leaders.

No Kingly Authority in the Seventh-day Adventist Church

God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men. - Testimonies, Vol. 8, p. 236

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his own brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. "All ye are brethren." - Testimonies to Ministers, p. 362.
Building Good Relationships

TECHNIQUES IN WORKING WITH PEOPLE
1. Do not criticize, condemn or complain.
2. Give honest and sincere appreciation.
3. Arouse a desire in the other person.

HOW TO BECOME A POPULAR LEADER
1. Smile!
2. Become genuinely interested in people.
3. Use people's names frequently (sweet sounds to them).
4. Listen and encourage people to talk about themselves.
5. Talk in terms of the other person's interests.
6. Sincerely make others feel important.

METHODS OF SUCCESSFUL PERSUASION
1. Avoid arguments.
2. Show respect others opinions. (Never say "you are wrong.")
3. When you are wrong, admit it quickly.
4. Be friendly and demonstrate kindness.
5. Get the other person saying "yes" in the beginning.
6. Let the other person do most of the talking.
7. Let the other person feel it is his idea.
8. Try honestly to see the other person's point of view.
9. Be sympathetic with the other persons ideas or desires.
10. Appeal to the nobler motives.
11. Illustrate and dramatize your ideas.
12. Create interest and excitement by making a challenge.

LEADING PEOPLE TO CHANGE ATTITUDES AND BEHAVIOR.
1. Begin with praise and honest appreciation.
2. Call attention to people's mistakes indirectly.
3. Talk about your own mistakes before criticizing the other person.
4. Ask questions instead of giving direct orders.
5. Let the other person save face.
6. Praise the slightest improvement and praise every improvement.
7. Give the other person a good reputation to live up to.
8. Use encouragement. Make the fault seem easy to correct.
9. Make the other person happy about doing what you suggest.
The 7 Habits of Highly Effective People

Move from DEPENDENCE to INDEPENDENCE to INTERDEPENDENCE.

DEPENDENCE

Be Proactive
Take the initiative and the responsibility to make things happen.

Begin With an End in Mind
Start with a clear destination to understand where you are now, where you are going and what you value most.

Put First Things First
Manage yourself. Organize and execute around priorities.

INDEPENDENCE

Think Win/Win
See life as cooperative, not a comprehensive arena where success is not achieved at the expense or exclusion of the success of others.

Seek First to Understand
Understand, then be understood to build the skills of empathetic listening that inspires openness and trust.

Synergize
Apply the principles of cooperative creativity and value differences.

INTERDEPENDENCE

Renewal
Preserving and enhancing your greatest asset, yourself, by renewing the physical, spiritual, mental and social/emotional dimensions of your nature. Read CD 15.
How to Think Like a CEO

A study of several hundred Chief Executive Officers of the top businesses and governmental organizations in North America has revealed that successful leaders have the following attributes:

1. Secure
2. Attitude
3. Tenacious
4. Improving
5. Ethical
6. Think before talking
7. Original
8. Publically modest
9. Aware of style
10. Gutsy or a little wild
11. Humorous
12. A little theatrical
13. Detail oriented
14. Good at the job & willing to lead
15. Fight for their people
16. Admit mistakes & don’t apologize
17. Strait forward
18. Nice
19. Inquisitive
20. Competitive
21. Flexible
22. Good story tellers
"Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

"The world regards as a mystery the man who is imbued with this principle. For Christ's sake he will labor and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand; for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart.

"The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with the love of God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God."

Principles of Leadership

Biblical Leadership Principles
1. God is the real leader.
2. Lead with the view that God's leadership is to be restored.
3. Distinguish between role and status (spiritual gifts).
4. Leadership is a God-like function which demands high standards.
5. Lead humbly because you are human.

Five Practices of Extraordinary Leaders
1. Challenges the process
2. Enables others to act
3. Models the way
4. Inspires a shared vision
5. Encourages the heart

Characteristics Followers Want in Their Leaders
1. Honest and consistent.
2. Competent and mature.
3. Provides resources.
4. Inspirational
5. Forward Looking

Six Ways for Leaders to Build Credibility
1. Clarify your values
2. Identify what your constituents want and need and support them
3. Build consensus
4. Communicate shared values with enthusiasm and conviction
5. Stand up for your beliefs
6. Led by example

