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A Comprehensive Strategy For The Calgary Metropolitan Area Churches

Christopher L. Holland
Andrews University

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ABSTRACT

A COMPREHENSIVE EVANGELISM STRATEGY FOR THE
CALGARY METROPOLITAN AREA CHURCHES

by

Christopher L. Holland

Adviser: Russell Burrill
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University
Seventh-day Adventist Theological Seminary

Title: A COMPREHENSIVE EVANGELISM STRATEGY FOR THE CALGARY METROPOLITAN AREA CHURCHES

Name of researcher: Christopher L. Holland
Name and degree of adviser: Russell Burrill, DMin
Date completed: December 2017

Problem

In my 16 years of ministry, in every location I have pastored, the church has struggled to connect with the surrounding community. In Calgary, there are 14 Seventh-day Adventist churches and companies. These churches have, on occasion, worked in unity for evangelism. However, according to several of the local pastors, that has not happened for over 10 years. If the churches in Calgary are to fulfill the Great Commission, an effective way of engaging the community is needed. Because the communities that surround churches are growing increasingly secular, comprehensive evangelistic strategies may be an effective way of reaching them. Unfortunately, over time, churches have become increasingly dependent on brochures, flyers, and social
media for evangelistic outreach. This has resulted in less effectiveness in outreach because of a lack of true connection with the community. Comprehensive strategies in evangelism will increase connectivity with the community and provide opportunities for kingdom growth.

Method

An 18-month comprehensive evangelistic intervention was developed for the Calgary Metropolitan Area (CMA). It sought to develop effective strategies for connecting with the community. The intervention included training and active involvement of the membership of the CMA in a variety of comprehensive evangelistic outreach activities, many of which focused on health-related issues. The success of the process was evaluated by the number of members who got involved, the number of non-member contacts made, the number of contacts who attended a church-based program, the number of contacts who attended an evangelistic series based on a personal invitation, and the number of contacts baptized or accepted by profession of faith.

Results

Twenty-seven and one-half percent of the attending membership and 18.6% of the total membership were trained in various aspects of comprehensive outreach. Thirty-four attendees of various church outreach events transferred to an evangelistic series. Two hundred ten attendees of the evangelistic series came as a direct result of a friend’s invitation. As a direct result of the comprehensive evangelistic intervention, 134 individuals were baptized.
Conclusions

This study demonstrates that comprehensive evangelistic strategies that focus on the development of both clergy and laity are an effective means for reaching communities. The outcomes imply that broad-based, contextually applied, comprehensive evangelistic principles had and will have a positive impact on the mission of the church.
A COMPREHENSIVE EVANGELISM STRATEGY FOR THE
CALGARY METROPOLITAN AREA CHURCHES

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

by
Christopher L. Holland

December 2017
A comprehensive evangelism strategy for the Calgary metropolitan area churches

A project document
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Christopher L. Holland

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Date approved
DEDICATION

I dedicate this project to my mentor and friend, Mark Finley, who has faithfully mentored me in comprehensive evangelism and has shown me how to lead like Jesus.
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Education is truly a team effort. When it comes to this project dissertation, it is the product of a strong support network of individuals who have helped to make it possible. I would like to name just a few for whom I am grateful.

I thank the Lord, Jesus Christ, for calling me from darkness to light and giving me the opportunity to join Him in His mission of seeking and saving the lost.

I thank my wife, Debbie, who has been with me on this journey since the very beginning. Her partnership in ministry and unwavering support have encouraged me to strive for excellence.

I thank my adviser, Russell Burrill and second reader, Eduard Schmidt, for stepping into their roles late in the process and giving priceless counsel.

I thank the 2013 Doctor of Ministry cohort for all of their insight, support, and prayers.

I thank our work group for peer support, each of whom has played a pivotal role in the completion of this work. Caius Alfred, Greg Hudson, Dolston Morian, Passmore Mulambo, Nelson Rossi, Josh Voigt, and Keith Woodard have all been fellow travelers on this journey.

I thank the pastors and churches of the Calgary Metropolitan Area for all of their hard work and willingness as participants.
I thank anyone whom I have not named, but who played a role in the completion of this work.
CHAPTER 1

INTRODUCTION

The word *evangelism* evokes a multitude of responses within the context of the Seventh-day Adventist Church. In an editorial for Adventist News Network, Thompson (2010) states, “I dislike the term ‘public evangelism’ and I believe we should retire it” (para. 1). In the article, Thomas articulates the view that is generally held by many church members that evangelism is a singular event held on a yearly basis and done by professionals. For the purposes of this document, the word evangelism, by itself, refers to the more traditional definition of a singular public meeting. However, when I use the term *comprehensive evangelism*, it is a reference to the definition that I am establishing in this document. In my own 15-year ministry, I have often heard the following: “Evangelism doesn’t work anymore.” or “This is a very secular area; evangelism won’t work here.” More recently, as I have worked as media and evangelism director, I have heard the same from pastors. What is meant by these comments? Are these assessments correct?

I contend that the above appraisals and opinions are misinformed because of not practicing a comprehensive evangelistic outreach. I agree with Thompson (2010) on several of his points and I intend to demonstrate over the course of this project document that evangelism, practiced as a comprehensive process rather than an event, will be successful.
Description of Ministry Context

I am currently the Speaker/Director of *It Is Written Canada*. *It Is Written Canada* is the evangelism and media ministry of the Seventh-day Adventist Church in Canada. The Seventh-day Adventist Church in Canada is an organizational unit of the General Conference of Seventh-day Adventists. While typically recognized as a union of the General conference, because of the legal requirements of Canada, it is organized as a distinct entity. Henry Feyerabend founded *It is Written Canada* in 1974. Feyerabend felt called to evangelism when he was just four years old while sitting in his uncle’s evangelistic series in Waldheim, Saskatchewan. As he sat intently watching and listening to his uncle preaching and using his prophetic charts, he leaned over to his mother and said, “I am going to be a preacher like that and a baptizer” (Feyerabend, 2005, p. 22). He was heavily influenced throughout his early years through the radio ministry of Voice of Prophecy. After graduating from college, Feyerabend served as a missionary in Brazil, learned Portuguese, and became part of the Brazilian Voice of Prophecy team. In addition, he sang with the Brazilian King’s Heralds. In 1969, he returned to Canada with a vision of reaching the Portuguese-Canadian community in Toronto through the media. In 1974, he signed a contract with City TV in Toronto for 13 five-minute broadcasts. That program went on to become the 30-minute program *Destiny*, which then developed into *It Is Written Canada*. In 2001, Shawn Boonstra became Speaker/Director of the ministry and served until 2004. Bill Santos then led the ministry until 2013. I took over in 2014 (Feyerabend, 2005; Minchin-Comm, 1981).
*It Is Written Canada*, as an evangelistic ministry, reaches out through four principal means: media evangelism, comprehensive evangelism, domestic mission, and international mission.

A significant portion of time and resources goes into the main media outlet of *It Is Written Canada*, the 30-minute broadcast. The program seeks to connect with individuals by addressing spiritual, physical, mental, and emotional needs, then connecting them with Jesus Christ and assisting them in becoming members of their local Seventh-day Adventist Church. The broadcast currently airs at 11:00 am on Saturday mornings nationwide on CTV, one of Canada’s four national broadcast channels. Through the CTV telecast, *It Is Written Canada* is accessible to 98% of the homes in Canada. In addition, the broadcast airs on Miracle Channel and Vertical TV (Christian broadcast channels in Canada), 3ABN (an international Seventh-day Adventist broadcast channel), the Hope Channel (an international Seventh-day Adventist broadcast channel), and several networks overseas. Furthermore, the broadcast is available on YouTube, AudioVerse, the *It Is Written Canada* website, and the VOAR (Voice of Adventist Radio) “app.” The ultimate intent of the program is to serve as an opportunity in facilitating personal connections in an overall comprehensive evangelistic strategy.

Comprehensive evangelism is at the core of the ministry of *It Is Written Canada*. I will define the term “comprehensive evangelism” over the course of this document. *It Is Written Canada* works with conferences to facilitate comprehensive strategies in cities across Canada. Beyond comprehensive evangelistic strategies is the commitment of the ministry to domestic mission projects.

Domestic Mission is important in Canada, as there are significant needs
throughout the nation. The main focus of the domestic mission outreach of *It Is Written Canada* is currently in the Arctic, focused on Nunavut. In Nunavut, the ministry provides Bibles, literature, Bible studies, and other resource material in English and the local language of Inuktitut. *It Is Written Canada* also provides mission work internationally.

*It Is Written Canada* provides mission opportunity by traveling to various countries and implementing short-term comprehensive strategies. The mission trips are frequently comprised of children’s biblical programming, eye-glass distribution, delivery of basic toiletries, providing meals to the people, offering free dental and medical care, and short evangelistic series.

**Demographics of Canada**

For the purpose of this project, the focus will be on comprehensive evangelistic strategies in Canada. Canada is the second largest country in the world geographically, covering 9,984,670 square kilometers (World Factbook, 2017). According to statistics Canada, the population is 36,286,400 people (Statistics Canada, 2017a). This represents 13,320,610 households in the 10 provinces and three territories of the nation. In addition, the nation grows at a rate of 1% per year with an expected population in 2056 of 42,500,000 (Statistics Canada, 2017b). The ethnic breakdown in overall demographics in Canada is shown in Table 1.
Table 1

*Population by Selected Ethnic Origins, by Province and Territory (2006 Census)*

<table>
<thead>
<tr>
<th>Ethnic origin</th>
<th>Total responses</th>
<th>Single responses</th>
<th>Multiple responses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Canada</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total population</td>
<td>31,241,030</td>
<td>18,319,580</td>
<td>12,921,445</td>
</tr>
<tr>
<td><strong>Ethnic origin</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>British Isles origins</td>
<td>11,098,610</td>
<td>2,548,330</td>
<td>8,550,275</td>
</tr>
<tr>
<td>Other North American origins</td>
<td>10,408,735</td>
<td>5,881,285</td>
<td>4,527,450</td>
</tr>
<tr>
<td>Canadian</td>
<td>10,066,290</td>
<td>5,748,720</td>
<td>4,317,570</td>
</tr>
<tr>
<td>European origins</td>
<td>9,919,790</td>
<td>3,726,655</td>
<td>6,193,135</td>
</tr>
<tr>
<td>English</td>
<td>6,570,015</td>
<td>1,367,125</td>
<td>5,202,890</td>
</tr>
<tr>
<td>French origins</td>
<td>5,000,350</td>
<td>1,256,905</td>
<td>3,743,440</td>
</tr>
<tr>
<td>French</td>
<td>4,941,210</td>
<td>1,230,540</td>
<td>3,710,675</td>
</tr>
<tr>
<td>Scottish</td>
<td>4,719,850</td>
<td>568,515</td>
<td>4,151,340</td>
</tr>
<tr>
<td>Western European origins</td>
<td>4,372,750</td>
<td>1,063,690</td>
<td>3,309,060</td>
</tr>
<tr>
<td>Irish</td>
<td>4,354,155</td>
<td>491,030</td>
<td>3,863,125</td>
</tr>
<tr>
<td>German</td>
<td>3,179,425</td>
<td>670,640</td>
<td>2,508,785</td>
</tr>
<tr>
<td>Eastern European origins</td>
<td>2,998,220</td>
<td>917,665</td>
<td>2,080,550</td>
</tr>
<tr>
<td>Southern European origins</td>
<td>2,723,675</td>
<td>1,439,445</td>
<td>1,284,240</td>
</tr>
<tr>
<td>East and Southeast Asian origins</td>
<td>2,212,340</td>
<td>1,854,090</td>
<td>358,250</td>
</tr>
<tr>
<td>Aboriginal origins</td>
<td>1,678,235</td>
<td>630,425</td>
<td>1,047,815</td>
</tr>
<tr>
<td>Italian</td>
<td>1,445,330</td>
<td>741,045</td>
<td>704,285</td>
</tr>
<tr>
<td>Chinese</td>
<td>1,346,510</td>
<td>1,135,370</td>
<td>211,145</td>
</tr>
<tr>
<td>South Asian origins</td>
<td>1,316,770</td>
<td>1,089,100</td>
<td>227,665</td>
</tr>
<tr>
<td>North American Indian</td>
<td>1,253,620</td>
<td>512,150</td>
<td>741,470</td>
</tr>
<tr>
<td>Ukrainian</td>
<td>1,209,090</td>
<td>300,590</td>
<td>908,495</td>
</tr>
<tr>
<td>Northern European origins</td>
<td>1,120,805</td>
<td>151,840</td>
<td>968,960</td>
</tr>
<tr>
<td>Dutch (Netherlands)</td>
<td>1,035,965</td>
<td>303,400</td>
<td>732,560</td>
</tr>
</tbody>
</table>
The religious demographics of Canada outline a remarkable insight into the Canadian population. Almost two thirds of the population claim Christianity as their religious background.

However, what I find most important in Table 2 is the number of individuals with no religious affiliation. Over 20% of the Canadian population has no religious affiliation. This would seem to reflect an important opportunity for the Adventist Church.
Table 2

*Canada Demographics: Religious Affiliations (Statistics Canada, 2016a)*

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population in private households</td>
<td>32,852,320</td>
</tr>
<tr>
<td>Buddhist</td>
<td>366,830</td>
</tr>
<tr>
<td>Christian</td>
<td>22,102,745</td>
</tr>
<tr>
<td>Anglican</td>
<td>1,631,845</td>
</tr>
<tr>
<td>Baptist</td>
<td>635,840</td>
</tr>
<tr>
<td>Catholic</td>
<td>12,810,705</td>
</tr>
<tr>
<td>Christian Orthodox</td>
<td>550,690</td>
</tr>
<tr>
<td>Lutheran</td>
<td>478,185</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>478,705</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>472,385</td>
</tr>
<tr>
<td>United Church</td>
<td>2,007,610</td>
</tr>
<tr>
<td>Other Christian</td>
<td>3,036,780</td>
</tr>
<tr>
<td>Hindu</td>
<td>497,965</td>
</tr>
<tr>
<td>Jewish</td>
<td>329,495</td>
</tr>
<tr>
<td>Muslim</td>
<td>1,053,945</td>
</tr>
<tr>
<td>Sikh</td>
<td>454,965</td>
</tr>
<tr>
<td>Traditional (Aboriginal) Spirituality</td>
<td>64,935</td>
</tr>
<tr>
<td>Other religions</td>
<td>130,835</td>
</tr>
<tr>
<td>No religious affiliation</td>
<td>7,850,605</td>
</tr>
</tbody>
</table>

In addition, Canada has several cities that are growing at a rapid rate. This is shown in Figure 1.
Figure 1. Canadian population: City growth (Statistics Canada, 2016b).

Calgary is one of the fastest growing cities in Canada. It is also the fourth largest city in Canada (Statistics Canada, 2016e). These two characteristics make it an area of opportunity for the implementation of comprehensive evangelism. Beyond Calgary’s large and fast growing population, it is interesting to note that while 2/3 of all Canadians claim Christianity, just over 50% make that claim in Calgary (see Table 3). While all of these numbers are important to consider, the one that is most striking is that 32% of the population of Calgary claim no religious affiliation. The question is how we can reach them.
Table 3

Religious Affiliations: Calgary, Alberta (Statistics Canada, 2016c)

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population in private households by religion</td>
<td>1,082,230</td>
<td>541,045</td>
<td>541,185</td>
</tr>
<tr>
<td>Buddhist</td>
<td>22,375</td>
<td>10,265</td>
<td>12,110</td>
</tr>
<tr>
<td>Christian</td>
<td>594,270</td>
<td>280,400</td>
<td>313,870</td>
</tr>
<tr>
<td>Anglican</td>
<td>41,285</td>
<td>18,725</td>
<td>22,560</td>
</tr>
<tr>
<td>Baptist</td>
<td>17,200</td>
<td>8,075</td>
<td>9,125</td>
</tr>
<tr>
<td>Catholic</td>
<td>263,805</td>
<td>126,915</td>
<td>136,890</td>
</tr>
<tr>
<td>Christian Orthodox</td>
<td>17,540</td>
<td>8,780</td>
<td>8,760</td>
</tr>
<tr>
<td>Lutheran</td>
<td>23,465</td>
<td>10,830</td>
<td>12,630</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>14,385</td>
<td>6,750</td>
<td>7,635</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>13,375</td>
<td>5,885</td>
<td>7,485</td>
</tr>
<tr>
<td>United Church</td>
<td>65,925</td>
<td>29,135</td>
<td>36,790</td>
</tr>
<tr>
<td>Other Christian</td>
<td>137,300</td>
<td>65,300</td>
<td>71,995</td>
</tr>
<tr>
<td>Hindu</td>
<td>17,410</td>
<td>9,080</td>
<td>8,330</td>
</tr>
<tr>
<td>Jewish</td>
<td>5,995</td>
<td>2,925</td>
<td>3,075</td>
</tr>
<tr>
<td>Muslim</td>
<td>58,785</td>
<td>29,225</td>
<td>27,560</td>
</tr>
<tr>
<td>Sikh</td>
<td>28,565</td>
<td>14,620</td>
<td>13,945</td>
</tr>
<tr>
<td>Traditional (Aboriginal) Spirituality</td>
<td>915</td>
<td>435</td>
<td>480</td>
</tr>
<tr>
<td>Other religions</td>
<td>6,085</td>
<td>2,775</td>
<td>3,310</td>
</tr>
<tr>
<td>No religious affiliation</td>
<td>349,830</td>
<td>191,330</td>
<td>158,505</td>
</tr>
</tbody>
</table>
Statement of the Problem

In every location I have pastored in 16 years of ministry, the church has struggled to connect with the surrounding community. This has often been the result of two issues. The first is that programming has typically focused on the needs of the members, rather than the needs of the community. The second is that those churches have been “commuter” churches, where very few members live in the actual neighborhood of the church building. In Calgary, there are 14 Seventh-day Adventist churches and companies. These churches have, on occasion, worked in unity for evangelism. However, according to several of the local pastors, that has not happened for over 10 years. If the churches in Calgary are to fulfill the Great Commission, an effective way of engaging the community is needed. Because the communities that surround churches are growing increasingly secular, comprehensive evangelistic strategies may be an effective way of reaching them. Unfortunately, over time, churches have become increasingly dependent on brochures, flyers, and social media for evangelistic outreach. This has resulted in less effectiveness in outreach because of a lack of true connection with the community. Comprehensive strategies in evangelism will increase connectivity with the community and provide opportunities for kingdom growth.

Statement of the Task

The task of this project was to develop, implement, and evaluate a comprehensive evangelistic strategy in the Calgary Metropolitan Area (CMA) Seventh-day Adventist Churches. This was accomplished through the training and active involvement of at least 10% of the attending membership in a variety of comprehensive evangelistic outreach
activities, many of which focused on health-related issues. Most importantly, the comprehensive evangelistic strategy helped encouraged church members’ interaction with members of the community.

**Delimitations of the Project**

This project outlined and studied the outcomes of evangelistic strategies following the time frame of January 1, 2015 through June 30, 2016. The scope of this project was for the planning and execution of an overall strategy, while the implementation of certain aspects will be left for the local churches to apply.

**Description of the Project Process**

In order to form a theological basis for a comprehensive evangelistic strategy, the following themes was examined in the Bible: the example, principles, and commission of the ministry of Jesus, and the Old Testament foundations for Jesus’ New Testament application. Additional support for that theological basis was investigated in the writings of Ellen White.

Moreover, the current literature was reviewed and included research on a variety of comprehensive evangelistic strategies being utilized throughout Christendom. Additional research was demonstrated in the history of comprehensive evangelistic strategies in the Seventh-day Adventist Church.

After ascertaining the conclusions from the above, I developed a comprehensive evangelistic strategy for the CMA based on current and effective strategies for connecting with the community. This model was implemented by January 2015 and continued until June 2016.

The project was evaluated by the number of members who got involved, the
number of non-member contacts made, the number of contacts who attended a church-based program, the number of contacts who attended an evangelistic series based on a personal invitation, and the number of contacts baptized or accepted by profession of faith.

**Definition of Terms**

*Comprehensive Evangelism*: The General Conference of Seventh-day Adventists has adopted the term “comprehensive evangelism” describing both the scope and size of evangelism. It is defined as following Christ’s method of approaching the enormous population groups by reaching them where they are through preaching, teaching, and healing. This is all in an attempt to draw people into those things of eternal value (Kent & Wilson, 2013). For the purposes of this project, I will incorporate the definition above while also bringing into focus the theological foundations of Jesus as set forth in Luke chapter 4 and expounded on by Ellen White (1905) in the book *Ministry of Healing*. This term should not be understood to mean that everything is done, but rather, that all things will be considered and the most effective ones will be utilized.

The *Calgary Metropolitan Area* is defined by Statistics Canada as the Calgary Census Metropolitan Area, an area defined as the urban core and its surrounding urban “fringes” (Statistics Canada, 2016g).
CHAPTER 2

THEOLOGICAL REFLECTIONS ON
COMPREHENSIVE EVANGELISM

Introduction

White’s (1905) statement, “Christ’s method alone will give true success in reaching the people” (p. 143), conveyed an exclusive method for the church of Jesus to follow. The question that this project will seek to answer is if Christ had a method for His church to follow in public ministry, what are the principles of that method and how do we apply them practically to the church today? This chapter will specifically seek to provide a theological reflection foundational to the principle of “Christ’s method alone” (White, 1905, p. 143). “Christ’s method alone” will reveal the nature of Jesus’ comprehensive strategy as an example to His church.

To understand this principle, I will first seek to uncover the principles of Christ’s methodology by examining some of the final instructions to His disciples. Second, I will look at how Jesus defined His ministry methodology. Third, I will study how Jesus then practiced that methodology. Finally, I will extract principles from the above study for application to the modern church. My primary text will be the Bible, supplemented by the writings of Ellen White. In addition, other resource material will be utilized for clarity.
Textual Context

In the closing moments of the ministry of Jesus, He and His disciples sat on the Mount of Olives overlooking Jerusalem (Matt 24 NKJV). During that time of teaching, Jesus answered the questions, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?” The answers are recorded throughout Matthew 24. In the midst of Jesus’ discussion, He shared a frightening prediction in verses 12-13: “And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved.” Kittel, Bromiley, and Friedrich (1964, p. 1085), aptly point out that the word lawlessness in the original Greek language is ἀνομία and means

The privative prefix and the content of the word νόμος give two shades of meaning to ἀνομία. The ref. is either a. to a fact, “there is or was no law,” “without a (the) law,” or b. the word means “against the (a) law,” with an implied judgment, since it is assumed that there is in fact a binding law. This gives ἀνομία the sense of “wrongdoing,” “sin.” In fact, of course, the two meanings cannot be sharply differentiated from one another in the majority of cases. The difference is merely one of emphasis.

Jesus outlined a time where society will not only abandon God’s law, but will rebel against it. While this is a frightening prospect, it leads to “the love of many [growing] cold.”

This word love is the Greek word ἀγάπη. The word carries the meaning of “the quality of warm regard for and interest in another, esteem, affection, regard, love (without limitation to very intimate relationships, and very seldom in general Greek of sexual attraction)” (Arndt, Danker, & Bauer, 2000, p. 6). The “The words of the ἀγαπάω group refer almost exclusively in the NT to the love of persons for persons” (Balz & Schneider, 1990a, p. 9). The warm regard and affection of many, according to Jesus, will
grow cold. Nolland (2005) succinctly summarizes, “ψύχεσθαι means ‘grow cool or cold,’ but, in connection with the imagery of fire or flame, ‘go out,’ ‘be extinguished,’ ‘be snuffed out.’ It is unclear whether or not love is being imaged as fire here, but the verse has in view the failure rather than the weakening of love” (p. 966). Jesus predicted that there would be a time when the world would abandon and even rebel against the law of God, resulting in people’s love or affection for one another being snuffed out. However, in what seems to be a resolution of the crisis of the world’s lawlessness and humanity’s lack of love, verse 14 states, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.” Both the English and Greek texts use the demonstrative “this.” While in Greek it is identified as a demonstrative pronoun (Balz & Schneider, 1990b, p. 548), it can also function as an adjective (Arndt et al., 2000, p. 740). The English seems to function more as a demonstrative adjective. By using the demonstrative adjective, it appears that Jesus was trying to clarify that a distinct message is the answer to the lawlessness and lack of love. Paul later warned of a perversion of the Gospel: “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ” (Gal 1:6-7 NKJV). There was not another gospel, but rather a perversion of the Gospel. Why is it that Matthew recorded the specific words of Jesus as “this Gospel”? Jesus was clearly attempting to communicate that the mission of His church would be defined by specific principles of methodology that would be the answer to the lawlessness and coldness of the world. Did Jesus ever clearly articulate His mission and what “this gospel” might be?
Christ’s Method Alone

While there is very little in the Gospels written about Jesus’ childhood, one commonality of all four is that Jesus’ baptism is recorded as the starting point of His ministry. This event is of great significance because it represented His “anointing” as the Messiah (Acts 10:38 NKJV). In fact, Paul writes, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law” (Gal 4:4). Jesus’ baptism represented the start of His reign as Messiah. Nichol (1980, p. 965) states:

The exact time for the coming of the Messiah had been foretold by the prophets (see on Dan. 9:24, 25). In the councils of heaven the time for this event had been predetermined (see Acts 17:26). Not only did the Messiah come at the time indicated in Daniel’s prophecy, He came at the most favorable time in all history.

While the three synoptic Gospels then record the temptation of Jesus in the wilderness, Luke records the key event that outlines His ministry methodology.

Jesus in Nazareth

Jesus returned to His hometown of Nazareth. On the Sabbath, Jesus attended the synagogue and stood up to read the Scripture. Luke recorded that event:

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: “The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.” Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture is fulfilled in your hearing.” (Luke 4:16-21 NKJV)

This marks the commencement of Jesus’ ministry. Stein (1992) states, “This sermon is quite important, for it is programmatic, and in it Luke provided his readers with
Jesus’ own description of his mission and ministry” (pp. 153-154). In addition, Fitzmyer (1981) undergirds the importance of this text: “Luke has deliberately put this story at the beginning of the public ministry to encapsulate the entire ministry of Jesus and the reaction to it” (p. 529). Jamieson, Fausset, and Brown (1997) add further clarification: “But He selects a passage announcing the sublime object of His whole mission, its divine character, and His special endowments for it” (p. 103). It is apparent that Luke’s intention in including this passage was to “encapsulate” the ministry and mission of Jesus, along with providing Jesus’ own definition of the methodology of that ministry. A careful study of this passage will reveal what “this” gospel and what Christ’s method was.

**Historical Background**

In trying to understand this passage better, it is critical to understand why Luke wrote this Gospel in the first place. Martin (1985) summarizes the general intention of Luke:

Luke emphasized the universal message of the gospel more than the other Gospel writers. He often wrote about sinners, the poor, and outcasts from Jewish society. He also referred many times to Gentiles who shared in the blessings of the Messiah. Samaritans were presented as coming to faith in the Messiah. And Luke wrote frequently of women and children and their faith. (p. 201)

It is this attention to the universal nature of Jesus’ ministry that makes Luke’s Gospel unique, as it is the only Gospel to record this event (chap. 4). Yet, in addition to that universality of the Gospel, it is also critical to understand Luke in the context of his complete writing. “Luke and the Acts may be considered as volumes 1 and 2 of a work that might appropriately be entitled ‘The Origin and Early Development of Christianity’” (Nichol, 1980, pp. 661-663). As Luke shared that origin and early development, there is no doubt that he would have wanted his readers to have a clear understanding of Jesus’
mission and message. That mission and message would undoubtedly include His method.

Marshall (1978) also captures Luke’s goal:

He presents the story of Jesus as being the fulfillment of prophecy and indeed as being determined throughout by the will of God revealed in prophecy. The ministry is the period of fulfillment in which God’s promises of salvation are realized. The keynotes sounded at the outset are the ideas of salvation and good news. The teaching, healings and acts of compassion shown by Jesus are all parts of the proclamation of good news, and the message of Jesus is finely summed up in the saying, “The Son of man is come to seek and to save that which was lost.” Luke particularly stresses how this salvation is for all who are poor and needy and the total impact of the Gospel is to show the “wideness in God’s mercy.” (pp. 35-36)

Luke had a goal. His goal was to demonstrate that the proclamation of the good news was not some type of theoretical, theological, or philosophical ideology, but rather, was demonstrated through the actions of Jesus. It is that context that brings us to understand the principle of Luke 4:16-21.

Challenges With the Text

The first challenge we find in this text is that the more modern translations do not contain the phrase, “he has sent Me to heal the brokenhearted.” The NASB translates the passage as follows:

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.” And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture has been fulfilled in your hearing. (Luke 4:16-21 NASV)

The reason for this is found in the difference between the original texts utilized for translation. A footnote of the NKJV says, “NU omits to heal the brokenhearted.”
Most newer versions are based on the NU (Nestle et al., 1993), and therefore, the phrase is not included. The second challenge of the text actually helps explain the first.

The second challenge to be faced is the fact that in Luke 4:16-21, Jesus is reading from the scroll of Isaiah. It is widely understood that the passage from Isaiah He was reading was Isaiah 61. However, some scholars do contend that Jesus was also quoting from Isaiah 58. Nichol (1980) points out:

The quotation as given by Luke agrees with the LXX of Isa. 61:1, 2a, except for the omission of the clause, in many ancient manuscripts, “to heal the brokenhearted,” and the insertion of the clause, “to set at liberty them that are bruised,” by a paraphrase of Isa. 58:6. Luke probably had the LXX of his day before him as he wrote (see on ch. 3:36). It was a common Jewish practice thus to link various passages of Scripture together (see on Mark 1:2). (p. 728)

In addition, Nolland (2002) also contends:

The figure in Isa 61 brings and does not merely herald salvation. This is already true in the Isaianic context (Isa 40:9; 41:27; 52:7; cf. 51:16; Friedrich, *TDNT* 2:707–10) and is carried on in the tradition of Palestinian Judaism (pp. 714–17) and strengthened in Luke 4 by the insertion from Isa 58:6. The time of salvation comes with the announcement. (p. 196)

While the thought of Isaiah 58:6 may be implied for this passage, for the purposes of this study, I will only be analyzing Luke 4:16-21. While the NU text does not contain the phrase “to heal the brokenhearted,” both the Hebrew and Septuagint (LXX) Scriptures do contain it in Isaiah 61. Thus, for the analysis of this chapter, I will limit myself to Luke 4:16-21 as translated in the NKJV. In addition, because this passage is a direct quote from Isaiah 61:1-2, when beneficial for further understanding, I may, at times, utilize study of the Hebrew and LXX Scriptures.
To help study this passage, I have divided the text phrase by phrase. While each phrase will be studied uniquely, the conclusion of this section will summarize the entirety of the study. That summarization will draw together the study of each phrase to a clear thought on Christ’s method alone.

**The Spirit of the LORD is Upon Me and Because He has Anointed Me**

These two phrases provide the context to the methodology of Jesus. Balz and Schneider (1990c) point out:

> In his inaugural sermon in Nazareth, Jesus refers Isa 61:1 LXX to himself: “The Spirit of the Lord is upon me, because he has anointed (ἔχρισεν) me to preach good news to the poor” (Luke 4:18a; cf. 4:21). Bestowal and possession of the Spirit are bound to anointing. Whereas Isa 61:1 intends this in a nonliteral sense, Luke refers the reception of the Spirit concretely to Jesus’ baptism (Luke 3:21f.; cf. 1:35). (pp. 486-487)

Anointing signified “God setting a person apart for special service under divine direction” (Arndt et al., 2000, p. 1091). In addition, Kittel et al. (1964) point out, “The act of anointing confers כָּבוֹר (glory, respect). It is thus to be regarded as an act of enablement” (p. 498). Thus, the Spirit descending upon Jesus to anoint Him was God the Father enabling and conferring upon Jesus the mission of saving humanity through a specific means of service.

It is also significant to note that anointing was done in the case of the high priest, priests, the office of prophet, and of various objects (Kittel et al., 1964, pp. 500-501). The ministry of Jesus was one that encompassed the ministry of priest and prophet, yet was also messianic in nature. “It is likely, given Luke’s tendency to use Christological titles somewhat promiscuously (Conzelmann, *Luke*, 170–74; Wilckens, *Missionsreden*, 156;

In Is. 61 the anointing is clearly that of a prophet (cf. 1 Ki. 19:16; CD 2:12; 6:1; 1QM 11:7), and in view of 4:23 the same motif should be seen here, although Schürmann, I, 229, thinks that Luke himself reinterpreted his source in terms of a ‘messianic’, i.e. kingly, anointing. Ultimately, the concepts of the eschatological prophet and the Messiah merge. (p. 183)

Jesus’ ministry was one that had priestly, prophetic, and Messianic fulfillment. Thus, as Christ’s method alone, it should provide a framework for all Christian ministry.

To Preach the Gospel to the Poor

The first phrase of the mission and method of Jesus was “to preach the gospel to the poor. In this phrase, “to preach the gospel,” is the Greek word ευαγγελιζεσθαι, which is an infinitive. This word is rooted in the idea of victory and joy. Kittel et al. (1964) point out:

This word means “to proclaim good news” (1 Kgs. 1:42). “In view of 1 Kgs. 1:42 the basic sense might seem to be simply “to deliver a message,” but the stem itself contains the element of joy, so that announcing a victory is a common use and the messenger views himself as the bearer of good tidings (2 Sam. 4:10). (p. 267)

Kittel et al. (1964) also add, “As in the OT (→ 707), so among the Gks. the term is used for the proclamation of news of victory” (p. 710). Over time, this generalized meaning came to have a very specific connotation for New Testament writers. Arndt et al. (2000) simply state, “Mostly specif(ically) proclaim the divine message of salvation” (p. 402). Nichol (1980) added these thoughts of this word as it came to be understood in the New Testament:

The word “gospel” originally referred to the “good news” that the Messiah had indeed come to earth, as foretold by the prophets. Eventually the term was applied to the narrative of the life of Jesus, and later, to the various documents, or Gospels, in which the record is preserved. Here, it is used probably in its earliest sense. (pp. 566-567)
The message of Jesus, His followers, and His church would clearly be to bring the announcement of victory because the Messiah, Jesus, has come to the earth.

The poor of Luke 4:18 is a group that is broadly defined. The poor can be described as the economically disadvantaged, those being oppressed or disillusioned and in need of God’s help, those lacking in spiritual worth, or that which is extremely inferior in quality (Arndt et al., 2000, p. 896). The scope of this word covers the physical, emotional, and spiritual realms. Stein (1992) emphasizes that very point: “In Luke the term “poor” does refer to an economic condition, but not merely to economic status, for the poor and humble hope in God” (p. 156). Bock (1994) places additional emphasis on the broad nature of the preaching ministry of Christ:

The reference to the poor is also key. The use of πτωχός is best described as a “soteriological generalization”—that is, it refers to those who most often responded to Jesus (1 Cor. 1:26–29), and in an invitation context it refers to those who are open to God. (p. 408)

Historical context also enlightens the passage. History demonstrates the development of a class of people who would have seen this as a very vital ministry for Jesus:

The nomadic and semi-nomadic mode of life of the Isr. tribes prior to the conquest knew no sharp or rigid distinction between rich and poor… The economic development of the monarchy created new classes and thus accentuated social distinctions, and this, combined with the fact that landowners, who alone had civil rights, also functioned as judges, worsened the position of the poor. (pp. 889-890)

This class of people was in desperate need of good news which Jesus brought. That class distinction, as well as those who have emotional and spiritual needs continues today.

An essential part of Jesus’ ministry was to help the poor, whether physical, emotional, or spiritual. Then, through that ministry, He was able to lift them from their
impoverished state with the good news of victory in Him. However, His ministry was to expand beyond just the poor.

**He has Sent Me to Heal the Brokenhearted**

Jesus, as the anointed Messiah, was also to “heal the brokenhearted.” The Greek word for heal is ἴαομαι. The background of the word is founded on the principles of curing or restoring (Newman, 1993, p. 85). Strong (2001) also adds the idea of making whole, while Kittel et al. (1964) make this keen observation: “It is in keeping with the Greek tendency to think analogically that these terms which are originally medical should be extended to other fields in the sense of ‘to restore,’ ‘to make good’” (p. 199).

It is this extension beyond those medical limitations that speaks to the comprehensive nature of Jesus’ healing ministry. Jesus’ concern addressed the physical and spiritual, but also all aspects of the nature of humankind. This is why Kittel et al. (1964) were able to conclude, “Hardly another image impressed itself so deeply on early Christian tradition as that of Jesus as the great Physician. All the Gospels use ἴασθαι of the work of Jesus” (p. 204). Jesus was a Physician of the physical, mental, emotional, social and spiritual needs of people. His concern was for the whole person. This restoration of wholeness is directly related to those who are broken-hearted.

While the English *brokenhearted* may refer to emotions, this is not the case in the original language. “They are characterized as the humble, but not the maltreated. They are smitten to the quick by the knowledge of their sin and their guilt before God. The Gospel is designed for them” (Kittel et al., 1964, p. 923). The brokenhearted are those who have been broken by sin, have regrets, and are looking for healing. Thomas (1998) added the ideas of crushing or being broken in pieces as additional definitions. Being
broken of heart is no small matter. Nichol (1980) concludes in regard to the
brokenhearted:

Those who are suffering bitter disappointment, but referring particularly to those who
are “brokenhearted” and repentant over sin. The “brokenhearted” here referred to may
be compared with those who “mourn” over sin, that is, those who are contrite of heart
(see on Matt. 5:4; cf. Rom. 7:24). Jesus came to mend broken hearts. (p. 728)

Jesus’ ministry was one of mending people who were painfully broken emotionally,
physically, or spiritually, and yet, it was even more multi-dimensional.

To Proclaim Liberty to the Captives

As the passage continues, we see further evidence of the far-reaching scope of
Jesus’ mission. The phrase, “to proclaim liberty to the captives,” demonstrates that the
three key words for understanding are proclaim, liberty, and captives.

To proclaim, in its simplest usage in the original Greek, is to make known,
publicly declare, or make an official announcement (Arndt et al., 2000, p. 543). Jesus’
ministry was a combination of proclamation and action. Part of that mission was to make
known God’s divine plan of liberty to the people.

The original Greek for liberty is ἀφεσις. Once again, this word is broad in its
definition. Balz and Schneider (1990a) point out, “the word has a wide variety of
meanings…release, dismiss, leave, leave behind, leave alone, permit or allow” (p. 181).
Arndt et al. (2000) add the idea of pardon or cancellation (p. 155). This releasing or
pardoning or cancellation is specific for those who are captives. Yet again, it is another
word that is rich in meaning. Both Arndt et al. (2000, p. 32) and Kittel et al. (1964, p.
195) find the background of this word in the prisoner-of-war theme. Kittel et al. (1964)
then demonstrate what the social context of a prisoner-of-war was: “A miserable person
who stands in special need of God’s help” (p. 195). They also trace how “the thought of imprisonment in war is carried over into the inner moral and religious struggle of man and for man” (p. 195). Thus Bock (1994) aptly points out the following:

Jesus’ message involved proclaiming release to the captives (the second infinitive: κηρύξαι αἷμαλωτοῖς ἁφεσιν, kēryxai aichmalōtois aphesin). Again, a more prophetic focus is in view. In the OT, reference to captives meant the exiled, but often it had spiritual overtones, especially since the OT viewed the exile as the result of sin (Deut. 28–32; Ps. 79:11; 126:1; Isa. 42:7; Kittel, TDNT 1:196). The image is of release from captivity; but in Luke, the picture includes release from sin and spiritual captivity (Luke 1:77; 7:47; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18; Pilgrim 1981: 68). Of course, since the judgment of captivity is tied to sin, such an association is natural. Jesus’ call is to come to God on his terms and accept his forgiveness as provided in Jesus, who sets free the oppressed. (p. 409)

Jesus came to announce freedom from sin. While Satan held people in bondage, Jesus came to free them from that bondage. This is why Stein (1992) then concludes, “This is to be understood metaphorically. Whereas it may include healings and exorcisms, ‘freedom’ (apesin) always refers to the forgiveness of sins elsewhere in Luke-Acts” (p. 156). There must be little doubt that while Jesus’ ministry was comprehensive in nature and included the whole person, deliverance from sin was a vital part of that mission. However, His mission included even more.

**Recovery of Sight to the Blind**

The phrase, “recovery of sight to the blind,” comes from a single Greek word that again has a broad definition. It can be translated as “to gain sight,” “to be able to see,” “to regain one’s sight.” Arndt et al. (2000) demonstrate the comprehensive nature of this phrase when defining this word, “pertaining to being unable to see, blind, lit. (freq. in the canonical gospels), being unable to understand, incapable of comprehending, blind, of mental and spiritual blindness in imagery (p. 1021). Even while understanding this word
in its broadest sense, some of the backgrounds are equally essential to its understanding.

Kittel et al. (1964) give some of that background:

One cause of the widespread blindness in the southern Mediterranean countries was heredity...Another common cause of blindness is the custom which was common in antiquity, the barbaric one of blinding (often τυφλόω), practised or threatened by men as well as gods, whether in passion out of jealousy or revenge, or in war retribution, or for political motives. (pp. 271-272)

Thus, the blindness that the Messiah had come to cure could be a blindness of heredity as well as blindness caused by some outside source. This is especially applicable in the case of “spiritual” blindness. Bock (1994) further emphasizes the dual nature of this mission in both the physical, as well as the spiritual:

Jesus proclaimed sight to the blind (τυφλοῖς ἀνάβλεψιν, typhlois anablepsin). Again, on the surface, one might be led to think only of physical miracles here (e.g., 7:22 and events like 4:31–37, 40–41, which, although not involving the healing of the blind, show Jesus’ power to heal; 18:35–43). But the light and darkness imagery also has spiritual overtones, as does the idea of seeing (1:77–80; 6:39 [where the image is negative]; 8:10 [seeing but not seeing]; 10:23–24; 18:41–43). The work envisioned here is not merely physical. (p. 409)

Whether one was born spiritually blind or have had some type of experience to cause blindness, the Messiah’s mission was to restore sight. Kittel et al. (1964) insightfully point out:

In general it was regarded as impossible to cure blindness. There were perhaps operations for cataracts as early as the 3rd century B.C. and doctors sought with some success to prevent and treat incipient blindness, but only the supernatural powers of a god-like man or a god, not the skill of the physician, could restore sight to the blind. (p. 273)

Thus, recovery of sight is still attributable to God alone, but now, through the mission of His church, added additional principles to His method of ministry.
To Set at Liberty Those Who are Oppressed

It is interesting to note that this second-to-last phrase applies to an earlier verse. In addition, the passage goes beyond quoting Isaiah 61 and reflects upon another passage in Isaiah. Bock (1996) points out:

The idea that Jesus actually brings liberty rather than merely proclaiming it alludes to Isaiah 58:6. Jesus actually uses this text in a contrastive way from its original setting. In Isaiah 58, God is making a complaint against the nation of Israel for not living out her calling in proper Sabbath worship. She has failed to be a source of liberty for those who are oppressed. The rebuke and call are especially clear in 58:13–14. Jesus will therefore do what Israel has failed to do: He will bring about the salvation of God and free those who suffer from the oppression that is a part of life (cf. also Luke 11:14–23, 31–32; 18:38–39; 19:37–38). (p. 137)

This phrase applies to the earlier, “to proclaim liberty to the captives.” Kittel et al. (1964), referring to this liberty, state:

The noun ἄφεσις almost always means “forgiveness” (God’s), usually with the gen. ἄμαρτιῶν (Mk. 1:4 and par.; Mt. 26:28; Lk. 1:77; 24:47; Ac. 2:38; 5:31; 10:43; 13:38; 26:18; Col. 1:14; cf. Hb. 10:18), and once with τῶν παραπτωμάτων (Eph. 1:7), either elliptically or absolutely. Even where ἄφεσις is meant in the sense of “liberation” (twice in Lk. 4:18 quoting Is. 61:1 and 58:6), this at least includes the thought of forgiveness. The usage in the post-apostolic fathers is again the same. The forgiveness denoted by ἄφεσις (ἀφιέναι) and πάρεσις is almost always that of God. (p. 511)

Only the Messiah, Jesus, could do this as a divine being. Bock (1994) highlights the broader context:

The reference to setting at liberty the oppressed (the third infinitive: ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, aposteilai tethrausmenous en aphesei) is probably from Isa. 58:6. While a prophet could proclaim the message of liberty for the oppressed, he could not bring it to pass. It is a deliverer who brings deliverance to reality. Again Lucan theology makes the point clear. Luke 3:15–18 spoke of the Stronger One to come who is greater than the prophet John. This Coming One brings with him the Spirit’s baptism, which represents salvation’s presence and the covenant’s arrival (Jer. 31:31). Thus, this passage describes a messianic function. The messianic function also serves to make clear why Isa. 58 was added to the list. It guarantees that Jesus’ mission is seen in messianic terms. The healings by Jesus picture this deliverance and are related to his authority, an authority that is greater than prophetic authority (Luke 11:14–23 [where the kingdom arrives]; 11:31–32 [where one greater
than Solomon and Jonah arrives]; 18:38–39 [where the Son of David heals]; 19:37–38 [where God is praised for his mighty works through Jesus who enters like a king])...Jesus will do what Israel was rebuked in Isaiah 58 for not doing: Jesus will meet in love the needs of those who need God. The picture again is of Jesus reaching out to the needy and giving them aid. It is a declaration of injustice reversed (Pilgrim 1981: 70). (pp. 409-410)

The reversing of injustices in the world was a key to Jesus’ ministry and method. It appears that such a method opened the doors for true freedom in the deliverance from sin. Furthermore, it paved the way for the last message of the mission and method of Jesus—the ultimate solution to the injustices of society.