Factors Which Influence Leadership Style
1. The leader's own temperament.
2. The leader's confidence in the people.
3. The leader's personal security.
4. The leader's maturity and competence.
5. The characteristics of the situation:
   a) Time available
   b) More important decisions should involve more collaboration.
   c) Moral values may allow more autocratic decisions.
6. The characteristics of the people being led:
   a) Their expectations and confidence
   b) Their knowledge, skills and resources
   c) Their maturity
   d) Group size
Patterns of Leadership

**Traps:** To argue autocratic versus permissive.

To assume or defend one pattern versus all others (for example; to pretend to always be "democratic")

Rather an effective leader ranges across these four patterns:

<table>
<thead>
<tr>
<th>Autocratic</th>
<th>Consultative</th>
<th>Participative</th>
<th>Permissive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leader decides and tells people</td>
<td>Leader clearly is decision-maker but he seeks opinions, facts, feelings, goals of people before deciding</td>
<td>Leader gives up veto power and joins people in decision making</td>
<td>Leader absents himself &amp; thus permits people to function with clear limits.</td>
</tr>
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</table>

Ruler versus Leader

**RULER**

- Isaiah 14:13-14
- many laws
- dictatorship
- be served
- hypocritical
- requires obedience
- condescending spirit
- titles and show

**LEADER**

- Philippians 2:1-8
- unselfish service
- slave
- sense of equality
- compassion
- servant leader
- humble
- generous
Styles of Leadership

Concentric for people and concern for task are choices which managers must make when managing people and attempting to get the task completed. How one balances the two or move from one extreme to another will determine his leadership style as expressed on the management grid above.

5,5 COMPROMISE

1,9 REACTIVE INTERACTIVE 9,9
Accommodative Collaborative

5,5 COMPROMISE

Free Reign Dictatorial

1,1 INTERACTIVE PROACTIVE 9,1

Concern for Task
Spiritual Motivation Principles

Duty or Obligation
1 Corinthians 9:16:  
"For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!"

Punishment, bad consequences, duty or obligation motivate some people but they may not be happy or have peace.

Reward
1 Corinthians 9:24-25:  
"Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown."

People run to get the prize. People need to be recognized. It is not the highest motivation but it exists. (e.g. Ingathering ribbon)

Gratitude (Love or Heart Appreciation)
1 Corinthians 15:9-10:  
"For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me."

At Simon's feast, Mary was moved to purchase an expensive perfume, anoint Jesus' head and wash His feet with her tears. (Luke 7:36-50) Jesus commented "she loved much." She had a faith which worked by love. (Galatians 5:5-6). It is a love-obedience chain reaction.

"It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manager of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him. The Desire of Ages, p. 480"

Psychological Motivation Theory
Motivation assumes that everyone has needs. Human behavior is intentional to fulfill a need. Motivation is defined as: The desire which subsequently controls a person's energy to achieve those goals which will satisfy one's needs. Primary motivation = "I want" Secondary Motivation = "I should"

If there is too much secondary motivation (i.e. legalism) 1) they will not see how it meets their needs and 2) their energy level drops down. Tap one's own interests unconsciously and help them discover what they want to do.
Myths About Delegation

1. You can not trust your employees to be responsible.
2. When you delegate, you lose control of a task and its outcome.
3. You are the only one who has all the answers.
4. You can do the work faster by yourself.
5. Delegation dilutes your authority.
6. Your employees will be recognized for doing the job, not you.
7. Delegation decreases your flexibility.
8. Your employees are too busy.
9. Your workers do not see the big picture.

The Six Steps of Delegation

1. Communicate the task.
2. Furnish context for the task.
3. Determine standards.
4. Grant authority.
5. Provide support.

Elements of Time Management

1. Objectives: Decide what to do.
2. Priorities: Decide what not to do.
3. Scheduling: Decide when to do it.
4. Methods: Decide how to do it.
5. Discipline: Decide to do it.
Setting Priorities

Values and management skills help us prioritize.

Determine what things are:
1. Important (strategic)
2. Urgent (tactical, time driven)

Good leaders live in box 2. It is the box of choice. It determines if one is a planner (proactive) or reactive.

Most people live in boxes 1 and 3.

In order to move into box 2, one must move out of box 3.

Attention to items in box 2 can prevent or reduce items in box 1.

Planning reduces time in box 3.