**To Proclaim the Acceptable Year of the Lord**

The comprehensive nature of Jesus’ mission and method concludes with the proclamation of “the acceptable year of the Lord.” The phrase itself seems to be an allusion to the Old Testament year of Jubilee:

Concluding the OT appeal, the reference to κηρύξαι ἐνιαυτὸν κυρίου δεκτόν (the final infinitive: kēryxai eniauton kyriou dekton, to proclaim the acceptable year of the Lord) clearly ties the passage to the Jubilee theme (the concept of acceptable year appears also in 2 Cor. 6:2 and Isa. 49:8). Because of the comprehensive character of the deliverance that Isaiah described, Jubilee was interpreted in Judaism as a reference to the dawn of God’s new age. The citation in Luke, then, is not a call to fulfill literally the legal requirement of Jubilee. Rather, the passage takes that picture of freedom to show what God is doing spiritually and physically through his commissioned agent, Jesus. Jubilee, by analogy, becomes a picture of total forgiveness and salvation, just as it was in its prophetic usage in Isa. 61. (Bock, 1994, p. 410)

Jesus’ ministry was to bring the dawning of a new age. His ministry was to bring deliverance in that present time. However, there was a greater freedom to come. Jesus arrived on the earth as a suffering servant to deliver people. However, after His mission as the suffering servant, He would then come as the conquering King. It is in that future kingdom that full and complete deliverance would occur. Jesus’ mission and method was
to prepare individuals to accept the promise of hope of that future kingdom. Ironically, Jesus did not read the last phrase of the Isaiah 61 passage. Nichol (1980) fittingly points out:

At this point Jesus ended His reading of Isa. 61:1, 2. The next clause, which was to the patriotic Jew the climax of the entire passage—“the day of vengeance of our God”—He did not read. The Jews fondly believed that salvation was for them and retribution for the Gentiles (see Ps. 79:6). The Jewish idea that salvation was a matter of nationality rather than a personal submission to God blinded the people to the true nature of Christ’s mission and led them to reject Him. They expected the Messiah to appear as a powerful prince at the head of a mighty army, to vanquish all their oppressors and bring the world under Israel’s power (DA 30, 236). This fundamental misconception arose from the fact that the Jews deliberately overlooked those prophecies that spoke of a suffering Messiah and misapplied those that pointed to the glory of His second coming (DA 30). It was pride, prejudice, and preconceived opinion that led them into this state of spiritual blindness (see DA 65, 212, 242). They were blind to the fact that it is not the amount of light that shines upon a man that counts, but the use made of that light. They delighted to dwell on the idea that the judgment of God was reserved for others, and may have been surprised when Jesus did not so much as mention this. When, in His sermon, Jesus extolled the faith of the heathen, thus implying the Jews’ own lack of it, the audience was beside itself with resentment and fury (see vs. 25–29). (p. 729)

Jesus’ focus on salvation and deliverance was the key to His method of ministry. This is not to say that Jesus’ focus on deliverance negates justice. However, His mission was one that concentrated efforts on salvation and deliverance, but, more important was not just what Jesus said, but what Jesus did.

What was Jesus’ Practice?

In Matthew 1:21, an angel visitor spoke with Joseph about Jesus’ birth, and said, “And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.” Moreover, John 3:17 states, “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” The operative word in both of these passages is “save.” This word “save” is the Greek word
which can be translated in a variety of ways. According to Arndt et al., (2000), it can mean to “save from death/disease/destruction, keep from harm, preserve, rescue, or to free from disease (p. 982). However, at the same time, in 16 of the 110 instances it appears in the New Testament, the word is translated “to be healed” or “to be made well” (Appendix A). Newman and Nida (1993) conclude, “Generally, the terms translated ‘to save’ reflect two different kinds of situations or experiences. The first involves ‘rescuing from danger’; the second ‘restoring to health’ or ‘reestablishing one’s original state’ (p. 90). The announcement of Luke 4 practically outlined how Jesus would save humanity.

Matthew 4:23 further describes Jesus’ practice: “And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.” Jesus’ comprehensive method is seen in preaching, teaching, and healing. Matthew 9:35 adds, “Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” The comprehensive nature of Jesus’ method is seen both through His public and private ministry.

**Summary**

Jesus had a method to His mission. That method is outlined in Luke 4:16-21, a comprehensive approach that sought to identify the various needs of people, minister to those needs, and opened the door to share spiritual realities which bring ultimate healing. Bock (1994) provides these insights:

Jesus communicated this sense of redemption to notorious sinners and those who stood in dire need. His relating to people’s pain had much to do with it. The people not only heard his message of repentance, forgiveness, release, and fulfillment of promise, but they also saw his compassion and care. (p. 406)
Jesus lived out a mission of service so that individuals would experience freedom in the present, while expecting hope for the future. Bock (1996) asserts in reference to Luke 4:

The background to this imagery is the Year of Jubilee, in which all debts were declared null (Lev. 25:8–17). Just as the Year of Jubilee initiated a new start, so Jesus proclaims a new start through his offer of divine deliverance. He both proclaims that release and accomplishes it. His setting free of the blind probably alludes to both his miraculous work of the physically blind and his spiritual work of salvation, since Jesus brings light to those in darkness (see Luke 1:78–79). (pp. 1366-1367)

Jesus’ method led to deliverance and freedom in Him.

**Conclusion**

Theological Statement of Clarity

Christ’s method alone is comprehensive in nature as it addresses the needs of the whole person. Christ’s method views the individual—spiritual, social, mental and physical—as one dynamic whole. Jesus’ method to bring healing to the spiritual was through meeting the needs of individuals and providing true deliverance and freedom in Him. He, in turn, commissions His church to do the same.

Practical Application

In Luke 9:6, Jesus sent out the Twelve disciples on a missionary journey: “So they departed and went through the towns, preaching the gospel and healing everywhere.” Their ministry mirrored Jesus’ ministry. Jesus commissions His church to do the same today. Bock (1996) makes an important summary statement:

The major application emerging from the scene where Jesus preaches in the synagogue involves the nature of his mission. The church’s call is but an extension of Jesus’ mission. The fulfillment he proclaims is part of the fulfillment that the church proclaims. Values reflected in this mission should be reflected in the church’s outreach. We ought also to raise the question about how best to reveal our concern and compassion for those in need. Sometimes in saying, “God loves you and has a
plan for your life,” an act of compassion illustrates our claim more than any opening evangelistic line. True, the gospel is not primarily a commitment to change society but hearts. Yet when hearts are changed, compassion emerges and society is changed. Expressing concern for people can become a powerful tool in evangelism. (pp. 141-142)

In addition, White (1891) gave this simple overview of a practical application that is timeless:

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens?” Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that the Lord means you to do. “Let the oppressed go free.” Do not rest till you break every yoke. It is not possible for you to neglect this and yet obey God. (para. 3)

Both of these statements summarize vital principles for all churches of the 21st century. While the more impersonal digital media certainly have a place in outreach, could it be that churches are in desperate need of returning to Christ’s method alone? How can these principles be applied best in a thorough, systematic approach that reflects a cycle of life and operation of Jesus’ church in a population center?
CHAPTER 3

LITERATURE RELATING TO COMPREHENSIVE EVANGELISM

Introduction

The theological and historical perspectives on Christ’s methodology of comprehensive outreach outlines a broad-based approach of meeting the physical, mental, emotional, and spiritual needs of people. In the following pages of this chapter, research of the current literature reveals comprehensive evangelistic principles that have been applied in the modern context.

Comer (2013) comments, “We are mired in an outdated, ineffective way of thinking that is not sufficient to bring the people of today from where they are into the faith…. To awaken, however, we must radically change our whole approach.” (p. 12).

The church of North America, according to Nessan (2010), suffers from maintenance thinking:

This book poses an equally basic and penetrating question regarding church life in the United States at the beginning of the twenty-first century: What are congregations for? It may be that we have grown so accustomed to the routine of congregational life that we have stopped asking this question. Relying on conventional and established patterns, we delude ourselves into believing we are providing clear theological vision and faithful leadership. Thereby we succumb to what Karl Hommen describes as “the peril of ordinary days. (Preface, para. 2)

How and in what ways should the church change? Rainer (2005) identifies one key factor:
Any church that is obedient to God’s command to make disciples (Matt. 28:19) and to be his witnesses (Acts 1:8) must have a vision that included the world. The world may be next door or it may be another continent, but the church has clear and pressing responsibilities beyond its doors. (pp.120-121)

In order to be a church that is concerned “beyond its doors,” models must be adopted that are biblically founded and intensely practical for the 21st century. The church needs to return to “Christ’s method Alone.” White (1905) said:

The world needs today what it needed nineteen hundred years ago--a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished. Christ’s method alone will give true success in reaching the people. The Savior 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.” (p. 143)

While written over 110 years ago, these words speak to the true need for the 21st century Christian church. What are the solutions that current authors offer?

**Problems Facing North American Christianity in the 21st Century**

The church in North America is in the midst of facing a crisis. There is a new generation that increasingly perceives church as irrelevant. Rainer and Rainer (2011) report the following: “The shocking reality for us is that only 13 percent of the Millennials considered any type of spirituality to be important in their lives” (p. 22). In addition, in interviews with Millennials, a distinct reality is conveyed through a young woman, Karen:

In most churches, efforts to reach the community may be limited to distributing flyers telling residents about church events they can or should attend. “I don’t criticize those churches,” Karen told us. “But I want to be helping repair homes, caring for merchants who lost loved ones, and cleaning up trash for elderly residents. I know it’s cliché, but I want to ask the question, ‘What would Jesus do?’ I want to be in the churches that view the community that way.” (Rainer & Rainer, 2011, p. 261)
Kinnaman and Lyons (2007) emphasize the state of apathy that exists in Christianity:

Most people in America, when they are exposed to the Christian faith, are not being transformed. They take one step into the door, and the journey ends. They are not being allowed, encouraged, or equipped to love or to think like Christ. (p. 85)

The ordinary action and lack of transformation that exists in the Christian church is alarming. If the Christian church is not making a tangible difference in its communities, why does it exist? What does the current literature propose in order to fix this dilemma? In the following pages, I will outline models that advocate Christ’s method alone. While this chapter may not address every model or idea, it is representative of a broad range of ideas and perspectives.

The Missional Church

The missional church is a label that several authors have used to describe how the church can be more intentional in reaching out to the community. Some say that the missional church cannot be defined (Roxburgh & Boren, 2009). Stetzer (2016b) defines the missional church as follows:

Thus, the design and intended creation of the Church is to be the vehicle by which God (through the good news of Jesus Christ) creates a people for Himself from all peoples on the earth. As a result, the DNA of the Church is, and must continue to be, missional…In light of what I have noted above, I understand missional as the totality of embracing, embodying, and enacting God’s mission in the world. (para. 7, 18)

McAlpine (2011) provides this definition:

In recent times this term has been used generally to describe or designate the functions of the church that are outwardly oriented as opposed to activities and ministries that are more internally focused, such as teaching and preaching, the sacraments, and fellowship among the saints…The concept of missional church is often set in opposition to the attractional paradigm or seeker-sensitive approach in which the unchurched are invited to attend a corporate gathering designed with them in mind. The missional approach is informed by a desire to minimize the church’s
“home-field advantage” by engaging in mission outside the confines of a church building or campus, in places where the unchurched person is more likely to feel less threatened (such as private homes, pubs, or restaurants). (pp. 2-3)

He poignantly adds:

Any church that is not missional is not a church in the biblical sense. The very essence of the church demands mission. Therefore, mission is not solely or primarily what we do as the church; it is what we are. The church is mission. (p. 3)

Rainer and Rainer (2011) offer the simplest, most insightful summary:

Missional means that Christians are sent in the community, that they are on mission in the community. The community is not just a place where the church is located; it is a place where Christians are sent to demonstrate the love of Christ. (pp. 260-261)

The missional model attempts to recapture the core biblical mandate of Matthew 28:18-21:

All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.

It also seeks to emphasize the fact that the Christian church is called to work in its communities with the message of the gospel. The missional church is a reaction to the current state of affairs of the 21st-century Christian church, especially in the Western world with its lack of commitment to a mission.

Hastings (2012) paints a candid picture:

The church is beginning to look a lot like a fear-filled, retreated, “walls-up,” not-very-influential community. It is entrapped in various ways by forces at work outside of its walls and by capitulation to its cultural milieu to what it has become inside those walls. (p. 33)

Nessan (2010) offers a strategic solution:

Congregations exist for the sake of mission. This fundamental truth about the purpose of the church is easily set aside in favor of what appear to be more urgent agendas. Chief among these in this age of diminishing resources is the challenge of institutional survival. The “mission” of a congregation may eventually shrink to
preoccupation about holding worship services and paying the bills. On other front, the vitality of congregational mission is narrowed by exaggerated emphasis on statistical growth, contemporary-style worship, or overly therapeutic models of ministry. (p. xii)

The missional model seeks to address these issues by establishing a theological basis for returning to Christ’s original commission. This model is founded upon the principle of manifesting Christ’s method alone in a community.

It is almost impossible to quantify because it does not take the form of a standard step-by-step implementation. Roxburgh (2011) says the following:

Church questions are at the forefront of our thinking, so we default to questions about what the church should be doing and what the church should look like. This is a huge impediment to the development of a missionary people of God. This is not something that can be “fixed” with programs or discussions on church health or by appending the word missional to old habits. (p. 54)

Roxburgh (2011) is correct at assessing that the church is not the building, but rather, the people. The reality should not be lost that the function of the institution of the church must align itself with and lead in the application of Christ’s method alone. The missional model seeks to address complacency, the heart of the problem of the church.

Roxburgh (2011) uses a fitting analogy to address the needed change:

Weight loss requires a deep change in our habits, attitudes and actions over an extended period of time (one’s whole life); it is about changing some fundamental beliefs about the focus of one’s life. Without this, all the diet books in the world are a waste of time. Similarly, putting the word missional in front of all the church work we do will never get at the real challenge. We need new habits, attitudes, and actions around our relationship and engagements with the gospel and our cultures. (p. 55)

The missional model seeks both the reformation of the institution and the individual members. Stetzer (2006) concludes:

The church matters. We know this because the New Testament is full of descriptions of how to transform the culture. The examples are all based on churches. Believers come together in churches, becoming stronger as individuals and as a body, with the goal of becoming the body, which in turn can transform the culture. (Sect. 1, para. 11)
Missional is an adjective that describes churches as returning to mission: “At its simplest, *missional* is an adjective that describes a person or church who participates in the missio Dei, but, of course, simple needs to be fleshed out” (Stetzer, 2016b, para. 14, 15). Stetzer (2006) adds, “Churches that lose touch with the community lose the heartbeat of God; without the heartbeat of God, churches will eventually flatline.” (chap. 2, para. 8).

The process of becoming more missional is clearly about changing the way the church thinks and the habits it forms. Roxburgh and Boren (2009) have three basic concepts to help consider becoming missional:

1. **Reconsidering our context** – the West is now a mission field
   a. What is the gospel when people expect Jesus to meet their private spiritual needs but nothing else?
   b. How can we reach people in our neighborhoods who just are not going to come to church?
   c. How do I find out what God is already up to in the neighborhood?
   d. What kind of church might the Spirit want to shape in this neighborhood?

2. **Rethinking the Gospel** – the *Missio Dei*
   a. What is God doing in this world?
   b. What does God want to do in our world?

3. **Reimagining church** – sign, witness, and foretaste of God’s dream for the world
   a. How do local churches live as a contrast to society right in the middle of their neighborhoods?
b. How to we practice hospitality, learn to be present in the community, and invite those in our neighborhoods to taste and see what is means to be shaped by Jesus? (pp. 69-71)

McNeal (2009) adds, “Missional is a way of living, not an affiliation or activity” (p. xiv). Changing how we as individuals and the church live is at the center of how the church becomes missional. White (1923) poignantly outlined:

Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart. (p. 528)

The missional emphasis on practical ministry is welcome in the 21st-century Christianity that seems to have lost its way. Kinnaman and Lyons’ (2007) groundbreaking study of what outsiders think of Christianity provides a sobering reality of the dwindling impact the church is making on society. In their opening chapter, Kinnaman and Lyons (2007) provide an individual’s assessment of Christianity that seems to represent the general mindset of outsiders of Christianity:

One outsider from Mississippi made this blunt observation: “Christianity has become bloated with blind followers who would rather repeat slogans than actually feel true compassion and care. Christianity has become marketed and streamlined into a juggernaut of fearmongering that has lost its own heart. (p. 15)

Ultimately, the process of becoming more missional is all about that practical application and leadership. Stetzer (2016a) clarifies:

Yes, stubborn and rebellious people fill some of our pews. But another component is the lack of pastoral leadership. Sometimes our people aren’t prepared to live on mission with an outward focus because we as leaders haven’t prepared them to do so. You cannot lead what you do not live. (para. 23)

Through conversation and critical thinking, people are led to evaluate and experiment with change:

This is the point when the people themselves begin to want the change; they are shaping imaginations, taking risks, and discovering the Spirit at work in and among them. When this occurs, missional transformation begins to take a life of its own. (p. 145)

Finally, there is commitment:

It is at this point, in the midst of growing experiments, that people realize that they have discovered for themselves a way of being church that isn’t dependent on outside programs, gurus, or even ordained clergy. Tangible, measurable, and observable actions occur. This is the point at which the local church tips over to a place from which it can’t go back to the old ways of being passive recipients of religious goods and services. (p. 145)

While this appears to be an organic, free-flowing process, leadership through intentional teaching, re-tooling and programs is needed. Stetzer (2016a) outlines, “People in transformational churches receive on-mission training. Part of the challenge is that too many churches function with a surface-level orientation. Some leaders have no desire (or perhaps, ability) to lead and teach people to engage in God’s mission. We need to move from that surface-level orientation to intentional training” (para. 21). Even Frost (2011), who is emphatically anti-programming has entitled his book *The Road to Missional*, which really functions as a manual for that change. No doubt, teaching and intentionality are key components to the desired outcome of being missional. Norris (2012) concludes by pursuing that paradigm shift:

I will understand this word to mean the practice of participating with and in God in God’s mission to reconcile and redeem the world…Missional essentially means our daily participation in the mission and ministry of the Triune God…The fact that we must use the term “missional church” to define a church that does God’s work in the world demonstrates a great failure of the church…a church being “missional” is not a new concept. In fact, it is one of the oldest concepts in Christianity, and is not an option for Christians—not something churches or individuals can choose. It is who we are to begin with. (p. 21)
The core principles of the missional church outline the essence of who and what the church is to be.

While the core of the missional church is positive and founded on biblical principles, there are at least two serious flaws seen in the literature. First, several authors utilize emergent language. It is difficult to generalize this issue because there are numerous missional authors, and not all agree. One example, Alan Roxburgh, a leading voice concerning the missional model leans toward emergent theology in a number of the pieces he has authored. He frequently speaks of joining “the conversation” (Roxburgh, 2011; Roxburgh & Boren, 2009). In 2005, he authored an article that advocated the emergent church (Roxburgh, 2005). While Roxburgh and Boren (2009) at times try to distance themselves from the emerging church (p. 54), the language they use is infused with emergent ideals. McAlpine (2011) admits this connection as well:

Because one finds similar missional strategies offered in the writings of advocates of the Emergent church there may be a tendency to consider the two equivalents. Although the Emergent phenomenon (or “conversation” as some call it) embraces a missional motivation, and therefore merits serious consideration, it lies outside the parameters and purposes of this book. (p. 3)

While “missional” and “emergent” are two separate movements, caution must be exercised. Emergent theology itself is difficult to identify clearly, and it is outside of the scope of this research project. It is my opinion that one should be attentive to the fact that some within the emerging church movement have denied or undermined core fundamental Christian doctrines. However, there is a second challenge in the missional literature.

The second issue is related to some authors’ tendency to de-emphasize Scripture. Roxburgh and Boren (2009) provide some of the most primary examples. For example,
“Scripture does not so much define reality as invite us onto a journey in which we discover the world God is creating. This can make us restless and confused” (p. 39).

While possibly a bit fastidious, Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). *Truth* is defined as reality (Arndt et al., 2000). Jesus emphasized that He is the only reality we can trust. He went on to say, “Sanctify them by Your truth. Your word is truth” (John 17:17). Jesus articulated that the Scriptures are the sure “reality” that we have. The irony is that the true core principle of missional theology and models is to return to the plain commission of the Scriptures as outlined by Jesus. These concerns should not lead to one’s discarding the model, but rather, to thoughtful and Scriptural interpretation and implementation of its principles.

The missional model can inform a Seventh-day Adventist system of comprehensive evangelism. The principles can apply to both the individual believer and corporate body. The emphasis on serving the needs of the community provides the framework for entering into the lives of people and making eternal differences. As will be demonstrated in chapter 4, elements of the missional model are both a return to the New Testament, as well as pioneering Seventh-day Adventist comprehensive evangelism.

There are additional models that attempt to articulate returning to the New Testament ideal. One such model, which is closely related to the missional model, is the incarnational church.

**The Incarnational Church**

Frost (2011) shows the close connection of the incarnational and missional model:

Incarnational mission means moving into the lives of those to whom we believe we’ve been sent. Living in one neighborhood, working in another, playing in another, and churching in yet another doesn’t model to people that Jesus is willing to move
into their neighborhoods. It says that if Jesus’ followers don’t want to live here, neither would Jesus. The not-yet-missional miss this. They don’t take the spiritual geography seriously enough. They are willing to drive their gas-guzzling SUVs halfway across town to attend church, unconcerned about a) those who live in their own neighborhood or b) those who live in the church’s neighborhood. They forget that the very least we can say about the example of Jesus is that proximity is an essential element. (p. 123)

Stetzer (2006) further underscores the ties between missional and incarnational simply entitling a chapter “Missional/Incarnational Churches” (p. 161). While addressing the incarnational model from the perspective of church planting, he outlined an interesting transformation of thought:

As I speak to church planters, I hear more and more of them embracing church planting as a way of life rather than a strategy. They are asking, “Who is Jesus? What has He called us to do – our mission on earth – and how do we follow him and his example?” Then, through relationship and ministry, church is emerging. Rather than starting with a prescribed vision of what the church will look like…, proponents of this new way of planting churches let their incarnation of Christ drive the mission in their community and beyond; and the church emerges out of that journey. (p.161)

Let there be no mistake that church planting is a strategic venture; however, the incarnational mindset seeks to have the believer live out the life of Jesus in the lives of people who are in his or her immediate sphere. It does not require the crossing of any major oceans or delving into the 10/40 window. It requires opening the door and going next-door or downstairs, for example, and seeking the needs of those who are around you. A church planted or founded on this principle would be incarnational in the community in which it resides. This same principle is demonstrated by investor Peter Lynch (1989) who advocates watching for movement and taking notice of businesses opening and closing. From those observations, one chooses in which companies to make investments. In the same vein, the incarnational model seeks to have the church open its eyes, look, see, and meet the needs of the community.
Just as the missional church provides key principle foundations for a church to “live” the gospel, the incarnational model does the same. Interestingly enough, Rainer and Rainer (2011) point out,

Two of the buzzwords used by Christian Millennials are missional and incarnational. Missional means that Christians are sent in the community, that they are on mission in the community. The community is not just a place where the church is located; it is a place where Christians are sent to demonstrate the love of Christ. Most Millennial Christians do not go to work, to the shopping center, or to the schools merely to carry out transactions. They see themselves as missionaries wherever they are in the community. (p. 260)

While it is not the primary function of this project to attract Millennials, it is a remarkable irony that Millennials (whom the church is having difficulty keeping or attracting) find the principles of comprehensive evangelism, as advocated by the missional and incarnational model, to be attractive. Could it be that comprehensive evangelism moves beyond outreach, but also serves as a retaining element as well? Rainer and Rainer (2011) contend regarding Millennials, “They have a keen desire to practice the Christianity of the Bible, to move the twenty-first century church to become more like the first-century church. In many ways therefore, these young adults seek to move the church to its roots or origin” (p. 258). Missional and incarnational principles are key to be incorporated into successful comprehensive evangelism, yet another important term is transformational.

**The Transformational Church**

The transformational model seeks to provide simple principles for fulfilling the Gospel commission. Iorg (2011) describes what a transformational community practices: “God designed the church to be a transformational community. It welcomes sinners, assimilates new believers” (p. 75). Swanson, Williams, and McNeal (2010) define
transformational through their mission statement: “To change the world by engaging the
curch worldwide in the needs and dreams of their communities so as to bring about
spiritual and societal transformation” (p. 22). The primary focus is on the church’s
discovering and meeting the needs of the community. Stetzer and Rainer (2010) describe
the transformational church by asking a poignant question:

We can choose the kind of change that advances the kingdom of God into our world,
or we can retreat into a subculture that attempts to insulate us from the world. In our
day we face an opportunity for change that can deliver transformation to individuals,
churches, and whole communities. Will we engage? Or will we resist? What will the
church do? (p. 3)

They add these characteristics:

A Transformational Church is not simply a “good church” or a church that does good
things. Neither is it necessarily a big church that offers excellent programming,
preaching, and worship. A TC focuses stubbornly on the gospel’s ability to change
people. It sees results appropriate for its context and holds the right values that
support transforming mission. A TC has figured out that transformation is much more
than a better church strategy. (Stetzer & Rainer, 2010, p. 10)

They conclude:

The church is no longer (in most places) the local evangelist. It is now the missionary.
Being buried in the culture to display Christ in daily life is a critical issue. If the
church is positioned in culture as the missionary, the members must learn to live like
it. (Stetzer & Rainer, p. 206)

The core of the transformational church is seeing and meeting the needs of the
community. “In other words, community transformation not only changes the outward
appearance of a community but alters the very character or nature of the community.”
(Swanson et al., 2010, p. 42). That transformation is not something usually seen
overnight and requires time and commitment:

The key to changing a community is not the speed at which it happens; it’s the fact of
the church’s involvement in the community that makes the critical difference. The
presence of the yeast will always cause the dough to rise. Externally focused churches
that engage their communities with good works and good news will see their communities transformed into something new. (Swanson et al., 2010, p. 47)

Comprehensive evangelism seeks for that long-lasting transformation. In the Sevent-day Adventist context, it is essential to commit to the long term with long-lasting results and not settle for short-term gains. While the names “missional” and “incarnational” focus on the means, the name “transformational” focuses on the results.

There exists a seemingly endless supply of books that emphasize similar ideas. However, one book demonstrates the application of the principles of missional, incarnational, and transformational is the pastoral journey of Timothy Keller. His model, which he terms “Center Church,” emphasizes both the means and the results.

**The Center Church**

The word “center” is not a statement of geography. It is a statement that highlights the church’s ability to get to the center or the heart of the community’s culture. Keller (2012) writes from his experience in pastoring a large Manhattan church. He summarizes the idea of “center” as follows:

> The center is the place of balance. In this book, you will hear a great deal about the need to strike balances as Scripture does: of word and deed ministries; of challenging and affirming human culture; of cultural engagement and countercultural distinctiveness; of commitment to truth and generosity to others who don’t share the same beliefs; of tradition and innovation in practice…We believe ministry in the center of global cities is the highest priority for the church in the twenty-first century. (Introduction, para. 4)

Keller (2012) adds:

All churches must understand, love, and identify with their local community and social setting, and yet at the same time be able and willing to critique and challenge it…Every church, whether located in a city, suburb, or rural area (and there are many permutations and combinations of these settings), must become wise about and conversant with the distinctives of human life in those places. (Introduction, para. 1)
Keller (2012) uses the word “balance” throughout his book, making it clear that it is all too easy to adapt to the surrounding culture and simply assimilate. This addresses the issues set forth in Revelation 3:15-16: “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm” The message to the Laodicean church (for the Adventist community of faith, these verses are of particular importance, because they believe that these verses describe the spiritual condition of the church in current times) is that they should be cold or hot. Yet the church has become lukewarm. A lukewarm condition describes a situation that has adapted to its surroundings and is no longer distinct. The center church strives to re-engage those distinctive qualities. Keller (2012) warns of adapting:

We will show that to reach people we must appreciate and adapt to their culture, but we must also challenge and confront it...If we overadapt to a culture, we have accepted the culture’s idols. If, however, we underadapt to a culture, we may have turned our own culture into an idol, an absolute…If we overadapt to a culture, we aren’t able to change people because we are not calling them to change. If we underadapt to a culture, no one will be changed because no one will listen to us; we will be confusing, offensive, or simply unpersuasive. To the degree a ministry is overadapted or underadapted to a culture, it loses life-changing power. (Introduction, para. 1)

Once again, this model demonstrates that meeting real needs is the essential component, “A great deal of research has shown that face-to-face contact and learning can never be fully replaced by any other kind” (Keller, 2012, para. 1). This personal touch is manifested in church programs and in the life of each individual Christian:

Christians should be a community radically committed to the good of their city as a whole. It is not enough for Christians to form a culture that merely “counters” the values of the city. We must also commit, with all the resources of our faith and life, to serve sacrificially the good of the whole city, and especially the poor…Christians must work for the peace, security, justice, and prosperity of their neighbors, loving them in word and deed, whether or not they believe the same things we believe…If Christians seek power and influence, they will arouse fear and hostility. If instead they pursue love and seek to serve, they will be granted a great deal of influence by
their neighbors, a free gift given to trusted and trustworthy people. (Keller, 2012, para. 1-8)

Center Church is, at its very core, the realization of a missional, incarnational community that works to transform a community at its very center.

In the Adventist context, the goal of comprehensive evangelism must be missional, incarnational, and transformational. This goal can only be accomplished if churches understand their role at the “center” of their community. There is a need for commitment to the long-term renewal of the communities in which they reside. Stetzer (2016a) makes the following observation: “This question needs your answer. If your church disappeared from its community, would the people in the community miss it? For many the sad but true answer is “no.” No one in the community would miss the church because the church has never impacted the community” (para. 27). This question should form the basis of all Seventh-day Adventist comprehensive evangelistic endeavors.

**Conclusion**

Each of these models addresses a return to Christ’s method alone. Warren (2011) summarizes his own church’s success:

Look beyond the hype of every growing church and you will find a common denominator: They have figured out a way to meet the real needs of people. A church will never grow beyond its capacity to meet needs. If your church is genuinely meeting needs, then attendance will be the least of your problems – you’ll have to lock the doors to keep people out. (p. 221)

The common denominator in all successful models is the comprehensive approach of meeting the needs of a community. Comprehensive evangelism seeks to follow Christ’s method alone, as demonstrated in the life of Christ; it was set up for His church to follow and was reinforced throughout time by various authors. Comprehensive
evangelism must meet the needs of the community while seeking inroads for a transformational Gospel experience.
CHAPTER 4

INTERVENTION PROCESS OF COMPREHENSIVE EVANGELISM IN THE CMA

Introduction

How is it that the theological basis of Chapter 2 and the current literature of chapter 3 can be applied in the Seventh-day Adventist context? In this chapter, I will share the context in which this project will be applied and outline the history of comprehensive evangelistic strategies in the Seventh-day Adventist Church in North America, the challenges faced in the applied area, and the implementation strategy for comprehensive evangelism.

Profile of Ministry Context

The CMA has a population of 1,242,624 (Statistics Canada, 2016e) and is home to 14 Seventh-day Adventist churches and companies (an organizational unit within the Seventh-day Adventist church structure that represents a group of believers). The churches and companies of Calgary have approximately 2,650 members (Alberta Conference, 2016; eadventist, 2016), and 11 pastors. The churches represent a diverse group of believers representing over 50 nationalities (I. Ali, Personal communication, October 2015).
Development of the Intervention

Throughout the history of the Seventh-day Adventist church, there can be found examples of various forms of comprehensive evangelistic strategies.

History of Comprehensive Evangelism in the Seventh-day Adventist Context

Each of these strategies held one common thread: moving into a community, even if for a short time, to have maximum impact. I will outline a few examples of comprehensive evangelistic strategies below. The list is not considered to be exhaustive.

Early Millerite

The founding of the Seventh-day Adventist Church is connected to the rise of the Millerite Movement during the Second Great Awakening (Schwarz, 1979, pp. 53-71). The Millerite movement emphasized the importance of Scripture and the centrality of prophecy (Schwarz, 1979, pp. 37-52). The movement’s lasting impact on Adventist evangelism is the primacy of proclamation. Miller had a profound and lasting impact on the foundation of Adventist evangelism. Schwarz (1979) describes one of the Millerite meetings held in New York City:

When Miller and Himes conducted a major lecture series in New York City during the fall of 1842, they began The Midnight Cry. To publicize their meetings, ten thousand copies were sold or given away each day for four weeks, after which the Cry became a weekly. (p. 38)

To give some context to the above quotation, according to the United States Census Bureau (2010), the population of New York City in 1840 was 312,710. In 1850, the population was 515,547. This means that over the course of a four-week period, assuming all copies were distributed, that 280,000 copies of The Midnight Cry were
distributed in a population somewhere between 312,710 to 515,547. This printing represented coverage of between 54-89% of the population. These hand-delivered pieces led to thousands of personal encounters. The emphasis on prophetic proclamation, far and wide, is one key of Christ’s method alone. Luke 4:19 states, “To proclaim the acceptable year of the LORD,” and prophetically announces the future hope of gospel transformation. This key component formed a critical foundation piece to the development of more complete comprehensive approaches.

Early Seventh-day Adventist

In the late 1800s, after the birth of the Seventh-day Adventist Church, the term “incarnational ministry” was not a common term. However, through the prophetic guidance of Ellen White, the terms “benevolent work,” “Christian help worker,” “medical missionary,” and “health reformer” were the terms used to describe and formulate a unique comprehensive approach to evangelism early in the history of the Seventh-day Adventist Church. These “old” terms comprise a great deal of what is described today as “incarnational ministry” (Fiedler, 2012) (see Appendix B). Benevolent work was seen as important and led to the formation of the Seventh-day Adventist Benevolent Association in 1868 (Fiedler, 2012).

19th Century Seventh-day Adventist Context

The emphasis on an incarnational model of ministry continued to develop (2014):

The General Conference of Seventh-day Adventists published annual reports on city missions from 1885 through 1899. The 1886 Report indicated there were 36 Adventist city missions, employing a total of 102 denominational workers and 224 lay people serving as interns and trainees. (Krause, 2014, pp. 50-51)
These city missions included, but were not limited to, free clinics, small hospitals, soup kitchens, visiting nurses, and emergency shelters (Krause, 2014). However, over the course of time, these positive outcomes on city missions seem to have dissipated and the Seventh-day Adventist Benevolent Association lapsed with no report on city missions included in the General Conference Bulletin since 1899 (Fiedler, 2012; Krause, 2014). The sad status of the benevolent work is quoted by Fiedler (2012): “This Association, through lack of support, and, perhaps, in consequence of being overshadowed by other enterprises, was allowed to lapse, and very little has been heard of it for quite a number of years” (chap. 4).

The cause for the above failures is a long history with many varied interpretations of that history. Some of the history includes a battle between the church and John Harvey Kellogg, as well as his disagreements with Ellen G. White. One certainty, however, is the reality that, over the course of time, the city mission work became a means unto itself and lost sight of the true end of a relationship with Jesus Christ. The total focus of the work was benevolence alone and became more business-centered than gospel-centered (Fiedler, 2012; Krause, 2014).

While the scope of this project is not the startup of a city mission, a comprehensive evangelistic strategy must contain those elements of incarnational ministry and missional outreach in order to be effective and wholistic in its approach. A wholistic, incarnational, missional focus can be seen in the development of some Seventh-day Adventist outreach and evangelism in the 20th century.
The importance of comprehensive evangelism in Adventism was demonstrated in the early 20th century through the rise of education reform, health reform, temperance reform and the overall focus on bringing relief to the needs of individuals. The work of J.O. Corliss in San Francisco may be one of the best examples historically of comprehensive evangelism. White (1901) describes the work:

From Elder J. O. Corliss, who is pastor of the San Francisco Church, we learn that there are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to house; the distribution of literature; and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house. In another part of the city a workingmen’s home and medical mission is maintained. On Market Street, near the City Hall, there is a bath establishment, operated as a branch of the St. Helena Sanitarium. In the same locality is a depot of the Health Food Company, where health foods are not only sold, but instruction is given as to reforms in diet. Nearer the centre of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used.

Dr. and Mrs. Dr. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchannan is doing much free work at the Workingmen’s Home. At the Medical and Dental schools in the city, there are about twenty of our young people in attendance.

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. (pp. 64-65)

The work of Corliss represents the embodiment of what comprehensive evangelism can be. However, this work did not spread to the extent that was hoped for.

In 1910, Ellen White had a vision of renewed efforts in the line of evangelistic outreach. This vision emphasized the need for a work that combined the work of ministry, medical needs and meeting the needs of people in their current life situations—
Christ’s method alone (Gulley, 1963). In the aftermath of that vision, the leadership of the College of Medical Evangelism (now Loma Linda University) asked a young man by the name of John H. N. Tindall to study and construct a model of outreach based on the challenge laid forth in the vision of Ellen White. With the model outlined, they sent him to test it in San Bernardino, CA (Gulley, 1963). San Bernardino had been a very difficult city to reach and was resistant to what had become the typical Adventist approach (Fiedler, 2012). As part of this experimental outreach, he included two nurses (husband and wife) in the evangelistic team. The six-week experiment included health lectures. Community leaders were positively influenced through the work and many attended the various meetings. As a result, there were 16 baptisms. This was a tremendous outcome to a short experiment (Gulley, 1963). Following that experiment, Tindall began traveling the United States, further developing and testing the model. He formed a team of workers that included Bible workers, medical helpers, businesspersons, singers, nurses, and general volunteers to utilize an effective and comprehensive outreach. Only a few in the team were paid workers by the conference. This team of 18 went to cities for six months and aimed to reach the city through comprehensive evangelism. They assessed the community and addressed needs through health lectures, cooking classes, clothing and food provisions, simple treatments, in-home nursing visits, and other forms of applicable outreach. In conjunction with meeting the needs of the community, prophetic gospel lectures were held. The results were staggering with baptisms in the hundreds and retention of those members maintained at 75-90% (Fiedler, 2012). Tindall developed a field school in which he trained others in these same methods. One important individual who worked with him was W. D. Frazee (Gulley, 1963).
Frazee continued the work of comprehensive evangelistic outreach and also formed a team of workers. Thrash (1969) reports on his early work:

In August, 1930 W.D. Frazee and J. Lee Neil formed a medical missionary company composed of two medical evangelists (themselves), one Bible worker, six graduate nurses, two colporteurs, two house matrons and cooks, one auto mechanic, and four gospel students. After a year’s work in San Jose, California, they could report fifty baptisms as the result of having used gospel-medical missionary methods. This included the giving of treatments to the sick; distribution of food and clothing to the poor; giving instruction in hygiene, cooking, housekeeping, and other practical subjects; health lectures to clubs and schools; literature distribution; a “public gospel-medical campaign in the auditorium of the San Jose Woman’s Club;” classes in health and cooking; and Bible studies. (pp. 10-11)

Frazee went on to establish Wildwood Medical Missionary Institute in the 1940s. The goal of the institution was to provide training in the principles of comprehensive evangelistic outreach (Thrash, 1969). During his leadership at Wildwood, Frazee influenced many students, however, one particular student by the name of Mark Finley has influenced thousands of pastors and lay people in the area of comprehensive evangelism.

Finley graduated from Atlantic Union College and went on to intern under O. J. Mills, with an emphasis on medical evangelism. He then worked for the Georgia-Cumberland Conference of Seventh-day Adventists where he was mentored by Frazee. He returned to the Southern New England Conference as an evangelist where he utilized the principles of team ministry and comprehensive evangelistic outreach. Finley went on to found the Lake Union Soul-Winning Institute in the suburbs of Chicago, where he both implemented and taught the principles of comprehensive evangelism to seminarians and laity (Spangler, 1980). Finley then served as Speaker/Director of It Is Written, then as General Conference Vice-President (Finley & Finley, 2013).
Finley’s work in comprehensive evangelism has spanned the globe. Great success has been demonstrated in both the developing world, as well as in the West (where Christianity has had difficulty making inroads). Since 2002, Finley has worked in San Diego and Los Angeles, California; Denver, Colorado; Chattanooga, Tennessee; Orlando, Florida; Chicago, Illinois; Mobile, Alabama; New York, New York; and San Antonio, Texas. In each case, a comprehensive evangelistic plan has been followed and met with success. That plan includes revival in the local context, equipping the laity for effective outreach, comprehensive community-based outreach, reaping a harvest through public meetings, and nurturing new converts (Finley & Finley, 2013).

Beginning in 2009, I was mentored by Finley and worked as his campaign coordinator for the 2010 Chicagoland evangelism project. I coordinated a plan of comprehensive evangelism with 34 churches. I have continued in that mentoring relationship to the present. This connection to the past represents a major reason for my interest in comprehensive evangelism. It is not an exhaustive history of the work of comprehensive evangelism in the Seventh-day Adventist Church. However, it is in that connection to the past that I have developed a comprehensive evangelistic intervention with the Calgary area Seventh-day Adventist Churches.

Proclaiming the Acceptable Year of the Lord

In the context of comprehensive evangelism, the Seventh-day Adventist church has a unique history and opportunity for fulfilling Christ’s method alone. In chapter 2, an exegetical study of Luke 4 revealed that the essential component of comprehensive evangelism is proclaiming the acceptable year of the Lord. Nichol (1980) points out that
those who feel their spiritual need (the poor in spirit), those with contrite hearts (the brokenhearted), those who have been captives of sin and blinded to spiritual things, and those who have been wounded and crushed by the evil one, may expect release from sin. The “acceptable year of the Lord” is reminiscent of the year of jubilee, when slaves were freed, debts were canceled, and entailed land was turned back to its original owner. (p. 729)

The freedom offered by Jesus’ words points to the present gospel experience, as well as hope in His future coming. Knight (2008) summarizes well the special place for Seventh-day Adventist comprehensive evangelism:

Ellen White never tired of reminding Seventh-day Adventists that many other people had a burden for social justice and a ministry to the poor and hungry, but that no one else was preaching God’s last apocalyptic message. That preaching, she held, was God’s special commission to Adventism. At this juncture we need to reemphasize that the apocalyptic vision in Revelation and the synoptic apocalypse are not in opposition to each other. To the contrary, they are complementary, with each having its proper place as illustrated in the ministry of Christ. That is, while He helped the outcasts and fed the poor, His primary ministry was the radical route of preaching a gospel that led to the cross. That same balance appears in the commission to Adventism as God seeks to prepare the world for the kingdom culmination that Christ initiated 2,000 years ago. The ultimate message of both the book of Revelation and the synoptic apocalypse is that the only real solution to poverty and injustice is the return of Jesus. It is that solution that makes the Adventist message truly relevant to a dying world. Well then, we need to ask, how shall we live and act as we prepare for the Advent? We find the answer in both apocalypses of the New Testament. In line with such passages as Matthew 25 on the sheep and the goats, we need to care for the hungry and visit the sick, but we also need to preach God’s last-day apocalyptic message. The two go hand in hand. Both in proper balance are important. (pp. 100-101)

A proper intervention that utilizes the core principles of comprehensive evangelism must also include the prophetic proclamation of the acceptable year of the Lord in order to be truly Christ’s method alone.
Description of the Intervention

On July 14, 2014, an initial meeting took place to discuss the possibility of *It Is Written Canada* working together with the Seventh-day Adventist churches of Calgary to develop a comprehensive evangelistic plan.

History of the Intervention

The general intervention strategy united the efforts of all the CMA Adventist churches. The success of the intervention was determined by the involvement of local church members and local church pastors. In addition, success was determined by the implementation of the principles of overall intervention in the local church context and in individual member’s lives.

Instilling Revival

Revival in the church is a key strategy of the intervention. Finley (2001) shares this key assessment: “Churches grow when there is a genuine spiritual revival among the members and a corresponding renewal of spiritual life” (p. 8). Chapter 2 of this document outlines the theological basis of a comprehensive evangelistic strategy, while current literature demonstrates that Christian churches grow that practice comprehensive evangelistic outreach. Churches need to be awakened to the call of Jesus Christ to reach the hungering and thirsting people of the world.

In order to facilitate an environment of revival among the churches, the intervention began with a revival weekend. That weekend took place on February 20-21, 2015. The program consisted of a Friday evening session that focused on submission and full consecration to God plan (Appendix C). In addition, I provided an overview of the intervention. The Sabbath morning program focused on unity in the church (Appendix
C). The weekend closed with an afternoon of music and a sermonette on following the commission of Jesus Christ (Appendix C). Revival is not the work of a moment, so each pastor continued preaching on the subject of revival, with a particular focus on the development of a new heart experience and the desire to share their experience with others.

Equipping the Church

As a part of the comprehensive evangelistic strategy, training was provided in various areas of comprehensive outreach. I had decided to provide the primary training for this project intervention in an intensive long weekend. One weekend would be October 14-18, 2015. The goal for the training was to train at least 10% of the attending membership in some aspect of comprehensive outreach.

The weekend began on Wednesday night, October 14, 2015 with training in the Thunder in the Holy Land DVD Bible study curriculum (Questline Productions, 2016). This 30-minute episode curriculum is most optimally used in a small group meeting in a home setting. This outreach provided an opportunity for members to connect with non-member neighbors on a personal level. In addition, the training provided effective principles for small groups, as well as the DVD curriculum for those who committed to leading a group. Because I was the host of the DVD, an additional positive element was the opportunity for individuals to build trust in me as a presenter of spiritual matters.

The training continued on Thursday, October 15, 2015 with a focus on reconnecting with missing members. According to the General Conference of Seventh-day Adventists Office of Archives, Statistics and Research study on world loss and retention (2015), there is a 49% loss in the church. That number can be misinterpreted if
not understood correctly. This number represents all losses (not including deaths) for all reasons. Only 23% of the 49%, or 11.27% of the total membership, of that loss is attributable to converts of public evangelism. The study also found the following reasons for their leaving:

1. No big issue, I just drifted away – 28%
2. Lack of compassion for the hurting – 25%
3. Moral failure on my part – 19%
4. I did not fit in – 18%
5. Too much focus on minor issues – 14%
6. Conflict in the congregation – 13%
7. Moral failures of members – 12%
8. Moral failures of leaders – 11%
9. Pressure from family and friends – 11%
10. Race, ethnic, or tribal issues – 10%

There is little doubt that these individuals were hurting and in need of the message of hope that comes through comprehensive evangelism. Ironically, the two most important reasons that people leave Adventist churches speaks frankly to the lack of comprehensive outreach in churches. As was demonstrated in Chapter 2 of this document, one primary part of the mission of Jesus was to demonstrate compassion and love toward individuals and meet the innate human desire for touch. During this session that was scheduled for a two-hour training, I shared with individuals the startling statistics of retention in the Seventh-day Adventist Church. Then I gave a practical step-by-step method for reconnecting with former and missing members.
Further training continued on Friday evening, October 16, 2015. The evening focused on the call for individuals to live compassionate lives on a daily basis. During this presentation, I shared the history of comprehensive evangelism in the Seventh-day Adventist Church and the Bible’s appeal to return to the comprehensive ministry that Jesus delivered to His first disciples (Appendix C).

The weekend was coordinated with the help of the local conference health ministries leader and offered several different tracks. These tracks were chosen to give opportunity to enter into people’s lives and meet their health needs. Most importantly, each class focused on the importance of connecting with people and establishing relationships with those who are met through the outreach activities. Each track was recorded for use at a later time.

The first track offered training in the seminar *Diabetes Undone*, which is an outreach to help people overcome diabetes naturally. This seminar was chosen because 31.4% of the Canadian population is suffering from Type II diabetes or pre-diabetes (Canadian Diabetes Association, 2016), and we wanted to provide the members with an opportunity to reach those who suffer with diabetes or pre-diabetes.

The second track provided training for the seminar *Lifestyle Matters* with “materials and programs that are designed to help you improve physical health, optimize mental function, overcome addictions, and discover the keys to wholeness of body, mind, and spirit” (*Lifestyle Matters*, 2014). With over 40% of the Canadian population self-reporting as overweight or obese (Statistics Canada, 2016d), there is a demonstrated need for programs that address physical health. This utilizes a pre-boxed format, so that it can be shared easily.
The third track gave participants the chance to understand the principles of an effective health expo. There are several organizations that provide materials for health expo (Health Education Resources, 2016; Weimar Institute, 2016). A health expo provides an opportunity for setting up a public display of principles of health and offers individuals opportunity to learn basic principles of health, while being introduced to upcoming seminars and programs that address specific health needs.