True leaders are planners.
Time Management

You may multiply your time by practicing some of the following do's and don'ts, and other comments to help your time yield the maximum results:

General Suggestions:
1. In every activity you do, ask yourself, "Why am I doing this? Is it getting me closer to my objectives?"
2. Force yourself to make decisions. Don't just stare at a sheet of paper. Set a deadline for a decision, if more thinking is needed.
3. Learn to say "no" to others and to yourself. Don't get involved in activities you don't have time to do.
4. Delegate everything you can. Don't overlook a volunteer worker. Be sure to give adequate instructions, or it may take more of your time to redo the task later.
5. Look for outdated or otherwise unneeded procedures.
6. Have a good follow-up system for things you need to do in the future (calendar, follow-up files, etc.)
7. Maintain a good filing system. This means less time looking for misplaced items.
8. To think of more time saving ideas, brainstorm with other people who have jobs similar to yours.
9. Use your time twice. Listen to tapes while doing mechanical work. Look for work that can be done during dead times in large meetings.

Typical Time Wasters
1. Sleeping too much.
2. Watching too much television.
3. Not planning evenings (especially after 8 p.m.)
4. Talking too long with friends (you might waste a whole afternoon)
5. Thumbing through magazines.
6. Chronic visiting in the office.
Planning Process

Preliminary Understandings
1. God has a Plan.
2. God is the source of power to accomplish the plan.

Assessment and Vision Ask: Where are we? Where would we like to be?
1. Assessment of the church.
2. Assessment of the community.

Mission Statement Ask: Who are we? What is important to us? Where should we be?
1. Purpose of our church.
2. Values we hold that affect the way we carry out our work.

Goals or Objectives Ask: What shall we work toward?

Staffing Ask: Who will get us there?
1. Find the right person for the job using good recruiting methods.
2. Or, choosing goals according to people's vision and gifts.
3. Train and develop personnel for the tasks.

Budgeting Ask: What is needed to get us there?
1. Consider the cost of resources.
2. Think about equipment, supplies, materials, advertising, meeting place, transportation, and other possible needs.

Priorities (Decision Making) Ask: What are we able to do?
1. Review goals and budgets by departmental committees, finance committee, and church board and made revisions according to realistic possibilities. Allow a faith factor.
2. Present overall plan and budget for the year to the whole church in a business meeting for ownership of plan and support of budget.

Specific Steps Ask: How do we get there?
1. Breaking the overall goal into step by step procedures.
2. Be specific and detailed in each step.

........... Continued on next over head transparency
Coordination of Plans  Ask: When do we do it?
1. Relate goals and steps to each other so they will be done efficiently and smoothly. (Prevent con-fusion, lack of resources when needed, too much or too little to do at one time. Enable different parts of the project to come together at the right time.)

Implementation  Ask: How are we doing?
1. Management: Problem-solving, maintaining accountability, support
2. Communication, reporting

Completion  Ask: Did we make it?
1. Celebration
2. Evaluation

Review of Planning Process

1. Preliminary Understandings
2. Assessment and Visions
3. Mission Statement
4. Goals or Objectives
5. Staffing
6. Budgeting
7. Priorities (Decision Making)
8. Specific Steps
9. Coordination of Plans
10. Implementation
11. Completion
The Keys to Good Budgeting

The Purpose of a Budget

(The budget must clearly communicate to everyone what is going on in the organization and what is planned for the future.) It is:

1. The reflection of goals
2. A forecast of need
3. A measurement of progress toward goals
4. An indicator of success

Steps in Planning a Budget

1. Start with a planning process.
2. Study the needs of the community and the church.
3. Design a program to fulfill the mission, respond to needs, and be within your resources.
4. Come to the budget meeting with clear plans for the year.
5. Have an idea of priorities among the things planned.

Questions to be Asked When Making a Budget

1. What have we accomplished with our resources in the past? Review your achievements of mission, visions, and goals during the previous year.
2. What did it cost to do this? Look at costs, historical patterns or trends of expenses, and how various cost percentages compare with other similar organizations.
3. What where our sources of income? Examine sources of income, stewardship effectiveness, and other potential resources.
4. Now, present your visions and plans for the next year. Budgeting follows planning.
5. What resources are needed to accomplish these visions and plans, along with maintaining the church and its ministries? Examine all current programs in view of their contribution to the mission and goals. Do not abandon an important objective because of lack of money. Reprioritize everything and begin saving for implementing that objective in the future.
6. Are you providing for both long-range and short-term needs? Maintain appropriate fund balances, care for preventive maintenance and provide employee training.
7. Prioritize budget items.
8. Prepare a balanced, realistic budget.
9. Present it to the board for approval allowing for comments and be prepared to make reasonable changes. Once it is voted, administration is committed to live within the budget.
Effective Financial Management

During the Year

1. Present regular, timely, reliable, adequately detailed financial reports to the board.
2. Include with a financial report a comparison with budget compliance.
3. Once each year, review the previous year's financial operation with the board in some detail along with a review of the achievement of goals which advance the church toward its mission and vision.