An additional track shared insights into the principles of the historical nature of comprehensive evangelism medical missionary work in the Seventh-day Adventist Church and their application in the 21st century.

Still additional tracks provided training on simple home remedies and important warnings of non-biblical health ministry, providing insights into New Age concepts of health and how to avoid them in our own health ministry.

The last track which I taught offered principles of how to find, conduct, and continue with personal Bible studies.

An additional training weekend was held on February 5-7, 2016 in the Nedley Depression Recovery and Optimizing Your Brain programs (Nedley, 1999). Over 12% of the Canadian population suffers from depression or mood disorder (Public Health Agency of Canada, 2016), and this outreach provided an opportunity to meet those needs.

Each of these training events included significant training on building bridges to spiritual topics. The training increased the amount of outreach of the local churches while helping them to be more effective.
Community-Based Outreach

The process of comprehensive outreach included events and ongoing outreach. Individual member outreach through daily living was encouraged throughout the process.

I outlined the comprehensive outreach strategy in the CMA as follows:

Ongoing:

- DivorceCare
- Individual Bible Studies

Events:

- **August** — Personal Sharing DVDs and Cards
  - Soup Kitchen
  - Bible Studies
- **September** — Personal Sharing DVDs and Cards
  - Soup Kitchen
  - Bible Studies
  - Community Gym Night
- **October** — start small groups (*Thunder in the Holy Land*)
  - Soup Kitchen
  - Bible Studies
  - Community Bonfire
- **November** — Health Expo
  - Personal sharing DVDs and Cards
  - *Thunder in the Holy Land*, continued
  - Soup Kitchen
Bible Studies
Vegetarian Tasting Extravaganza

December –
Lifestyle Matters
Diabetes Undone

*Thunder in the Holy Land*, continued

Personal sharing DVDs and Cards
Multiple Christmas Concerts
Community Christmas Banquet
Soup Kitchen

Bible Studies
Community Gym Night

January --
Cooking School

Lifestyle Matters, continued
Diabetes Undone, continued

Personal sharing DVDs and Cards
Soup Kitchen

Bible Studies
Health Expo
Divorce Care Groups
Small groups Community Outreach

February --
Revelation Seminar
Cooking School

Personal sharing DVDs and Cards
GLOW Sharing
Soup Kitchen
Bible Studies
Door-to-Door Prayer, Literature, Help Work
Community Gym Night
Forgive to Live Seminar
Divorce Care Groups
Small Groups Community Outreach

March -- Revelation Seminar
Personal sharing DVDs and Cards
GLOW Sharing
Prayer Weekend
Soup Kitchen
Bible Studies
Door-to-Door Prayer, Literature, Help Work
Health Expo
Conflict Resolution Seminar
Divorce Care Groups
Depression Recovery Seminar
Small Groups Community Outreach

The intervention was designed to include both programming and personal outreach. In both cases, the intent was for church members to make personal connections.
with community members intentionally. In addition, the variety of outreach opportunities was intended to build bridges to spiritual conversations and programming.

Reaping the Harvest

While the public proclamation of the gospel message through a series of prophetic lectures that emphasize the “acceptable year of the Lord” has been an ingrained method of evangelism in the Seventh-day Adventist Church since its infancy, it is also the clear biblical path to comprehensive evangelism. As a reminder to the conclusions of chapter 3, White (1905) emphasized:

The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished. 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.” There is need of coming close to the people by personal effort. (p. 143)

Through comprehensive outreach that utilizes both ongoing personal effort and church programming that intentionally makes personal connections, confidence is won so an appeal to follow Jesus becomes the logical next step. The public evangelistic series provides a concentrated, structured, systematic, and non-threatening opportunity for an individual to hear and answer Christ’s “bidding.”

We launched the public evangelistic series on April 8, 2016 and it ran through April 30, 2016. The series was called Discoveries in Revelation. The meetings began at 7:00 pm and ended no later than 8:30 pm. The series operated on every night except Monday and Thursday. On April 23 and 30 I added an additional bonus presentation (Saturday mornings). The bonus presentations functioned as the beginning of a transitional period for individuals to have a positive Sabbath experience. The series
included 19 presentations (see Appendix D). The budget for the entire series was to be divided equally in four among the comprehensive outreach leading to the reaping series, the rental of the public venue for the reaping series, the advertising of the reaping series, and materials for the reaping series and its follow-up. The advertising of the reaping series was intended to enhance and validate the personal invitations that were given by the church members. The reaping series included a health expo the first week, with high quality music, short health lectures, and a Bible school, where students studied a set of lessons to develop further a biblical understanding in their lives. The series also provided five written opportunities for attendees to express their desire to answer Jesus’ bidding and enter into a relationship with Him. We utilized an interest-tracking computer database system that facilitated an effective follow-up of those interested in pursuing a relationship with Jesus. This reaping series acted as a capstone of comprehensive evangelism intervention in the CMA by doing the “bidding” of Christ.

Discipleship

While the retention of new believers goes beyond the scope of this Doctor of Ministry project, it is still referenced in this document to demonstrate its importance in a comprehensive evangelistic plan. The Adventist churches of the CMA employed a strategy of discipleship and nurture using the Discipleship Manual published by the Michigan Conference of Seventh-day Adventists (Howard, 2015). It is a six-month curriculum designed to produce a faithful and fruitful disciple of Jesus Christ.
Conclusion

The intervention described in this chapter was an attempt for effective comprehensive evangelistic outreach. The success of the intervention depended entirely on the involvement of church members and local pastors. Each of the pastors was a full participant in the development of the intervention. Through prayer and dedicated work, this intervention succeeded.
CHAPTER 5

NARRATIVE OF IMPLEMENTATION OF COMPREHENSIVE EVANGELISM IN THE CMA

Introduction

The description of the intervention as outlined in Chapter 4 was implemented in the CMA churches. This chapter will outline the narrative of that implementation. The outline of the narrative focused on the phases of comprehensive evangelism. While these phases would ideally be in chronological order, there was often overlap because of working with so many churches. For the narrative, I will report the activities of the six largest churches (for the purpose of confidentiality, the churches will be referred to as churches 1-6), along with those activities that were part of the overall strategy. Some of the smaller churches joined the larger churches for their activities and had difficulty submitting reports by the time of writing this document.

Implementation Narrative

While the project implementation began on January 1, 2015, it is important to understand the context of the implementation process.

Preparation

On July 14, 2014, I met with the ministerial leader for the Calgary area churches along with the Church Planting and Evangelism coordinator for the Alberta conference.
In that meeting, I was asked how I, along with *It Is Written Canada*, could help reach the people of Calgary. During that meeting, I outlined the comprehensive process of evangelism which I had utilized in the past and was proposing for this project. The process included revival, equipping and training the laity, community outreach, reaping the harvest, and the nurture/follow-up of individuals brought in through a reaping series. After sharing that proposal, the ministerial leader took the proposal for the Calgary Seventh-day Adventist ministerium to review. In August of 2014, the Calgary ministerial leader contacted me to inform me that the CMA Seventh-day Adventist Churches would like to enter into a comprehensive evangelistic strategy in their area. We scheduled a meeting for October 9, 2014 to allow me to meet the CMA pastors.

We held that meeting at a local Calgary restaurant on October 9, 2014. During that meeting, I outlined the comprehensive processes that would be implemented. Some questions were asked, but the pastors unanimously desired to move forward with the implementation of the comprehensive evangelistic strategy. We set a date of February 20-21, 2015 as the revival weekend, which would consist of an informative overview of the evangelistic strategy to the church members, along with a time of inspiration to focus on revival in the churches.

**Phase One: Revival**

On the weekend of February 20-21, we held an area wide “rally” that launched the start of the implementation of the comprehensive evangelistic strategy. Services were held on Friday evening at 7:00 pm, then on Sabbath for Sabbath School, church service, and an afternoon program. All the churches participated both by attending and by being
involved in the program. For the Sabbath programs, all the CMA churches closed in order to unite together in one venue.

The Friday evening program took place at the Calgary Central Seventh-day Adventist Church (the largest Seventh-day Adventist Church in Calgary). The program followed an order of service where each element of the program was led by pastors or lay members from different churches of the CMA. A pastor outlined the history and development of the Adventist message in Calgary. There was an initial time for casting the overall vision for comprehensive evangelistic strategies in Calgary. I then spoke on the subject of full submission and consecration to God’s plan for evangelizing the earth (Appendix C). A significant amount of time was dedicated for prayer to close the program. The weekend continued the next morning at a larger venue—the Red and White Club on the campus of the University of Calgary.

The venue for the Sabbath Services was chosen to allow for greater attendance at the program. The Calgary Central Church, which is approximately two kilometers from the Red and White club, offered a children’s program and served as an overflow site. The program started at 10:00 am, with the first service or Sabbath School serving as an opportunity for further articulation of the intervention. During the Sabbath School service, I interacted with one of the local area pastors to outline the calendar of the comprehensive evangelistic intervention. This served primarily as an informational and inspirational time for seeing the complete outline of outreach in Calgary. After a ten-minute break, the day continued with the Sabbath morning divine worship.

The worship service was intentionally simplified to allow for focused attention on the sermon teaching time, as well as ending with sufficient time for people to go home.
for lunch and return for the afternoon program. The divine service was focused on unity in order to address intentionally the principle of unity among the CMA churches, but also to address the general lack of unity that is sometimes expressed in individual churches. The sermon teaching explored unity from the perspective of the early church and its growth from disunity to unity (Appendix C).

The revival weekend ended on Sabbath afternoon with a mini-concert and sermon teaching. The focus of that service was on the Great Commission and that Commission’s significance for the individual member on how to live that out in the practical aspects of everyday life (Appendix C).

In the months that followed, each pastor was encouraged to teach and preach on revival and practical Christianity. In addition, churches were encouraged to distribute Bible reading guides and reading outlines for books written by Ellen G. White. Some churches continued and reemphasized revival in the later portion of the year as well.

In addition, church 1 held a week of revival series from November 7-14, 2015 and church 2 held a Week of Prayer from October 31 to November 7, 2015. While both of these events were open to all churches, they focused primarily on the local congregations and their surrounding communities.

Phase Two: Equipping and Training

In the original planning of the intervention, May or June of 2015 was, in my estimation, a more ideal time for training. I believed it would help in the flow of the various phases. However, after further thought about the summer season and additional input from the local pastors, we agreed to hold our primary training event in October. This would allow for maximum attendance and minimal conflict with summer planning.
The weekend would combine training in five basic areas: small group outreach, former member outreach, how to conduct a Bible study, medical missionary/Christian help work, and how to conduct various health outreach programs.

I worked directly with a layperson on the planning and execution of the training weekend. I empowered this individual to invite some of the speakers of some of the seminars. In addition, she was in charge of the logistics of the weekend.

The training began on Wednesday evening, October 14, 2015 at church 2 with training in the DVD Bible study curriculum, Thunder in the Holy Land. Thunder in the Holy Land is a 26-episode DVD Bible study curriculum, where I am the host. While this program provided a fresh approach to Bible study, it also helped familiarize individuals with me in preparation for the public evangelistic series. I led out in the training. I first outlined 12 principles for successful small groups, discussed how Thunder in the Holy Land can be used, and then showed the first episode. The DVD curriculum is optimally used as a small group tool, but can be used for both individual Bible study or in larger church settings (however in a larger church setting, it is recommended to divide the larger group into smaller discussion groups for the lesson).

We distributed a free copy of Thunder in the Holy Land to each individual who was willing to commit to using the program in active service. The training was held from 7:00 pm to 9:00 pm. An added aspect of this training was the distribution of personal sharing cards to the church members, which contained the broadcast schedule of It Is Written Canada and the digital opportunities for watching the program. In addition, sharing DVDs were given to the church members. GLOW tracts were also distributed for
members to use in outreach. All of these tools were to help facilitate personal faith-sharing opportunities.

The second class for training was held on Thursday, October 15, 2015 from 7:00 pm to 9:00 pm at church 1. Once again, I taught this training session. The primary source material for the training was source material from the 2013 summit on nurture and retention held by the General Conference of Seventh-day Adventists, along with materials given to me by Mark Finley and materials by Curtis Rittenour that I had obtained through a training session I had attended while a pastor in the Chesapeake Conference. The training consisted of my presentation and time for questions and answers. The most important aspect of this training was outlining several processes that churches could utilize to follow up and reach out to their former members. The presentation also included a plan on developing an atmosphere of retention in the churches.

The training week continued on Friday night, October 16, 2015. The weekend was designed to be a more intense time of training with different seminar tracks all occurring at church 5. On Friday evening, I began the weekend’s activities with a keynote address entitled, “The Loud Cry, Comprehensive Evangelism, Calgary and the End of the World” (Appendix C). In this sermon, I outlined the history of the fall of Lucifer and the battle over the character of God. I also summarized the theological basis for comprehensive evangelism while addressing Ellen White’s statements that the “loud cry” had begun in the late 19th century, but somehow stopped. I concluded by asking if it was possible for the “loud cry” to begin again through the work in Calgary. During the
evening, I also outlined the seminar training tracks for Sabbath and Sunday in order to increase interest in the individual tracks.

The next morning, all seminar track trainers were assigned to the various CMA churches to be the Sabbath morning worship service speakers. This was done intentionally to help raise awareness and interest in attending the training sessions. At 3:15 on Sabbath, October 17, the afternoon sequence began with a plenary session by David Fiedler entitled, “The Troubler of Israel” (Appendix C). At 4:30, the breakout sessions began. The tracks offered were as follows:

**Session 1 – 4:30 PM Sabbath, October 17:**

- “Media Tools for Health Evangelism” Part 1  
  *Randy Bivens*
- “How to find a Bible Study”  
  *Chris Holland*
- “The Blended Message: Balanced Living Evangelistic Series”  
  *Evelyn Cole-Kissinger*
- “The True Remedies: Finding Healing from Within”  
  *Simbrish Charus*
- “Two Great Spiritualistic Deceptions & Babylonian Spiritualistic Mysteries: From Eden to Babylon”  
  *Edwin Noyes*
- “Everything Important”  
  *David Fiedler*

**Session 2 – 5:30 PM Sabbath, October 17:**

- “Media Tools for Health Evangelism” Part 2  
  *Randy Bivens*
- “How to Conduct a Bible Study” Part 1  
  *Chris Holland*
  *Evelyn Cole-Kissinger*
- “Babylonian Spiritualistic Mysteries in the Christian Civilization: Meditation/Yoga/Yoga Exercise -Ancient Healing Tradition of India”  
  *Edwin Noyes*
- “Kellogg vs. the Ministry”  
  *David Fiedler*
Session 3 – 9:00 – 10:00 AM, Sunday, October 18:

“Health Expo” Training

“Conducting Successful Health Outreach Programs”

“Ministry 2.0”

“Diabetes Undone” (4-hour session with breaks)

“Acupuncture, Tai Chi, Martial Arts: Chinese Traditional Medicine; Reflexology and Other Energy Balancing Therapies; Homeopathy; Mystical Herbology Divinations; Hypnosis Biofeedback; Babylonian Spiritualistic Mysteries: Are They Compatible with the Atonement?” (4-hour session with breaks)

Session 4 – 10:00 AM, Sunday, October 18:

“Conducting Successful Cooking Schools and Supper Clubs”

“An Assured Standing”

“How to Conduct a Bible Study” Part 2

“Health Expo Viewing” (2-hour session)

Session 5 – 11:00 AM Sunday, October 18:

“Living Free: Overcoming Bad Habits and Addictions” Part 1

“Voices in the Wilderness”

“Lying to Yourself? Exploring the Misbelief Therapy”

Session 6 – 12:00 noon Sunday, October 18:

“Living Free: Overcoming Bad Habits and Addictions” Part 2

“Insanity”

“Death in the Pot: Toxins in Your Fridge”
In chapter 4, I outlined a number of the above seminars and the content they featured. One seminar that needs some explanation is that taught by Dr. Edwin Noyes. The area coordinator felt it was important in the local context to outline some of the dangers of health outreach depending upon modern fads and Near-Eastern religions, rather than on sound science, a biblical basis, and support from Ellen White. The seminar was not primarily for relaying the information to the public, but rather for the education of health leaders.

The training weekend ended on Sunday, October 18 at 1:00 pm. While the training weekend was open to all members, the pastors chose to place key leaders in each track. This was to help facilitate the work of planning the various outreach activities as each church customized its outreach emphasis to fit the local context. While all training would ideally have occurred on this weekend, there was one training track that could not fit with this weekend schedule in Calgary.

The last training did not occur until February 4-7, 2016 for the Nedley Depression Recovery program. The training was held at church 1. While I originally wanted this outreach to be an integral part of our preparation for the evangelistic series in April, with such a late date of training, I knew that it would not likely be a major contributor of attendees. However the training was still conducted, because comprehensive evangelistic strategies look beyond the short-term goals and seek a longer-lasting transformation for the local churches.

Training is undoubtedly an important part of the process of comprehensive evangelism. However, an even more critical component is the application of that training in community outreach.
Phase Three: Community Outreach

During the community outreach phase of the intervention, each individual church customized its outreach to meet the needs of the surrounding community, as well as utilizing the strengths of its own church membership. It should be noted that a number of the training seminars were not implemented in the intervention. There was difficulty for two of the outreach programs to deliver materials in a timely fashion for outreach purposes. While not optimal for this intervention, the information and tools will be used in the future. For sake of clarity, the community phase will outline the outreach classified by the church and in chronological order with each church.

Church 1

- A monthly ongoing program for providing food to people in need. This service is provided through both a delivery program and individuals coming to the church.
- Ongoing Bible studies given on a weekly basis by individual church members.
- A week of spiritual emphasis was organized in November 2015 in which the community was invited.
- An ongoing door-to-door ministry in which a variety of needs were met.

Church 2

- One ongoing Bible study is held weekly at the church on Thursday nights to which members are encouraged to bring individuals.
- A week of prayer in October 2016 was organized to which the community was invited.
• A Christmas concert was held in the church in December 2015 with a special emphasis placed upon community invitations.

• Beginning in November 2015, four Thunder in the Holy Land groups were organized.

• From December 2015 and on, we were in a cooperative relationship with Alpha House in Calgary. This is a non-profit charitable agency that provides a safe and caring environment for individuals whose lives are affected by alcohol and other drug dependencies (Alpha House, 2016).

• In March 2016, a health expo was organized and conducted in a local community building.

Church 3

• From July 2015 and on, individual Bible studies were conducted by the pastor and members.

• In October 2015, a vegetarian tasting extravaganza was held.

• In October 2015, a community bonfire was organized.

• Beginning in November 2015, two Thunder in the Holy Land groups were organized.

• From November 2015 through March of 2016, monthly community gym nights were held.

• In January 2016, a couples retreat was held with emphasis placed on inviting the community.

Church 4
• From July 2015 and on, individual Bible studies were conducted by the pastor and members.

• Beginning in November 2015, three Thunder in the Holy Land groups were organized.

• In November 2015, a “date” night was organized for couples in the church with an emphasis on inviting the community.

• In January 2016, a “parent’s night out” was organized with supervision by the local church for children, while parents took time out. Once again, invitation to the community was emphasized.

Church 5

• A community Christmas concert and banquet was held in December 2015.

• A health expo was conducted in the church gymnasium in January 2016 with emphasis on invitations to the community.

• A weekly prophecy seminar was held from January through March 2016.

• The “Divorce Care” seminar was held in February and March 2016

• The “Forgive to Live” seminar was conducted in February and March 2016

• A conflict resolution class was organized and held in the church with invitations to the community in March 2016.

• Ongoing weekly individual Bible studies were conducted by pastors and members.

• Several (there was not a verifiable number identified) Thunder in the Holy Land groups were organized.

Church 6
Church 6’s approach was vastly different from that of the other churches. Church 6 divided its members into five small groups. Each of these groups was tasked with studying the Bible, but also with providing service to the community. It was difficult to ascertain what service was provided by each group, but there was a concerted effort by this church to connect with their surrounding community.

While the above outline exhibits the “programming” of each of these churches, the emphasis that was also placed on individual, compassionate Christian living must not be underestimated. We equipped members with sharing tools and many of them utilized those tools in sharing through their own personal witness. Unfortunately, for this project, I did not track the number of individuals utilizing these tools. However, as will be demonstrated in chapter 6, there is clear evidence of the success of individual members’ being involved in personal evangelism. All of these areas of community outreach were important opportunities to meet and connect with community members, win their confidence, and then point them toward a relationship with Jesus. The Discoveries in Revelation evangelistic series would provide an opportunity for the public proclamation of the Gospel.

Phase Four

Discoveries in Revelation was the title of the evangelistic series. It is a title that I have been using for a long time. That choice, while not a part of this intervention, was important for comprehensive and consistent advertising purposes. The approach of this intervention, as demonstrated in chapter 2, places utmost importance on the proclamation of the Gospel through prophetic lectures. Approximately 60% of the $350,000.00 budget
was allocated for direct use in the *Discoveries in Revelation* series. Of the monies provided for the evangelistic series, 40% was utilized for a public, neutral venue; 50% for advertising; and the remaining for resource material given to attendees during the series. The strategy for advertising was to enhance the heavy community outreach the churches had been doing.

The following outlines the advertising methods that were utilized in the series:

- 140 mixed TV advertisements on Yes-TV
- 60 fifteen-second spots of TV advertisement on Global Network
- 50 mixed TV advertisements on CTV
- 30 thirty-minute infomercial type advertisements played overnight on CTV
- 6 Billboards
- 10 Bus Kings
- 300,000 mailed brochures
- 10,000 brochures that were hand-delivered or sent to interests from the community outreach

The series was held at the Red and White Club in Calgary. This venue is a banquet hall on the campus of the University of Calgary. While the geographical location of the venue was not centrally located and therefore not ideal, it still represented a familiar, neutral location in the city. One aspect of the location that was particularly challenging was the lack of a room designated for a children’s program. Partitions and drapery were used to make a temporary room that functioned for the children’s program throughout the series.
The overall program for Discoveries in Revelation was an attempt to continue with a comprehensive strategy. We were able to bring in 80 students from Fountainview Academy during the opening week of April 8-16. During the day, the students distributed literature door-to-door and visited transportation depots, where they played music and handed out brochures and other literature. During the evening, at the venue, the students led out in a health expo for visitors during the 45 minutes prior to the start of the Discoveries in Revelation program. They were also our featured musical guests throughout that week. On later weekends, we had various health professionals lead out in 15-minute health lectures that took place before my presentation.

An additional part of the comprehensive nature of the evangelistic series was a Bible School, where students could obtain lessons and go through them at their own pace, and a resource center that made available for purchase additional material on subject matter that was presented. As more subjects were presented, more material was made available. The order of service was a very simple program that included a welcome and announcements, question and answer time, special music, lecture, and concluding special music. We began each night at 7:00 pm and designated that 8:30 pm would be the latest we would end. We ended most nights between 8:10 and 8:15 pm. The series went as planned with lectures every evening except Mondays and Thursdays. On April 23 and 30, in an effort to help new believers understand the Sabbath, we held “bonus” presentations on Sabbath mornings. The full outline of titles and topics is included in Appendix D.

In order to facilitate accurate attendance tracking over the course of Discoveries in Revelation we utilized Disciples (2015) software that tracks attendance and provides extensive reports about the attendees. The attendees were notified that there were
attendance goals, which, if met, would allow each individual to be rewarded with complimentary resource material. Each night, each participant received a nightly handout that reviewed that session’s lecture. Those attendees who were registered, attended night 2, and brought a friend who registered received complimentary books for him/herself and the friend. Anyone who attended five sessions received a sample DVD of *It Is Written Canada* programs. Anyone who attended 15 sessions received a full-color booklet that outlined the major prophecies of Daniel and Revelation. Those who attended the full series of meetings received the full DVD set of *Discoveries in Revelation*. These attendance incentives served as an opportunity to have registration staff meet the individual attendee, as well as give additional motivation for attending each meeting.

In order to facilitate attendees in making a decision to follow Jesus, seven decision cards were designed for use with the corresponding topics. These decision cards paralleled the topics of Jesus’ divinity, Jesus’ second coming, the Sabbath, God’s health plan, baptism, the mark of the beast, and why there are so many denominations (See Appendix E). Through an oversight on my part, I gave one of my lectures the wrong title and therefore, did not use the decision card on “why so many denominations.” In most of the cases, the decision cards were distributed to attendees, by ushers, at my direction at the end of a presentation and then collected after the closing special music. As individuals made decisions, I had weekly meetings with the pastors (sometimes more than once per week) to go over attendance records and what decisions had been made. With each decision that was made, the pastor followed up with a visit and piece of literature. I visited with pastors who either wanted my assistance or had a situation where I might help facilitate the attendee’s decision process. In the final 10 days of the series, I
held two series of four baptism classes, which took place after the nightly session or on an off night. In all cases, the local pastor worked with the attendees who made a choice for baptism to facilitate and assess their readiness as baptism candidates.

The evangelistic series ended on Saturday night, April 30.

Phase Five

While the nurture and follow-up goes beyond the scope of this intervention, I will note one development of this phase. In chapter 6, I recommend that an entire project be focused on the nurture and follow-up of newly baptized members from public evangelistic series. However, for this project, for the nurture and follow-up phase, *It Is Written Canada* provided the CMA churches with 400 copies of *The Discipleship Manual* and *Mentor’s Guide* printed by the Michigan Conference of Seventh-day Adventists (Howard, 2015). Each church received a designated quantity and made appropriate plans for their application.

**Conclusion**

Every well-laid plan, at times, needs adjustments. In the implementation of the intervention in Calgary, there were several moments of less than ideal implementation. While it is difficult to identify all of those instances, a practical intervention such as the one implemented in Calgary demonstrates that there is a need for flexibility in practical ministry. Overall, the implementation of the intervention went as planned, and the results exceeded expectations.
CHAPTER 6

EVALUATION OF COMPREHENSIVE EVANGELISM

INTERVENTION IN THE CMA

Introduction

In order to understand the effects of any intervention, an evaluation is required. While the effectiveness of comprehensive evangelism is difficult to measure because of long-term goals, there are some measurements that will demonstrate the short-term value of its implementation. Over the course of the next several pages, I will outline how we evaluated the comprehensive evangelistic intervention, the outcome of the intervention, conclusions that can be drawn, and then, my own professional transformation and further recommendations.

Description of Method Used to Evaluate the Intervention

As outlined in chapter 1, this project was evaluated by data collected through tracking a number of different categories. The data was collected through various means of attendance tracking. Those two means were by simple counting and through attendance-tracking software. In the case of the number of members trained, the primary method was through an attendance record gathered through counting the number of individuals attending the various training seminars. Pastors tracked the number of contacts made through the various church outreach opportunities. Through the Disciples
attendance-tracking software, the attendance of the evangelistic series was traced.

Finally, increase of membership through baptisms and profession of faith was noted through pastoral reports.

**Outcomes**

The first evaluation of the comprehensive evangelistic intervention was to record how many members were trained during the training opportunities. I believe this measure of evaluation is more than just one of personal preference, but rather has a theological basis for its paramount importance. In Matthew 28:18-20, known as the great commission, Jesus says, “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen.” In a brief analysis of the commission itself, there are four primary verbs in English which, on the surface, appear to be commands: go, make, baptize, and teach. However, in the Greek, the only imperative command of the four is “make disciples.” Newman (1993) makes the following observation:

*Go ... baptizing ... teaching* (verse 20) are each participles dependent upon the main verb *make disciples of.* But in such a construction it is not uncommon for the participles themselves to assume the force of an imperative. However, the command to *make disciples* is the primary command, while the commands to baptize and teach are ways of fulfilling the primary command. (p. 886)

Furthermore, Wilkins (2004) notes:

The Great Commission contains one primary, central command, the imperative “make disciples,” with three subordinate participles, “go,” “baptizing,” and “teaching.” The imperative explains the central thrust of the commission while the participles describe aspects of the process. These subordinate participles take on imperatival
force because of the imperative main verb and so characterize the ongoing mandatory process of discipleship to Jesus. (p. 951)

The conclusions from a more in-depth study of Matthew 28:18-20 were revealed to me in personal sermon preparation. With this information, it was evident that a critical aspect of the measurement of success in the implementation of the comprehensive evangelistic strategy in Calgary would be to track how many members were trained in active service. The study above also helped me conclude that setting a goal of the number of baptisms may not be the most prudent decision. Rather, for the determination of success in implementing a comprehensive evangelistic strategy, the primary goal should be related to how many members have been trained for active service. This clearly does not imply that every individual who is trained is a fully committed disciple, but rather, has demonstrated by attendance and willingness to be trained, at the very least, an inclination toward discipleship. The following chart (Figure 2) shows the number of individuals trained during the training events of October 2015:
Figure 2. Training for service: Ministry focus.
The health emphasis weekend attendance can be further broken down by individual classes (see Table 4).

One of the flaws in the accounting of the training programs was only counting numbers and not taking attendance by name. There is an obvious overlap in the different training programs. However, the pastors confidently asserted that half of the people at the

Table 4

*Health Emphasis Weekend Attendance by Class*

<table>
<thead>
<tr>
<th>Seminar</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Media Tools for Health Evangelism Part 1</td>
<td>30</td>
</tr>
<tr>
<td>How to Find a Bible study?</td>
<td>75</td>
</tr>
<tr>
<td>The Blended Message: Balanced Living Evangelistic Series</td>
<td>30</td>
</tr>
<tr>
<td>The True Remedies: Finding Healing from Within</td>
<td>30</td>
</tr>
<tr>
<td>Two Great Spiritualistic Deceptions…</td>
<td>75</td>
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<td>Everything Important</td>
<td>4</td>
</tr>
<tr>
<td>Media Tools for Health Evangelism Part 2</td>
<td>35</td>
</tr>
<tr>
<td>How to Conduct a Bible Study? Part 1</td>
<td>75</td>
</tr>
<tr>
<td>The Blended Message: Fit &amp; Free: Building Brain &amp; Body Health</td>
<td>40</td>
</tr>
<tr>
<td>Babylonian Spiritualistic Mysteries….</td>
<td>85</td>
</tr>
<tr>
<td>Kellogg vs. the Ministry</td>
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<tr>
<td>Health Expo Training</td>
<td>40</td>
</tr>
<tr>
<td>Ministry 2.0</td>
<td>10</td>
</tr>
<tr>
<td>Diabetes Undone</td>
<td>40</td>
</tr>
<tr>
<td>Acupuncture, Tai Chi, Martial Arts...</td>
<td>35</td>
</tr>
<tr>
<td>Conducting Successful Cooking Schools and Supper Clubs</td>
<td>31</td>
</tr>
<tr>
<td>An Assured Standing</td>
<td>10</td>
</tr>
<tr>
<td>How to Conduct a Bible Study” Part 2</td>
<td>37</td>
</tr>
<tr>
<td>Health Expo Viewing</td>
<td>35</td>
</tr>
<tr>
<td>Living Free: Overcoming Bad Habits and Addictions Part 1</td>
<td>31</td>
</tr>
<tr>
<td>Voices in the Wilderness</td>
<td>10</td>
</tr>
<tr>
<td>Lying to Yourself? Exploring the Misbelief Therapy</td>
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<td>Insanity</td>
<td>10</td>
</tr>
<tr>
<td>Death in the Pot: Toxins in Your Fridge</td>
<td>18</td>
</tr>
</tbody>
</table>
former member training were not at the Thunder in the Holy Land training, half the people at the health training had not attended either of the other training events, and half of those trained in depression recovery had not attended any other training. Therefore, conservatively, I estimate that 495 lay people were trained in at least one aspect of outreach ministry for the comprehensive evangelistic intervention. This represents 27.5% of the attending membership and 18.6% of the total membership trained. This almost doubled our goal of training 10% of the total membership. It is possible that my goal of 10% may have been too low as a goal, however there is one overarching reason why so many members were involved. The local pastors embraced the vision of the comprehensive approach. This was essential to the success of the implementation and cannot be underestimated. Each of the pastors then engaged their local congregation by emphasizing the importance of the comprehensive evangelistic work in Calgary.

Another important measure of the effectiveness in this intervention was to account for how many non-members were reached through community outreach efforts. Table 5 outlines the attendance at each of those community outreach events.

In the accounting of the outreach programs, three flaws became evident, but unfortunately, it was too late in the accounting process to correct them. First, the accounting did not report individuals who may have come to multiple events. Second, some numbers were unreported or unaccounted for. Finally, the attendance record did not account for those individuals who may have gone to events at several different churches. However, even with the flaws in accounting records, the above demonstrates that the community outreach efforts were effective in attracting some community members. In the
comprehensive intervention, the goal was to see some of the community outreach attendees then also attend the Discoveries in Revelation seminar.
### Table 5

*Non-member Attendance at Church Outreach*

<table>
<thead>
<tr>
<th>Church 1</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Monthly food program</td>
<td>15</td>
<td>Average</td>
</tr>
<tr>
<td>Weekly Bible studies</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Week of Spiritual Emphasis</td>
<td>25</td>
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<table>
<thead>
<tr>
<th>Church 2</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>On ongoing weekly Bible study</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Week of prayer</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Christmas concert</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Four <em>Thunder in the Holy Land</em> groups</td>
<td>Unaccounted</td>
<td></td>
</tr>
<tr>
<td>Health Expo</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Church 3</th>
<th></th>
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<tr>
<td>Bible studies</td>
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<tr>
<td>Vegetarian tasting extravaganza</td>
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<tr>
<td>Community bonfire</td>
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<tr>
<td>Two <em>Thunder in the Holy Land</em> groups</td>
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<tr>
<td>Community gym nights</td>
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<td>Couples retreat</td>
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<tr>
<td>Bible studies</td>
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<tr>
<td>Three <em>Thunder in the Holy Land</em> groups</td>
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<td>Date night</td>
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<td>Parents’ night out</td>
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<th>Church 5</th>
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<tr>
<td>A community Christmas concert and banquet</td>
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<td>Health expo</td>
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<tr>
<td>Weekly prophecy seminar</td>
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<td>Divorce Care</td>
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<td>Forgive to Live</td>
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<tr>
<td>Conflict resolution class</td>
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<tr>
<td>Bible studies</td>
<td>Unaccounted</td>
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<tr>
<td><em>Thunder in the Holy Land</em> groups</td>
<td>Unaccounted</td>
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<th>Church 6</th>
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<tr>
<td>Small Groups</td>
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Thirty-four of the attendees at the above community outreach events also attended at least one session of the *Discoveries in Revelation* seminar. While at first glance, this number may seem low, there are long term goals and objectives in comprehensive evangelistic strategies. While this intervention traced the process for 18 months, if it was tracked for 3-5 years, even greater results would unquestionably be realized. The pastor of church 3 aptly noted, “We generally work with totally unchurched people, so it is not a matter of just a few months to get them from no belief in God to a fully devoted follower of Jesus, we continue to work with many of these people and many of them are attending church regularly” (personal communication, October 5, 2016). Another measure that would have helped in the assessment of the effectiveness of these community outreach events would have been to trace the church attendance of those who had attended the community outreach events. While some of the community outreach attendees may not have transferred to *Discoveries in Revelation*, they did begin to attend church, as noted above. The transfers from community events only represent a portion of the total attendees to *Discoveries in Revelation*.

On opening night of *Discoveries in Revelation*, there were 435 registered non-members in attendance. By the end of *Discoveries in Revelation*, we had 629 registered non-members who had attended at least one session. One of the most exciting outcomes of the comprehensive evangelistic intervention was finding that 210 of the non-member attendees reported that they had come because of the personal invitation of a friend. While unaccounted for as part of this intervention, it gives clear evidence of personal evangelistic outreach. This statistic alone demonstrates the essential nature of every member being involved and inviting their contacts. As members acted upon their training
and participated in various outreach activities, they were able to get to know and develop relationships with people. This relational aspect of personal evangelism is one important key to comprehensive evangelistic strategies. I believe that through offering such a large number and diversity of outreach activities, it created an environment where more members could comfortably be involved and gave each a sense of being a part of the comprehensive evangelistic strategy. While not quantifiable, it would seem that this strategy created an opportunity for members to discover or affirm an area of giftedness and allow them to engage the process more fully.

In addition, 94 non-member attendees reported that they had come because of one of the advertising methods. Three hundred twenty-five of the non-member attendees did not answer the question that was asked on the registration card of how they had heard about Discoveries in Revelation. The final outcome that I measured for this intervention was the number of individuals who joined the church through baptism or profession of faith.

Church growth is an important indicator of the success of any outreach intervention. In the three months leading up to the Discoveries in Revelation series in the CMA churches, 34 individuals joined the churches through baptism or profession of faith. During the Discoveries in Revelation series, another 47 individuals were baptized. Of those 47, 17 were attendees of at least one of the community outreach events. By June 30, 2016, another 54 individuals joined the Seventh-day Adventist Church by baptism or profession of faith as a direct result of the intervention. This totals 134 baptisms as a direct result of the intervention.
One unexpected outcome of the intervention took place on the final weekend of *Discoveries in Revelation*. A couple who had attended each night and had made a decision to be baptized, asked to be married first because they had been living in a common-law marriage. It is not unusual in evangelistic outreach to have individuals get married before their baptism. However, what made this occurrence unusual was that the couple asked to be married during the series itself. Thus, during the morning service of the last Saturday of the *Discoveries in Revelation* series, we married the couple and then moments later, they were baptized.

While outside the time parameters of this intervention, because this chapter is being written six months following the conclusion of the intervention, I will report a brief update. The number of new members through baptisms and profession of faith as a direct result of the intervention now exceeds 150. This compares to 2013, when the churches had 90 new members. In 2014, the number was 102, and in 2015, it was 92. In each of those years, at least one church held an evangelistic series in its local context. The comprehensive evangelistic intervention demonstrates a significant increase in the number of new members. The CMA churches continue to employ the principles followed in the comprehensive evangelistic intervention.

Again, while outside the parameters of this intervention, I received an update from the Calgary pastors, during the weekend of April 21-22, 2017. They reported that 99% of those who joined the church have continued to attend, but only some have become fully involved in comprehensive evangelistic outreach. However, the pastors reported that involvement is increasing with the passing of time. During this weekend, we
held a follow-up series with three presentations. During the weekend, 20 additional individuals made decisions to be baptized.

**Conclusions**

The outcomes of this comprehensive evangelistic strategy affirm through research the conclusions that I have drawn over 16 years of ministry. The most important conclusion of this intervention is the universal application of comprehensive evangelistic strategies. While testing these principles in the Calgary context, my original goal was to set up and test a universal comprehensive evangelistic model that could be implemented in any context. However, what I found is that there is not a “one size fits all” model. Rather, there are comprehensive evangelistic principles which are universally applicable in all contexts. While in Calgary, there was a heavy emphasis on health outreach. A different emphasis may be appropriate in another context. Comprehensive evangelism must follow “Christ’s method alone” to enjoy true success.

The comprehensive process in Calgary included both clergy and laity. Through the process of revival, training, and equipping the laity, we can conclude that this empowered them to be more effective in their personal witness. Through the analysis of non-member attendees invited to Discoveries in Revelation, I can conclude by the two to one ratio of personal invitation to advertising, training in outreach is an essential component that seemingly gave members permission to be active in their personal witness and ministry.

The comprehensive evangelistic intervention in Calgary also demonstrated the importance of the public proclamation of the gospel. Evangelism practiced as an event that is primarily dependent upon advertising will continue to have dwindling
effectiveness. Duncan (2014) shares that 90% of all mail received by Canadians is Unaddressed Admail (advertisements). With an ever-increasingly competitive marketing arena, the answer is not found in increased advertising budgets or marketing effectiveness. Practicing evangelism as a comprehensive process rather than an event has been demonstrated to be successful.

**Professional Transformation**

The professional growth that I have experienced through the Doctor of Ministry program has been truly remarkable. The official counsel of the department is not to move during the Doctor of Ministry process. I moved ministry roles twice while a part of the cohort. I do not recommend that anyone follow my example, but I did not change the project itself in substance, just its applied context. These moves forced me to apply the principles and processes which I tested in this project to three different contexts. This stretched my thinking on the issue of comprehensive evangelism and made my belief in its universal application even more ingrained. One of the most significant areas of growth that I experienced in this journey was in reading the current literature.

The current literature affirms the principles which had been written and taught from the late 19th and early 20th centuries by Ellen White. This has helped me realize the importance of the authoritative guidance of her vital writings. While the current literature may speak in more 21st-century relevant language, the principles which are endorsed are often less applicable and more complex to understand. This affirmation of the writings of Ellen White has encouraged me into deeper and broader reading and studying of her works.
Another area of transformation is in my own view of the principles of comprehensive evangelism. I was taught and have practiced and implemented the five principles of revival, training and equipping, community outreach, harvest reaping, and nurture/follow-up since the early days of my ministry. Through the intervention, the need for direct teaching and training on practical Christianity demonstrated through the individual’s life became evident. Thus, now, as I teach and preach across Canada and around the world, I have added a sixth principle to the principles of comprehensive evangelism. I call that principle, “compassionate Christian living.” Through this new principle, I attempt to give guidance on what the gospel demonstrated looks like and how to apply it in one’s own life.

**Recommendations**

With the conclusion of this project intervention, I have three primary recommendations:

1. To commission a study which implements a similar comprehensive evangelistic intervention. I would then recommend that the effects of the intervention be studied for a longer term of anywhere between 3-10 years:
   a. The effects on members
   b. The number of non-member contacts made
   c. A study on the journey of those non-member contacts

2. To do a Doctor of Ministry project for each of the six comprehensive evangelistic principles:
   a. The development of a comprehensive curriculum for revival in a church.
   b. The development of a curriculum on compassionate Christian living.
c. The development of a training curriculum for community outreach.

d. Multiple projects that study the effectiveness of various community outreach programs.

e. A study of the most effective topics to be utilized in a public evangelistic series.


3. To develop further comprehensive evangelistic strategies that help the individual member develop skills that focus more on “mingling” and individual “incarnational” approaches.
APPENDIX A

SOZO REFERENCES
The New King James Version

get well

John 11:12 Then His disciples said, “Lord, if he sleeps he will get well.”

has been made well

Acts 4:9 If we this day are judged for a good deed done to a helpless man, by what means he has been made well,

healed

Mark 5:23 and begged Him earnestly, saying, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.”

Luke 8:36 They also who had seen it told them by what means he who had been demon-possessed was healed.

Acts 14:9 This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed,

made … well

Matthew 9:22 But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

Mark 5:34 And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

Mark 10:52 Then Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed Jesus on the road.

Luke 8:48 And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.”
made well

Matthew 9:21 For she said to herself, “If only I may touch His garment, I shall be made well.”

Matthew 9:22 But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

Mark 5:28 For she said, “If only I may touch His clothes, I shall be made well.”

Mark 6:56 Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

Luke 8:50 But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.”

preserve

2 Timothy 4:18 And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!

save, saved, saves

Matthew 1:21 And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”

Matthew 8:25 Then His disciples came to Him and awoke Him, saying, “Lord, save us! We are perishing!”

Matthew 10:22 And you will be hated by all for My name’s sake. But he who endures to the end will be saved.

Matthew 14:30 But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!”

Matthew 16:25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.
Matthew 18:11  For the Son of Man has come to save that which was lost.

Matthew 19:25  When His disciples heard it, they were greatly astonished, saying, “Who then can be saved?”

Matthew 24:13  But he who endures to the end shall be saved.

Matthew 24:22  And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.

Matthew 27:40  and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.”

Matthew 27:42  “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

Matthew 27:42  “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

Matthew 27:49  The rest said, “Let Him alone; let us see if Elijah will come to save Him.”

Mark 3:4  Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent.

Mark 8:35  For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.

Mark 8:35  For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.

Mark 10:26  And they were greatly astonished, saying among themselves, “Who then can be saved?”

Mark 13:13  And you will be hated by all for My name’s sake. But he who endures to the end shall be saved.

Mark 13:20  And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He shortened the days.

Mark 15:30  save Yourself, and come down from the cross!”
Mark 15:31 Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save.

Mark 15:31 Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save.

Mark 16:16 He who believes and is baptized will be saved; but he who does not believe will be condemned.

Luke 6:9 Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?”

Luke 7:50 Then He said to the woman, “Your faith has saved you. Go in peace.”

Luke 8:12 Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

Luke 9:24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

Luke 9:24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

Luke 9:56 For the Son of Man did not come to destroy men’s lives but to save them.” And they went to another village.

Luke 13:23 Then one said to Him, “Lord, are there few who are saved?” And He said to them,

Luke 17:33 Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

Luke 18:26 And those who heard it said, “Who then can be saved?”

Luke 19:10 for the Son of Man has come to seek and to save that which was lost.”

Luke 23:35 And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.”
Luke 23:35 And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.”

Luke 23:37 and saying, “If You are the King of the Jews, save Yourself.”

Luke 23:39 Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”

John 3:17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

John 5:34 Yet I do not receive testimony from man, but I say these things that you may be saved.

John 10:9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

John 12:27 “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

John 12:47 And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

Acts 2:21 And it shall come to pass That whoever calls on the name of the LORD Shall be saved.’

Acts 2:40 And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

Acts 2:47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Acts 4:12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Acts 11:14 who will tell you words by which you and all your household will be saved.’

Acts 15:1 And certain men came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”
Acts 16:30 And he brought them out and said, “Sirs, what must I do to be saved?”

Acts 16:31 So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”

Acts 27:20 Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up.

Acts 27:31 Paul said to the centurion and the soldiers, “Unless these men stay in the ship, you cannot be saved.”

Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

Romans 5:10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Romans 8:24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

Romans 9:27 Isaiah also cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

Romans 10:9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:13 For “whoever calls on the name of the LORD shall be saved.”

Romans 11:14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

Romans 11:26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Corinthians 1:21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.
1 Corinthians 3:15 If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

1 Corinthians 5:5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

1 Corinthians 7:16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

1 Corinthians 7:16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

1 Corinthians 9:22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

1 Corinthians 10:33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

1 Corinthians 15:2 by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

2 Corinthians 2:15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

Ephesians 2:5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

Ephesians 2:8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

1 Thessalonians 2:16 forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.

2 Thessalonians 2:10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

1 Timothy 1:15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

1 Timothy 2:4 who desires all men to be saved and to come to the knowledge of the truth.
1 Timothy 2:15  Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1 Timothy 4:16  Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

2 Timothy 1:9  who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

Titus 3:5  not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

Hebrews 5:7  who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

Hebrews 7:25  Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

James 1:21  Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

James 2:14  What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

James 4:12  There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

James 5:15  And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

James 5:20  let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

1 Peter 3:21  There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

1 Peter 4:18  Now “If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?”
Jude 5  But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

Jude 23  but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

Revelation 21:24  And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.