Questions Which May arise During the Year

1. What steps can be taken if income is less than budgeted?

2. What if expenses are greater than budgeted?

3. What if emergencies demand funds that are not budgeted?

4. What does one look for on a financial statement to determine the financial health of the organization?

5. What is the purpose of the annual audit?
Conducting Committee Meetings

Minimum Composition of a Deliberative Assembly

Quorum of Members. Usually a majority of members constitute the number necessary to conduct business. A church business meeting is generally a mass meeting which requires no minimum number.

Minimum Officers. Presiding officer, "president" or chairperson; a secretary or clerk takes the record called "minutes."

Call to Order; Order of Business

When the time of a meeting has arrived, the presiding officer opens it, after he has determined that a quorum is present, by "calling the meeting to order."

The initial procedures of a session to follow an established "order of business" that specifies the sequence in which certain general types or classes of business are to be brought up or permitted to be introduced.

Order of Business or Agenda
1. Devotion
2. Reading and approval of minutes
3. Reports of officers; Standing (permanent) Committees
4. Reports of Special (Select or Ad Hoc) Committees
5. Special Orders
6. Unfinished Business or General Orders
7. New Business
8. Adjournment and prayer

Fundamentals of Parliamentary Procedure

Courtesy to all Rule of the majority Justice for all
One item at a time Rights of the majority Partiality for none

Basic rules and Principles
1. The organization is paramount.
2. All members are equal.
3. A quorum must be present for action to be taken legally.
4. Only one main proposition at a time; only one person at a time.
5. Full debate unless consensus.
6. The issue, not the person, is under discussion.
7. A main question once settled may not be considered in the same form in the same session (with a few exceptions).
8. A majority vote decides (with a few exceptions, i.e. 2/3 vote).
Introducing Change and Innovation in the Church

1. A need for change must be recognized.
2. Do not rush people into new programs. Careful planning, adequately understood, is prerequisite to the introduction of change.
3. Build relationships with those whom change will affect.
4. Those affected must participate in proposals for change – a sense of authorship is important.
5. The effective innovator emphasizes that what is proposed represents change by addition, not change by alteration, or change by subtraction.
6. Sometimes it is helpful to send off "trial balloons," an idea offered without attachment or promotion, to see how it will fly.
7. As far as possible offer options and avoid the "either/or."
8. Support change with authoritative material.
9. Keep the communication lines open.
   a. Assume the message did not get through.
   b. Increase the degree of redundancy – through duplication, repetition, overlap.
   c. Two-way communication is superior to one-way communication.
   d. Use informal channels, as well as formal.
10. Provide key personnel with a "vision" and "model" of the new – workshops, church retreats, seminars, etc.
11. Where appropriate, introduce new programs on a "trial basis."
12. Building upon the trial experience, make use of the "law of previous experience."
    Often when people have tried something it is not so threatening.
13. "Antique" the new ideas. Tie them to the past. Make them look like old ideas being renewed.
14. Teach people new skills when new demands are made.
15. If it's a good idea, do not accept the first defeat of a proposal as final. The majority of proposals which eventually are accepted are initially rejected.

Why People Resist Change
1. Preservation of status quo.
2. A vested interest in the present way.
3. Change may cost something
4. Personalities.
5. Previous failure.
6. Conflicting interests.
7. The basic idea is not sound.
8. Poor communication.
# The Causes of Conflict

**Territory is Threatened or Disputed**

1. Forms conflicts take: Two or more people or groups want the same space, position, or privilege; or they have different goals or solutions; or one person or group seeks to impose its decisions and goals on another.
2. Ways of reacting: withdrawal; trade, share, take, redefine.

**Expectations are not Fulfilled**

1. Expectations are not realistic or have not been clarified beforehand.
2. One person or group does not act according to the expectations of the other.
3. People and circumstances change which affects relationships, territories and expectations.

**Leadership and Administration are Faulty**

1. Unclear relationships within the organization.
2. Poorly defined job responsibilities.
4. Poor planning.
5. Leadership that is too autocratic or too weak.
6. Leadership that is overly political.