Luke 17:19  And He said to him, “Arise, go your way. Your faith has made you well.”

Luke 18:42  Then Jesus said to him, “Receive your sight; your faith has made you well.”
APPENDIX B

SUBJECT SEARCHES
**Benevolent Work** *Topical Index*

Benevolent work. Christ did WM 29 converts should be helped by 6T 85

**May 14, 1914: Early Counsels on Medical Work—No. 7 RH** p 4740

this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God.…

**August 21, 1901: The Need of Missionary Effort ST** p 2235

help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most solemn…

**Deeds of Ministry MM** p 263

this you will be working in lines of Christ’s ministry. The Master’s holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it.—Manuscript 7, 1908.

**December 24, 1872: The First Advent of Christ RH** p 238

hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his…

**Chapter 200—To Officers of the Gen. Conf 1888** p 1724

God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most…

**Chapter 110—The Health Institute IT** p 635

this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why should these brethren say: “Stock in the Health Institute will pay a…

**MR No. 252—The Secret of Our Success MR4** p 430

name is to be exalted as creator…. In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp…

**Chapter 7—(1864) an Intensive Course in Methods of Reform 2BIO** p 93

care, and a training for service.—Ibid., July 26, 1906. Nor was she alone in this benevolent work. The February, 1894, Medical Missionary had this to say of her husband: Elder White was…
Chapter 11—The Battle Creek Sanitarium Fire  5BIO  p 160

to envision the medical work being done by Seventh-day Adventists as a great Christian benevolent work, not particularly denominational in its character. In 1893 the Seventh-day Adventist…

Chapter 1—The First Advent of Christ  2SP  p 29

hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his…

Section 2—God’s Program for His Church  WM  p 29

this you will be working in lines of Christ’s ministry. The Master’s holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it.—Manuscript 7, 1908. The…

Section 7—The Poor  WM  p 184

for the truth’s sake.—Manuscript 25, 1894. Help for New Converts out of Employment—In our benevolent work special help should be given to those who, through the presentation of the truth, are…

Section 2—Evangelistic Work  6T  p 85

all men, especially unto them who are of the household of faith.” Galatians 6:10. In our benevolent work special help should be given to those who, through the presentation of the truth, are…

Exported from Logos Bible Software, 10:53 AM December 29, 2016.
Christian Help Worker, Christian Help Workers  Topical Index  (2×)
Christian help worker, Christian help workers, not mere theoretical believers 6T 299

December 10, 1885: Christian Helpfulness  ST  p 851
10, 1885 Christian Helpfulness

Christian Help Work  Topical Index
Christian help work  See Dorcas work; Help work; Samaritan work; Welfare work

Theoretical Believer, Theoretical Believers  Topical Index
believer, Theoretical believers, believers who do Christian help work are not 6T 299

Dorcas Work  Topical Index
work, EGW’s experiences in WM 322–5  See also Christian help work; Welfare work

Christian Help Work Needed  PH005  p 28  (2×)
Christian Help Work Needed  Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons. Deeds as well…

Working as Christ Worked  PHJ  p 10
doing of true Christian-help work brings rich blessings. It is a practical carrying out of the Saviour’s commission, and it demonstrates the power of the gospel. It calls for laborious effort…

Life  SDABC7  2 Ti 1:10
it brought purpose; for despair it substituted cheer, reflected in the light of Christian helpfulness.

Cooperate with Christ in Saving Fallen Humanity  SSW  p 63
Those who take hold of Christian help work, who consecrate themselves to God, will find that he will be a present help to them in every hour of need. I know that the Lord will use those who will…

January 14, 1902: Go Forward  RH  p 3088
earnest, untiring energy, those who have felt the burden of the Christian Help work have testified by their works that they are not content to be mere theoretical believers. They have tried to…
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br brethren and sisters, this is the great *Medical Missionary*, the greatest *Medical Missionary* that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart…

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Medical Missions in Every City  MM  p 322  (3×)
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Danger in Separation from the Gospel  MM  p 159  (5×)
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Medical Missionaries and Ministers to Meet Together to Study Bible K. 23 ’04 (Dec., 1903) A Bible institute should be held in some place where medical missionary workers and ministers may meet…

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September 10, 1908: Medical Missionary Work among the Colored People in the South  RH  p 4051  (2×)

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The Relation of the Ministry to the Medical Missionary Work  GCDB p 79 (2×)
medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp-meetings are held, young men who have received an education in medical missionary... 

Contents  SpTB08 p 2 (2×)
School as a Training Center The Training of Workers Medical Missionary Work Redeeming the Time Chapter 6—A Plea for Medical Missionary Evangelists Importance of the Work The Training of...

The Relation of the Ministry to the Medical Missionary Work  GCDB p 79 (3×)
foreign missions should be conducted in connection with the ministry of the word. The medical missionary work is not to be carried forward as something apart from the work of the gospel...

Chapter 26—Men and Women Wanted  PH095 p 31 (2×)
and Women Wanted “Devoted persons, both men and women, are wanted now to go forth as medical missionaries. Let them cultivate their physical and mental powers and their piety to the utmost...

Medical Missionary Work  RH p 3637 (2×)
the great Medical Missionary, is our example. Of him it is written, that he “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all...

MR No. 512—Use of the Tithe  MR7 p 366 (3×)
to carry the message by medical missionary laborers into the churches, he shall separate the tithe that is paid into the Conference, to sustain the medical missionary work. You should come to...

Medical Missionary Work  RH p 3441
Medical Missionary Work

September 21, 1905: The Work among the Colored People > Medical Missionary Work  RH p 3637
Medical Missionary Work

October 1, 1897: The Work for Today  GCB p 42 (2×)
which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers...
February 28, 1899: Extracts from Testimonies  GCDB  p 74  (2×)
is being done in medical missionary lines, and its necessities are constantly being felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly…

May 25, 1897: The Work for Today  RH  p 2336  (2×)
which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers…

Exported from Logos Bible Software, 10:55 AM December 29, 2016.
11. Disregarding Health Reform MM 238  Topical Index  (9×)
health reform MM 238 advance of health reform has been hindered by some 6T 377 causing stigma to rest on cause of health reform 4T 417 class of, who are no recommendation re health reform GW…

Health Deform  Topical Index  (3×)
cookery that is CD 212 health reform carried to extremes becomes CD 202 health reform is made, by unpalatable preparation of food CD 263; MM 270 health reform is not 6T 374

January 7, 1902: An Earnest Plea  RH  p 3084  (7×)
for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there…

Health Reform Educator, Health Reform Educators  Topical Index  (2×)
Health reform educator, Health reform educators 9T 113

Show the Value of Health Reform  MM  p 275  (3×)
the Value of Health Reform Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt…

Health Reform Sermon, Health Reform Sermons  Topical Index  (2×)
Health reform sermon, Health reform sermons, Daniel and three companions as 6T 372

January 29, 1901: A Call to Young Men  SW  p 19  (3×)
to speak some words on health reform. They should always take with them in their work some books treating upon health reform: for the work of health reform is the right hand of our…

January 29, 1901: A Call to Young Men  SW  p 19  (3×)
to speak some words on health reform. They should always take with them in their work some books treating upon health reform: for the work of health reform is the right hand of our…

June 25, 1959: Proper Use of the Testimonies on Health Reform  RH  p 4869  (3×)
and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false…
June 18, 1914: Early Counsels on Medical Work—No. 12  RH p 4752 (3×) through the practical influence of health reform. Health talks will be given; publications will be multiplied. The principles of health reform will be received with favor; and many will…

October 30, 1901: Regarding the Importance of Cooking  SW p 12 (2×) health reform is made health deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success.

Extreme Views  RH p 4229 (3×) health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform…

June 18, 1914: Early Counsels on Medical Work—No. 12  RH p 4752 (3×) do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some…

Extremist, Extremists  Topical Index (6×) by 2SM 319 condemnation of pictures by 2SM 320 do not become 5T 648 in diet 2T 254 re health reform CD 204, 366 do not cause world to think that SDA are CD 210; TM 57 dress reform is injured…

February 24, 1910: Faithfulness in Health Reform  RH p 4225 (2×) to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles.

March 3, 1910: Faithfulness in Health Reform  RH p 4228 (2×) that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family…

June 18, 1914: Early Counsels on Medical Work—No. 12  RH p 4751 (2×) to Teach Health Reform [Testimonies for the Church 6:376–379.] EGW Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene…

The Gospel of Health  MM p 259 (3×) of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord’s design that the restoring influence of health reform…
January 15, 1903: A Call to Labor  SW p 34  (2×)

have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message.

January 16, 1902: A Call to Labor  YI p 605  (2×)

have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message.

March 3, 1910: Faithfulness in Health Reform  RH p 4228  (3×)

of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He…

The Voice of Wisdom  MM p 266  (3×)

important questions, and hard to solve. Then the voice of wisdom was heard; the subject of health reform is a great subject, an important subject, and this missionary work is to be carried into…

Appendix 2  CD p 495  (16×)

of Health Reform [In reporting the Kansas camp meeting of 1870, Elder James White made the following statement regarding the progressive light that had been received on health reform, the…

Do Not Counterwork Reform  MM p 279  (5×)

Not Counterwork Reform We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in…

Section 13: Do Not Counterwork Reform  PH137 p 7  (2×)

Do Not Counterwork Reform 15. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message you are…

Educate, Educate, Educate  Topical Index  (2×)

educate, educate, for immortal life 5T 590 in health reform  CH 449–53; CM 133; CW 125; Ev 515; Te 245 in health reform work 7T 132 in simplicity of Christ MM 78–9 on question of temperance…
Degeneracy  Topical Index  (4×)
causes of: disregard of light on health reform 6T 370–1 drinking beer CH 49; Te 174
health-destroying manner of cooking 2SM 431 improper marriages 2SM 422 indulgence
of perverted appetite…

January 6, 1876: Christian Temperance  ST  p 76  (3×)
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health reform comes to them, conscience is aroused in regard to their eating and
drinking, and in their…

How Satan Would Cripple Our Work  MRI  p 291  (4×)
health reform. The Lord desires to lead us all gently and consistently. It is the enemy
who seeks to drive us to extremes. He would be pleased to see the conscientious
advocates of health reform…

Fainting Spell, Fainting Spells  Topical Index  (2×)
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Many Will Be Rescued  MM  p 271  (4×)
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July 1, 1902: “Go Forward”  BTS  p 10  (2×)
the work of health reform to the front, is the message I am given to bear. Show so plainly
the value of health reform that a widespread need for it will be felt. But never advocate a
starvation…

Rational Reforms  HFM  p 50  (6×)
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Chapter 21—Health Reform and the Third Angel’s Message  TSDF  p 87  (30×)
21—Health Reform and the Third Angel’s Message Christian Temperance and Bible
Hygiene, 121–122 Much of the prejudice that prevents the truth of the third angel’s
message from reaching the…
**Health Reform Essential for These Times** *SpM* p 418 (10x)

Health Reform Essential for These Times Loma Linda, Cal., November 1907. *Dear Brother and Sister Kress,* … I have written out some instruction to ministers and physicians in regard to the subject of health...

**Health Reform to Be Taught** *RH* p 4229 (2x)

Health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health...

**The Church and Health Reform** *RH* p 4747 (2x)

is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be intrusted with the education of the youth...

**May 7, 1914: Early Counsels on Medical Work—No. 6** *RH* p 4738 (3x)

health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in...

2. Impoverished 2t 367 **Topical Index** (3x)

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**July 21, 1899: Our Sanitarium and Its Work** *AUCR* p 19 (2x)

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**August 14, 1894: Importance of Good Cooking** *RH* p 1943 (3x)

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Chapter 9—Health Reform Light Given 109. The Lord has given his people a message in regard to health reform. This light has been shining upon their pathway for thirty years, and the Lord cannot…

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in Health Reform Ellen G. White 1908 Copyright © 2014 Ellen G. White Estate, Inc.

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January 6, 1876: Christian Temperance  *ST*  p 76  (2×)
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July 21, 1899: Our Sanitarium and Its Work  *AUCR*  p 18  (2×)
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Educating by Demonstration  *HFM*  p 72  (2×)
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January 7, 1873: Life and Mission of John  *RH*  p 244  (2×)
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Isn't the Lord... yeah, you all need to be praying for me. My voice has decided to start giving out on me, and I haven’t even started the first night here.

We are so delighted to be here. I have come to the conclusion that you people of Alberta are a praying people. And I don't want to make light of your praying, but Debbie and I have travelled from... we were in Halifax just three weeks ago. Wow, you don't want to be listening to me like this all night long here. Is it coming? Maybe I'll just walk with the water bottle and it'll trick my voice.

But we were in Halifax three weeks ago, and when we landed in Halifax, it was in the midst of 30 centimetres of snow dropping on Halifax. So I'm convinced that you folks from Alberta have sent your weather westward.

And then last week, we were in Ottawa. We were in Ottawa, and we were having an evangelism rally, getting ready for Reach Ottawa, and it starts snowing. And it snows 15, 20 centimetres there. And then when Debbie and I left on Wednesday evening late in Toronto, it was a negative 30 real feel. And then yesterday, it was 10 degrees here. So I'm convinced, you know, they talk about this Alberta clipper, you just have shifted it all westward.

We are thrilled to be here and thrilled to be part of Reaching Calgary for Christ. You know, over the summer, at a camp meeting, Pastor Reynold and Pastor Corkum asked to meet with me to discuss in its infancy the plans of Reaching Calgary. And I was quite excited. As you talk about this city, which, according to the 2014 municipality census, there are almost 1.2 million people in the municipality of Calgary. Considering in 1901, the population of Calgary was 4,000, we have a lot of work to do.

In the 9th volume of the testimony, on page 116, it says this: “The leaders in God’s cause as wise generals are to lay plans for advance moves along all lines. In their planning, they are to give special study to the work that can be done by the laity for their friends and neighbours.” Now, listen to this sentence: “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church workers.”

And I believe the converse of that is true as well. If we unite our efforts, there is nothing that Satan can do to work against us in winning Calgary for Jesus Christ. You know, as I have come together with your pastors, your pastors are uniting together, but as Pastor Reynold has pointed out, if we simply count on the pastors to do the work, well, that’s why we're celebrating 160 years, last year, of the great disappointment. But if we come together... you know, often, when I am invited to a series to a city, I'm asked, “So what's your goal for baptisms?” I don't have a goal for baptisms, because God will take care of that. What I do have a goal in, is how many laypeople can we train for effective service in the community? And here's the reason why. Because, folks, as we talk about Reaching Calgary for Christ, if all we talk about, if all we look forward to, is an evangelistic series that will take place in April of 2016, and we think that’s evangelism, then we're not going to do what God has called us to do. But if we think evangelism is how we live on a day-to-day basis, how we treat our neighbour who lives next door, what we do for our community that we live in...
You know, folks, I was driving down – and I was going to try to tell you the names, but – one of the multitude of trails that come around Calgary, the one that kind of swings north. Because I had to go west, but it took me north and then swung me around west. Yeah, Stony Trail. Thank you. And then I was on… exactly, I'll get it down before 2016. But you know, we were driving, and you look out and see these communities with hundreds and hundreds of homes, and it's overwhelming, because you say, “Lord, how are we going to reach these people?”

But here's what I know. God took 12, who became 11, disciples that couldn't get along with one another, and He changed the world. And folks, we have several hundred people here tonight, and there's no reason that we shouldn't believe that God can change Calgary with the numbers we have. And so there are 2900 Seventh-day Adventists in Calgary. You said there are how many, 2000? We're going to go find those 2000 and we're going to talk about how we can go find those 2000. Just think about that. We talk about the hundreds of homes, but let's just talk about that. What would happen in all of our churches if we were able to get half of those 2000 back? I don't know the names of all of your churches, but what would happen in the Bridgeland Church if you had a couple hundred extra members? What would happen in the Garden Road Church if you had a couple hundred extra members? And our first acknowledgement is, “I don't know what we’d do; we’d have no place to put them.” Exactly. Those are the kinds of conversations we want to have, because then we have to figure out where we build the new churches.

But you know, I've had the opportunity to minister in evangelism for many, many years. I did not grow up in the Seventh-day Adventist Church. I grew up in a Catholic home, and at the age of 16, I left the church. I see a lot of young people here, and young people, I am glad to see. I am glad to see all of you, but I'm very glad to see young people here tonight, because young people, the only thing that’s holding you back is us. And as we reach Calgary, we're going to release you for ministry in a mighty and powerful way.

But I was 16 years old… when I was 14 years old, I was attending the 1988 – for those of you that are doing the math, I'm 40 years old – everywhere I go, everywhere I go, so I want you to pay attention and not try to calculate that number – my dad took me to the 1988 NFC championship game between the Chicago Bears and the San Francisco 49ers. And it was feeling a little bit like Alberta in Chicago that day. The wind chill factor that day was -40F, which is -40C, it’s where Celsius and Fahrenheit kiss each other. And so that’s cold.

And the Bears lost that day, and I'm a Chicago boy. I grew up in Chicago. And the Bears lost. And that was disappointing enough, but then my father took me out to a Chinese restaurant and told me he didn’t want to be married to my mom anymore. And when that happened, I was crushed. But I was even more crushed, as my parents were heavily involved in the church. And in the aftermath of my father leaving, no one came from the church to visit.

As a side note, we often don’t know what to say; just be present. Because at 14 years old, at 16 years old, rather, I came to the decision, if this is what church is really all about, I don't want to be a part of it. And I left the church, became very angry with God. At the age of 16, I was playing football, I had aspirations of playing in college, I was not foolish enough to believe I could play in the NFL, but I wanted to at least play college ball. And that all ended on one October evening when I was hit from behind and then from the front, and my knee bent 90 degrees the wrong way. It was not a pleasant
experience. I wouldn't advise it. And now, I'm 40 years old and I've had 4 knee surgeries and my wife is trained as a nurse, and when she was going through her clinical, she was very happy to show me the knee replacement video, because she said someday that will happen to me. And I said I hope Jesus comes before then.

But in that moment, my only outlet to deal with my anger was taken away, and I was very angry with God. And I knew there was something, but I didn't know what there was, and so I went on this search that took me to Willow Creek Community Church outside of Chicago, a non-denominational church. And this is not a comment on Willow Creek; it was a comment on me – I didn’t find Jesus there. I had a friend who was a Jehovah’s Witness, and I checked them out. I didn’t find Jesus there. I had another friend that was a Mormon, and I did not find Jesus there. I had an experience with the Pentecostals, and as a young man who grew up in the Catholic Church, it scared me a great deal. I even had an experience with the New Age movement.

Then when I was 21 years old, the Lord reached out and gave me the opportunity to run into a Seventh-Day Adventist. My first exposure to the Seventh-Day Adventist Church was a NET ’95 series with Mark Finley. Walked into the Pioneer Memorial Church on the campus of Andrews University, didn’t know what the topic was, and that night, my first exposure to the Adventist Church was the mark of the beast. Glad you all find that humorous.

By the way, that is descriptive and prescriptive, for those of you wondering. The Lord was still able to use that, because at 16, I had figured out there were things wrong. I just didn't know how wrong they were. And the Lord reached out, and He had to move in my 21-year-old heart in a mighty way.

But tonight, as we talk, you know, here's what... I was baptized in the fall of 1995. Here's what I hear often when people start hearing about things like Reach Calgary for Christ, “Pastor, evangelism doesn't work.” It did for me. It did for me.

Here's what I'm going to share with you tonight, folks, as we launch Reach Calgary for Christ. The traditional model of evangelism does not work, and it is what I call the fast-food model of evangelism. It's based on the principle of “come, come.” Get the right church, the right worship style, the right preacher, the right everything, and then the people will come. And we pay Canada Post to do the work that we're called to do. We pay thousands of dollars to send out thousands and thousands of brochures. Come. Come. But see, the commission of Jesus was not the “come” model. You see, the commission of Jesus was to go. And I'll talk more about that tomorrow, but see, as Jesus went, He won the confidence of people, and then they came. But first, He went. And my goal in working in Calgary – and I have been very clear with the pastors – is not that April and May of 2016 is the pinnacle, but rather, it is just a part of the process of Calgary being lit with the gospel. And Ellen White says that there will be a light in every community before Jesus comes, 200 communities in Calgary, we've got room to grow. Now, I don't know that that means that there will be a physical church building, but that means we'll have a person in every community having a home that is a bastion of the gospel.

But you know, before we get there, and before the disciples were able to transform the world, as Pastor Reynold has pointed out, something needed to happen. And so tonight, I'd ask that you go back with me in time to Jesus’ time. If you're
following along in your Bible, you can go to John chapter 13. I'm just going to have a word of prayer again here as we share.

*Heavenly Father, we are opening Your Word. Your Word is truth and You have promised the gift of Your Holy Spirit to lead us into all truth. And so tonight, we pray that Your Holy spirit would be dwelling as He has already dwelt with us, and that He would lead us into all truth, and that He would convict us of sin, convict of us righteousness, and convict us of the judgement to come. We pray in Jesus’ name, amen.*

Jesus and His disciples were on their way to Jerusalem. And Jesus was about to fulfil the commission and mission that He had been called to, to die for all of the sins of humanity. And on that journey to Jerusalem, the disciples argued about who was greatest. They did not realize that amongst them was standing the One greatest. But they argued, who would be on the right and who would be on the left. But Jesus knew to prepare them for the mission, something needed to happen. And so He had that last supper experience. And you know this story well. The place had been prepared, the supper had been prepared, and they came.

And you know, in ancient Palestine, washing people’s feet was necessary because it’s a dusty place. So typically, a servant would be in place to wash the feet. But if a servant wasn’t in place, the women would wash the feet of their husbands, or the children would wash the feet of the parents. It was considered a menial task for servants. Go back with me in time, as they enter that room. You see in John 13:1, it says, “Now, before the feast of the Passover, when Jesus knew that His hour had come, that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.” You see, Jesus knew that His time had come. This has come full circle, because you remember, in John chapter 2, when His mother comes to Him at the wedding of Cana and says, “Hey, do something, they’ve run out of wine,” and what does Jesus say? “My hour has not yet come.”

Now Jesus knows His hour has come. I want you to imagine the setting as they enter the room one by one. The basin and the towel are there. And one by one, James, John, Judas, Bartholomew, Thomas, so on and so forth, everyone passes, and they sit around, each one looking, wondering who's going to make the first move. Who's going to wash the feet? And Jesus knew that His time had come.

*Desire of Ages, page 644 says this:*

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves.

Just imagine the unease, the tension in the room. Have you ever had one of those moments, where it's awkward, there's that tension? It usually can be accomplished through silence. Like if I just stood here for a while. This is what the experience of the disciples, who's going to serve? Who's going to serve? And probably in their own hearts, saying, “Huh, I'm not going to do it.” Peter looking at John saying, “I'm not going to do it. He'd better do it.” James looking at Andrew, “I'm not going to do it, but he's going to
do it.” And Judas saying, “I'm certainly not going to do that.” And Thomas, “Maybe Bartholomew can do it. I'm not going to do it.”

And then all of a sudden, in verse 2, Jesus changes everything.

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus, knowing that the Father had given all things into His hand, and that He had come from God and was going to God, rose from supper, laid aside His garments, took a towel, and girded himself. After that, He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.

Can you imagine the moment? Can you imagine? As all of them sat wondering, “Who's going to serve? Who's going to condescend themselves? Certainly I will not.” And then Jesus, the Messiah, the Anointed One, King of kings and Lord of lord, Whom they all had acknowledged as such, stands. Imagine the tension in the room as He stood and He began walking to the towel and the basin. And He laid aside His garment and gird the towel and walked to their feet.