**Attitudes and Personalities Clash**

1. Prejudices and biases (conscious and subconscious).
2. Differences in temperaments, personalities, styles.

## Issues Involved in Conflict

**Substantive Issues**

1. Conflicts over values, beliefs, traditions.
2. Conflicts over purposes and goals.
3. Conflicts over programs and methods.
4. Conflicts over facts.
5. Conflicts over leadership (personality, style, abilities).

**Emotional Issues**

1. Lack of acceptance, recognition, or appreciation.
The Types of Conflict

Intrapersonal Conflict
1. Conflict within an individual which may come from inner stress caused by overwork, damaged relationship, family health or financial concerns.
2. Inner conflict can come by having to choose from among multiple options. It may affect others due to anger, resentment or frustration.

Interpersonal Conflict
1. Conflict between and among individuals due to needs, aspirations and ways of thinking.
2. Differences and incompatibilities may come from issues such as age, authority, personality conflicts, backgrounds, attitudes and biases.

Intragroup Conflict
1. Conflict between members of a particular group or organization.
2. The results are often lack of direction, wasted energy and little results.

Intergroup Conflict
1. Conflict between groups within or outside of one's organization.
2. Differences in culture may heighten conflicts.

The Potential in Conflict

Positive Results of Conflict
1. It is evidence of life and vitality.
2. It can lead to renewed motivation.
3. It permits the venting of frustrations.
4. It can lead to personal growth and maturity.

Dangers in Avoiding Conflict
1. Needed changes are not made.
2. Resentment builds up.
3. Displacement of emotions takes place.
4. Discontentment, gossip, and backbiting grow.

Paradoxes Regarding Conflict
1. The more people care for one another, the more likely is conflict.
2. Failure to recognize our own motives stimulates conflict.
3. The more conflicts the more stable the organization.
The Stages in The Conflict Cycle

Tension Development Stage
1. Be sensitive to signals that someone is feeling hurt or experiencing loss.
2. People may not be sure what is wrong and feel embarrassed to say anything but it is best to follow Matthew 18 while there is still some trust and willingness to communicate.
3. Get the parties together to discuss the problems and clear up misunderstandings.

Role Confusion Stage
1. People are not sure who or what is causing the conflict or what should be done to resolve it.
2. It is important for people to communicate because people are beginning to feel threatened, not sure who to trust and begin breaking off communication.
3. Help the parties clarify their roles in starting the conflict and understanding their responsibility in resolving it.

Injustice Collecting Stage
1. The participants feel that matters will only get worse, they have broken off communication and prepare for battle.
2. They begin attacking each other, blaming and name calling.
3. In addition to taking the initiative in communicating with the parties and attempting to determine roles, the mediator must a) exhibit the ability to be assertive with confidence and courage; and b) deal with the parties redemptively using spiritual authority and maturity to encourage apologies and forgiveness.

Confrontation Stage
1. During this volatile stage the parties may use the occasion to justify their own positions blaming the other parties with anger, insults and heated arguments escalating into greater conflict.
2. The mediator must be able to monitor and adjust tension bring the conflict to the point where everyone wants to see it come to an end.
3. The mediator must set guidelines for communication and behavior steering participants away from actions which may bring lasting hurt and emotional damage.

Adjustments Stage
1. The parties look for ways to end the confrontation.
2. The results are a) to sever relationships; b) to seek to dominate the other; c) to try to return to the way things were before; or d) to negotiate a new set of agreements or commitments.
3. The mediator must use creative thinking skills and gain the full participation of all parties involved in the conflict.
Preventive Conflict Management

Manage Conflict in the Early Stages
1. Establish a structure and philosophy which will discover and deal with conflict early by encouraging continuous and effective discussion and resolution of differences by:
   a) Regular staff meetings and business meetings.
   b) Small groups or committees for discussion of issues.
   c) Open and continuous communication at all levels of the church.

2. Seek to anticipate conflict by watching for the danger signals.
   a) Be alert for conditions which often precede conflict such as: someone with internal conflict; a major change about to take place; or a long standing problem which has not been resolved.
   b) Notice signs of frustration such as complaints, criticism, opposition to leadership, failure to attend meetings or the forming of factions.
   c) Schedule time with parties to clear misunderstandings.

Develop a Conflict Management Strategy
1. Gather necessary information about the conflict. This involves investigation of the origins, substance, emotions and context of the conflict. Talk with all parties and close observers.
2. Establish a positive environment of trust and communication promoting confidence, openness and fairness. Choose an appropriate place to meet. Start each session with Bible study and prayer. Project a spirit of optimism and hopefulness. encourage mutual trust and acceptance. Agree on rules to be followed. seek to end each discussion session on a high spiritual note.

The Character and Role of a Referee
1. He has confidence in his own worth and abilities in Christ.
2. He has the ability to inspire confidence in others.
3. He is flexible and persistent.
4. He does not take conflict personally.
5. He does not take sides on the conflict issues.
6. He manifests self control and internal peace.
7. He must have a strong relationship with the Prince of Peace.
Successful Methods of Negotiating

Basic Facts About Negotiating
1. You are negotiating all of the time
2. Everything you want is owned or controlled by someone else.
3. There are predictable responses that you can count on in the negotiating process.
4. There are three critical factors in every negotiation: power, information, time.
5. The proper "mesh" of personality types is important to negotiating success.

Factors Which Make a Good Negotiator
1. Know that both sides are under pressure so do not feel intimidated.
2. Want to learn negotiation skills.
3. Understand negotiation skills.
4. Be willing to practice.
5. Want to create "win/win" negotiating situations.

The Foundation of "Win/Win" Negotiating
1. Never narrow negotiations down to just one issue.
2. Different people want different things.
3. Price is not always all-important.

The Three Stages of Negotiation
1. Learn your opponent's stated goals and state what you want.
2. Gather information on your opponent and his need.
3. Reach for compromise.

Eight Kinds of Influence During Negotiation
1. Ownership influence
2. Reward influence
3. Punish influence
4. Reverent influence
5. Charismatic influence
6. Expertise influence
7. Situation influence
8. Information influence

How to Gather Information
1. Ask open-ended questions.
2. Repeat statements as questions.
3. Ask for responses.
4. Ask for restatements.
5. Ask others who deal with your opponent.
6. Ask your opponent's subordinates.
7. Mix your church's/conference's specialists with their specialists.
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VITA

Richard Marker was called into the ministry at age 35 after several professions. Born in Southern California and raised in Virginia, he graduated from the University of Virginia with a B.A. in economics and later worked on an MBA at New York Institute of Finance, George Mason University and University of California at Irvine.

After teaching for a year, he worked with several congressmen and finally the Nixon White House as economic advisor in issues research and speech writing. At that time he wrote a syndicated financial column in several Eastern newspapers. He later became associated with two Wall Street firms, first as investment banker and then as financial analyst.

Marker returned to California in 1975 as editor for a financial advisory service at which time he wrote four books in the business field. In 1978 he served as Vice President for Finance of Valley College. During those years he obtained a B.S.L. in law from Valley College of Law, a J.D. from California College of Law and entered a Ph.D. program in economics at Pacific Western University.

While involved in a corporate law practice in Burbank, California Marker became president of Buena Corporation a manufacturer and importer of Mexican food products. Marker was called into the ministry in 1983 and began studies at Fuller Theological Seminary. He finished his M.Div. at Andrews Theological Seminary in 1986 and was called to Southern California Conference to pastor a bilingual Spanish-English church in southeast Los Angeles. This pastoral assignment was followed by another in a multi-ethnic, four-language church near Los Angeles which experienced considerable growth during that period including three church plants.

In 1994 Marker was called to Greater New York Conference to serve as Inner City Ministries, Community Services/ADRA, and Health Ministries Director. He directed the New York Van Ministries and with the help of God saved the almost bankrupt ministry while serving as interim pastor for two churches. During the time he worked in New York City, he wrote eight books on practical Christian witness, expanded the Bible Correspondence School networking with colporteurs in two Unions, and began the summer quarter away field school for Urban Ministries for Andrews Theological Seminary students. A pioneer in Muslim and Jewish outreach in North America, he helped establish evangelism workshops.

Marker was called in 1997 to serve in the Southern New England Conference as the Executive Secretary, Association Secretary, Spanish Ministries Director, and Religious Liberty Director. He was called to return to the Greater New York Conference as the Treasurer and Global Mission Coordinator (coordinating more than sixty church plants) for the Greater New York Conference. He is currently serving as President of the Greater New York Conference. It was in these two conferences that he experimented with five churches demonstrating the feasibility of "non-pastor dependent" churches which is the subject of this dissertation.

He is married to the former Bernice or Bonnie Tatarchuk, a native of western Canada, who works as a secretary with the church. They have a daughter and two grandchildren who live in the State of Washington.