The Bible says that He washed all of their feet, including Judas, the one who betrayed him. You see, Jesus had answered in His own mind, the only way He could prepare their hearts for the mission ahead, you see, because Jesus saw, Jesus was able to see down. He was able to see down in history. He saw what Peter and John would face, what the other disciples would face. He saw that John would be on the lonely isle of Patmos and all the rest of the disciples had been killed. He was able to see down, and He said, “What is going to prepare them that they're ready?”

But more important for us tonight, at the Calgary Central Church is, Jesus had to ask the question, “In 2015, in Calgary, what's it going to take to teach them and to prepare them for the mission ahead?”

*Desire of Ages*, page 644: “How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?” By washing their feet.

And then Jesus comes to Peter. Verse 6:

*Then He came to Simon Peter, and Peter said to Him, “Lord, are You washing my feet?”*

You know, in certain contexts, there are certain things that people of authority or prominence do not do. And when you do them, it is uncomfortable. And the only thing I can compare it to is, in some cultures, the pastor is highly esteemed. And if you go – and I'll never forget, when I was pastoring the Downers Grove Church, we were having a challenge getting people to volunteer in the kitchen for fellowship meal. So I signed my name on the list. And in a board meeting, people told me I could not do that. I was a little younger then. And I said, “Well, if that’s so, you stop me.” And so began this process of a group of men saying, “Well, if the pastor can do it, then we can do it.” And there was one Sabbath fellowship meal where all the men in the church served.

And this is nothing to do with me, but what I'm saying is, you see, Jesus shouldn't have been allowed to do this. And Peter is saying, “I'm not going to allow You to wash my feet. You're the King of kings, You're the Messiah, You cannot do this.” But it is here that Jesus would demonstrate the key, the key characteristic to every true disciple, every person wishing to join Jesus in His mission to all the world, needed to experience
humility. The willingness to humble ourselves before God and fellow man and lay it all in God’s hand and say, “I can’t do it on my own.”

You see, we live in a society that tells us we just need to tighten up our bootstraps and go and do what we need to do. But see, the Gospel says, “Come to Me, all you who labour and are heavy-laden, and I will give you rest.” You see, Jesus says, “Come to Me.” You see, the only way that we will be able to go is if we first come to Jesus.

And see, that’s the challenge we face. Too often, the discussion of evangelism centres around technique and methodology. But Jesus says come to Him, let Him transform us, and then He will send us. And He will send us, by the way, with all power of heaven and earth.

And so then Jesus, and while they ate, Peter doesn’t understand, and he says… Jesus says to him, in verse 7:

“What I am doing, you do not understand now, but you will know after this.” And Peter said to him, “You shall never wash my feet.” And Jesus answered him, “If I do not wash you, you will have no part with me.”

You see, Peter was refusing a cleansing that Jesus was offering, and that cleansing was the cleansing of the washing of the heart. It was a higher cleansing than just the act of washing Peter’s feet. He was demonstrating through a figure and a symbol that the washing of the feet represented the washing of the heart. And Jesus says we can’t even be with Him if we’re unwilling to allow Jesus to wash our heart completely. And it is the challenge we all face. You see, we come to Jesus, and often, we come to Jesus and we say, “Okay, I'll give you this much. But this over here, this little corner, I... I need to hang onto that.” And Jesus says come and lay it all out to Him. Humble ourselves completely, and have the experience of 1 John 1:9:

If we confess our sins, He is faithful and just to forgive us our sins [but then the key piece] and to cleanse us from [how much unrighteousness?] all unrighteousness.

You see – and this is the victorious remnant people, by the way, of Revelation – because in Revelation 12, it tells us, how did they overcome the dragon? By the blood of the Lamb and the word of their testimony. You see, Jesus calls upon us to humble ourselves. Before we go, we must come to Jesus.

Sometimes, what we'll say is, “I mean, I've come to Jesus. I was baptized. I was baptized 40 years ago.” We need to come to Jesus every day. You see, because Paul says, “I have to die daily.” And I would remind you, Paul's responsible for most of the New Testament. And we don’t need to compare ourselves to human beings, because Hebrews 12:2 says that we need to be looking unto Jesus, the Author and Finisher of our faith. But if Paul, who authored most of the New Testament, needed to come and die daily to Jesus, I ask myself, do I need to come hour by hour, or do I need to come minute by minute, and open up my heart and say, “Lord, fix what's wrong”? Because before I can go, I must come to Jesus. And in coming to Jesus, He will transform me.

You see, Peter still doesn't get it, so he says to Him, “Lord, not my feet only, but also my hands and my head.” And Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean, and you are clean, but not all of you,” for He knew who would betray him. Therefore, He said, “You are not all clean.”

You see, Jesus is calling for us to experience the cleansing that He offers. And this is what the communion service is all about. The communion service is a renewing of
a commitment that we made when we were baptized. Think back to that moment you were baptized. You see, unfortunately, what we’ve had happen in the church is someone’s baptized and they’re on fire. And we kind of do one of these, “Don’t worry, that'll wear off.” Because we become so desensitized to the reality that Jesus wants that kind of fire burning in us every day.

You see, friends, I speak to you as someone who was lost, as lost could be. And these young people up here that are sitting – and I remember, I was 18 years old sitting in my 1974 Plymouth Duster contemplating driving off a bridge because I did not know what meaning there was to life. And I'm telling you right now – and I said this to my wife as we drove down Stony Trail – I said, “How many people in that vast, expansive homes, right there, how many people are sitting there waiting for someone to come and give them hope?” I mean, folks, read the news. Our world is falling apart. We are seeing the fulfilment of Matthew 24 like we've never seen before. And some say, “We've been saying that for 100 years.” That's why we keep saying it. People are getting beheaded every other day. People are getting burned alive.

Listen, the price of oil, you think that’s making some people in Alberta a little depressed? And the question is, what hope is there? The only hope is the hope in Jesus, Who says, “Seek ye first the kingdom of God, and all these things will be added unto you.” See, we need to bring hope. But before we go, we need to come and experience the cleansing that Jesus offers.

Verse 12:
So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? You call me Teacher and Lord and say well, for so I am; if I, then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.”

It's very interesting, in the original Greek, it doesn’t say, “You call me Teacher and Lord,” it says, “You call me the Teacher and the Lord and you say well.” You see, Jesus was the teacher. Jesus is the teacher and the Lord, but He humbled Himself and did the work of a servant. And He opens up His hand and He says to His disciples, His church of the 21st century, his church in Calgary, and He says, “If I'm willing to humble myself, what about you? What about you?”

Verse 15:
For I have given you an example that you should do as I have done.
That word “example” is the word “model, pattern.” It's the same word used in the book of Hebrews to describe the sanctuary as a copy. Just like there is a real sanctuary in heaven, God gave a sanctuary on earth. And just as we need to humble our hearts, Jesus gave us an example, a copy, by washing the disciples’ feet. Jesus didn’t have to humble Himself, but He chose to. And then He ends with these words:

Most assuredly, I say to you, a servant is not greater than his master, nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. All are called, but blessed are they that do them.

You see, God blesses His servants not for what they know, but for what they do. The commission to go is preceded by a commission to come. Many of us sit here now and we say, “Yeah, we know this, we know this already.” Then why don't we do it?

Now, I've had the opportunity, when I pastored the Hagerstown Church, to volunteer as the junior Bible teacher at the Academy. And on Fridays, I opened up the
floor, we put away the textbooks, it was ask-the-pastor day. Anything goes. Whatever you want to talk about, we'll talk about that day. And you know, when we talk about young people leaving the church, we usually focus and centre on things that are actually fairly irrelevant to young people. We talk about young people leaving the church because of music style, because of women’s ordination. Folks, I have news for you. Most young people care less about women’s ordination, and they don't really care a lot about music style. But over and over again, what I have found with young people and what they do care about is, do we do what we say? You see, Jesus says, blessed are you if you do these things.

What would happen in our churches across Calgary if every single person humbled themselves to serve one another, to serve the community? But it starts with our willingness to humble ourselves, to go to Jesus and say, “Lord, I give you my heart, the full thing, all of it.” The pride and the self-seeking is given up. The striving for a higher position is given up. And we have a come-to-Jesus moment, and we're cleansed from all our sin.

What would happen if we all experienced the David-like moment from Psalm 51, “Create in me, Lord, a clean heart, and renew a right spirit within me”? What would happen if all of us experienced cleansed and renewed hearts in Calgary? That before we go, we came to Jesus and we were renewed in Jesus, and Jesus transformed us from the inside out? What if we stopped all the talking, stopped all the knowing and the intellectual ascent, and we simply did it?

Friends, I'll tell you what would happen: in Acts chapter 1, it says that they were all in one place in one accord. And then Peter went out and preached his sermon and 3,000 were baptized. And then a few days later, 5,000 were baptized. And the progression – and you go home tonight and study it – the progression of the book of Acts was that the Lord added to their number. The Lord multiplied their number. The Lord multiplied them greatly. And then in Acts chapter 9, it says that God multiplied their churches. What would happen in Calgary if tonight, we all committed ourselves to come to Jesus, to come to Jesus and really lay our heart before him and say, “Lord, whatever it is, heal me of it”?

Maybe you have a problem with pride or with envy or another problem that’s hidden in that back closet – looking at things on the computer you ought not to. Maybe it's something else. Whatever it is, it's that secret thing that no one knows. Jesus knows and Jesus can rescue you. What would happen if we all laid our hearts before the Lord and said, “Transform me, Jesus, and do whatever it takes”? And that proposition is not always comfortable. Peter denied the Lord three times, but then just moments later was preaching a gospel sermon, and 3,000 were baptized. James and John, the sons of thunder, argued who would sit on the right and who would sit on the left, and then later, in the book of Acts, are seeing people saved. What would happen in Calgary if tonight, in this revival convocation, if we just laid our hearts before God and said, “Lord, here I am; change me so that You can send me”?

And so that is the humble challenge I place before you tonight, to humble your heart before Jesus, to come all the way home to Jesus, to be transformed into His likeness, and in coming to Him, He would prepare you to go.

Tonight, if that's your desire, if that's your desire, I'm going to invite you to stand as we sing our closing hymn, number 296, *Lord, I am Coming Home*. Number 296. Let's
stand together and sing this song as a song of consecration to lay our hearts before Jesus and truly come home.
Sabbath Morning Sermon

Sermon Outline, transcript unavailable

1. Yesterday we were with the disciples there at the last supper and saw the principle that before we go, we must come.
2. Humble ourselves before Jesus, give our full heart to Him and ask him to create in us a new heart. To be washed anew in the blood of Jesus.
3. Today I invite you to go back with me again
4. But we are further along in the ministry of Jesus and the disciples.
5. Jesus went to Jerusalem
6. Was illegally prosecuted
7. Was executed in a fashion designed for criminals
8. Was laid in the tomb of Joseph of Arimathea’s family
9. And let me pause there.
10. Imagine the pain and disappointment of His followers
11. The one on whom they had pinned all their hopes and dreams was dead.
12. But unlike the founders of all the other major world religions
13. Jesus did not stay in the tomb
14. He rose again!
15. He then spent 40 days with His disciples explaining His mission and why He came.
16. But now, it was time for Him to ascend to heaven to continue His mission of saving lost people by ministering in the heavenly sanctuary.
17. We pick up the story in Act 1
18. In verse 4 “And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”
19. Explanation of text
20. Then the Bible records “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”
21. And there it is
22. Jesus leaves the church in the hands of these 11, who for 3 ½ years didn’t get it
23. Who after the resurrection and 40 days with Him didn’t give
24. He leaves His church in the hands of:
25. Read each name:
26. Peter, the one who denied him three times
27. James, John, -- the ones who asked to sit at His right hand and left hand and involved their mother
28. and Andrew; -- the one who doubted whether the loaves and fishes could feed the five thousand
29. Philip – the one who wondered how they would get the money to pay for feeding the five thousand
30. and Thomas; -- the one who wouldn’t believe unless he put his own finger in the scars
31. Bartholomew – most scholars believe that Nathanael and Bartholomew are one in the same – he is the one who wondered if anything good could come from Nazareth.
32. and Matthew; -- who abandoned him in the Garden
33. James the son of Alphaeus and no mention in the Gospels outside of the lists
34. Simon the Zealot; yet while a Zealot also abandoned Him
35. and Judas the son of James. Who questioned how the Lord would manifest Himself
36. What then would this group of 11 do? And what is it that God is calling His remnant people to do in preparation of taking the Gospel to all the world in these last days?
37. Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey.

a. **#1 Obedient to instruction**
38. And when they had entered, they went up into the upper room where they were staying:
39. These all continued with
40. **one accord**
   a. mutual consent or agreement—‘with one mind, by common consent, unanimously’
   b. **#2 United, One accord**
      i. How did they get to that point?
         1. As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief. As they called to remembrance the words that Christ had spoken to them before His death they understood more fully their meaning. Page 36
            a. Repentance
         2. They reproached themselves for their misapprehension of the Saviour. Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. Oh, if they could but have the past three years to live over, they thought, how differently they would act! Page 36
         3. Reproached themselves – blamed themselves
         4. Meditated on His life

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5. One accord = Repentance, Meditation on His word

41. in prayer and supplication,
   a. Prayer – possibly place of prayer
   b. Meaning – concrete real petitions
   c. The disciples prayed with intense earnestness for a fitness to meet men and in
   their daily intercourse to speak words that would lead sinners to Christ. Putting
   away all differences, all desire for the supremacy, they came close together in
   Christian fellowship. They drew nearer and nearer to God, and as they did this
   they realized what a privilege had been theirs in being permitted to associate so
   closely with Christ. Sadness filled their hearts as they thought of how many times
   they had grieved Him by their slowness of comprehension, their failure to
   understand the lessons that, for their good, He was trying to teach them. {AA
   37.1}
   d. These days of preparation were days of deep heart searching. The disciples felt
   their spiritual need and cried to the Lord for the holy unction that was to fit them
   for the work of soul saving. Page 37
   e. God does not mean that any of us should become hermits or monks and retire
   from the world in order to devote ourselves to acts of worship. The life must be
   like Christ's life--between the mountain and the multitude. He who does nothing
   but pray will soon cease to pray, or his prayers will become a formal routine.
   When men take themselves out of social life, away from the sphere of Christian
   duty and cross bearing; when they cease to work earnestly for the Master, who
   worked earnestly for them, they lose the subject matter of prayer and have no
   incentive to devotion. Their prayers become personal and selfish. They cannot
   pray in regard to the wants of humanity or the upbuilding of Christ's kingdom,
   pleading for strength wherewith to work. {SC 101.1}

42. with the women and Mary the mother of Jesus, and with His brothers.

43. Leads to Acts 2:1

44. **The Holy Spirit came because they were united, He did not come to unite them.**

45. **The Holy Spirit came to give power to be witnesses – not an in-reach thing –**
   **outreach – personal revival always leads to working for others**
   a. The Pentecostal outpouring was Heaven's communication that the Redeemer's
   inauguration was accomplished. According to His promise He had sent the Holy
   Spirit from heaven to His followers as a token that He had, as priest and king,
   received all authority in heaven and on earth, and was the Anointed One over His
   people. {AA 38.3}
   b. Matthew 28:18-20
   c. We will reach Newfoundland and Labrador for Jesus, but only as we receive the
   Holy Spirit
   d. We will receive the Holy Spirit as we
      i. Humble ourselves
      ii. Are obedient to the command of God
      iii. One accord through repentance, reproach and a study of His world
      iv. Prayer


47. Increasingly added – Acts 5:14
49. Multiplied Churches – Acts 9:31
50. What could be if we were willing, before we go, to wait at the feet of Jesus
51. Let me share with you a story of what might have been for the early Seventh-day Adventist Church

   a. One day at noon I was writing of the work that might have been done at the last General Conference if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted. – {8T 104.1} I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek. – {8T 104.2} We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud. – {8T 104.3} One arose from his bowed position and said that in the past he had not been in union with certain ones and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church: ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing.’ In my self-sufficiency this is just the way I felt,” he said. “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and compassionate and loving are the words, ‘I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’” Revelation 3:17, 18. – {8T 104.4} The speaker turned to those who had been praying, and said: “We have something to do. We must confess our sins, and humble our hearts before God.” He made heartbroken confessions and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another’s necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God’s praises were sung, and far into the night, until nearly morning, the work was carried on. – {8T 105.1} The following words were often repeated, with clear distinctness: “As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Verses 19, 20. – {8T 105.2} No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins. – {8T 105.3} There was rejoicing such as never before had been heard in the Tabernacle. – {8T 105.4} Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were
spoken to me: “This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.” I thought of where we might have been had thorough work been done at the last General Conference, and agony of disappointment came over me as I realized that what I had witnessed was not a reality. – {8T 105.5}
Sabbath Afternoon Sermon

Notes from sermon, transcript unavailable

1. In this short devotional, I want to share with you just a few thoughts as we end this convocation weekend.

2. Acts 8
   4 Therefore those who were scattered went everywhere preaching the word.
   5 Then Philip went down to the city of Samaria and preached Christ to them. 6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.
   8 And there was great joy in that city.

3. God is calling us to bring joy to this city

4. How can we bring joy to Calgary?

5. The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.
   {MH 143.2} 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." {MH 143.3}

6. Comment on the call of each individual mingling, sympathizing, ministering to a world in need of hope...while pointing people to Jesus.

7. There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. {MH 143.4}

8. Then share:

9. A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence. {ISM 121.1}
10. Close with:
11. Christ gave a perfect representation of true godliness by combining the work of a 
   physician and a minister, ministering to the needs of both body and soul, healing 
   physical disease, and then speaking words that brought peace to the troubled heart.—
   Counsels on Health, 528.
12. Expand
13. My friends God will guide us as we follow the 5 Timeless principles of Evangelism
   a. Revival
   b. Equipping
   c. Community Outreach
   d. Reaping the harvest
   e. Nurture, follow-up, and discipleship
14. May God bless us as we strive to increase His Kingdom
Friday Night Training Sermon

Transcript of Sermon

Well, good evening to all of you. Let's pray again as we open God’s Word to kick off this health emphasis training weekend. Let's pray together.

_Heavenly Father, we have gathered here on this Sabbath. And as we have gathered here, Lord, we pray that You would speak to us in a mighty way. We pray that Your Holy Spirit would be here and that Your Holy Spirit would do His work, convicting us of sin, convicting us of righteousness, and convicting us of the judgement to come. Most importantly, Lord, our prayer tonight is that You would change us, that You would mold us and make us into what You want us to be. We pray this in Jesus’ name, amen._

The table had been set. The rebellion that had been stirring for so long was in full swing. The king had trusted all those in his service fully, he had entrusted his generals to lead the armies. Each one of them had been hand-picked. But unbeknownst to the king, one of his top generals was undermining his authority. He was spreading rumours and had begun the process of masterminding a coup. He went to some of the other generals, and he went to all of the men in the army. He discussed with them his grand plans and he assured them that if he were king, the kingdom would be in far better hands.

Some of them listened and believed. All of them were disturbed. He accused the king of injustice, but he also accused the king of a lack of fairness. It was a brilliant strategy, you see. It was a catch-22 process. And when it was all told, when the coup was finally in its full swing, 30% of the army abandoned ship and followed the rebellion.

And then Lucifer led them on their quest to take the kingdom by force. He faced off against the Son of God. Michael, the archangel… if you have your Bibles with you, it records a portion of this battle in Revelation chapter 12. Please open your Bibles to Revelation chapter 12. Take out your iPad, your iPod, or your smartphone, and get yourself to Revelation chapter 12. And there in Revelation 12:3-4, it tells us:

_And another sign appeared in heaven. Behold, a great fiery red dragon, having seven heads and ten horns, seven diadems on its head, his tail drew a third of the stars of heaven and threw them to the earth._

The rebellion was full. Verses 7-9 give us further insight:

_And war broke out in heaven. Michael and his angels fought with the dragon, and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer._

So the great dragon was cast out, that servant of old called the devil and Satan, who deceives the whole world, he was cast to the earth, and his angels were cast out with him. No place. Cast to the earth. It was God’s newest creation. It was a special creation, humankind, created in His very image.

And so now Lucifer, who had changed himself into the devil, he took his plans of the coup and instilled it in the human race. And God's creation, in a baffling move, followed the rebellion. God was not caught off-guard by this rebellion; no, God had a plan. His plan was rather simple. It was a plan to demonstrate to the world and to the universe His love. And He would do more than just say it. No, see, He would put in place actions that backed up His Words.

_John 3:16 tells us of that plan. You know that verse well:_
For God so loved the world, that He sent His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

God sent His Son, the Lamb slain before the foundation of the world, which tells us the plan was in place before sin had ever been thought about. You see, God didn’t just theorize the Gospel; God sent His Son. He sent His Son in action of the gospel. His Son was the personification of love. His Son wasn’t theory; His Son wasn’t a theoretical dimension. No, His Son was love in person.

But the dragon, that serpent of old called the devil, wasn’t satisfied, and so there was a counterattack. You see, he stood in the courts of heaven. He knew God’s love. And Revelation chapter 12 verse 4 tells us about his counterattack:

And the dragon stood before the woman who was ready to give birth, to devour her child as soon as it was born.

The devil’s counterattack was simple: take the Son out. Take the personification of love and kill Him. And so through the Roman empire, he attempts to kill Jesus in His childhood. All children under the age of two killed, yes, by the Romans, but more particularly, killed through the destructive means of the devil himself.

But as we all know, the devil failed in his plan. His counterattack didn’t work. And so he continued his pursuit, though. Now he used religious leaders to pursue after Jesus, Who, as soon as Jesus healed a man’s hand on the Sabbath, they began plotting to kill Him. And in what seemed to be a victory for the devil, Jesus, Jesus died.

But the book of Revelation tells us that Satan’s counterattack, an eventual destruction, eventual killing of Jesus, simply led to Jesus’ greatest victory. Revelation 12:5 says:

She bore a male child, who was to rule all nations with a rod of iron, and her child was caught up to God and His throne.

Jesus, in condescending himself to be a human being, to be that personification of love, Jesus forfeited His omnipresence. He could not be everywhere at one time any longer; He could only be in one place at one time. This is why Jesus told His disciples, “It's better for you that I go, because if I go, I will send the Holy Spirit.” And you see, the Holy Spirit can be with everyone at the same time. The Holy Spirit is called the Comforter. In the Greek, it is the word *parakletos*. Interestingly enough, the only other time that word is used is in 1st John 2:1, where it calls Jesus our Advocate. In the original, it is the word *parakletos*. You see, the Holy Spirit came as a new personification of the love of God on this earth. He came to be that ministry, and it led to Christ’s greatest victory, because now Christ, He was back in the throne room with God. And why is the throne room so important? Because the throne room is in the sanctuary in heaven. And the sanctuary in heaven is so vital, because the sanctuary is the headquarters of the universe, with one purpose, and that purpose is simply to save you and to save me.

For those of you who have ever been fearful of the judgement, don’t fear the judgement, because in the judgement, the Bible says that Jesus is the Judge. The Bible says that Jesus is our Advocate. He's the One that argues on our behalf. The Bible says that Jesus already paid the penalty for any guilt that we would have, and the Bible says that Jesus came to this earth with one purpose: John 3:17:

For God did not send His Son into the world to condemn the world, but that the world through Him would be saved.

Friends, we don’t need to fear the judgement. Jesus has done everything.
And so this is the scene: and so after the devil sees that he loses and he’s continuing to lose, now he persecutes the church with even greater wrath. And Revelation 12:6 says the woman fled into the wilderness, where she had a place prepared by God, and there, that they should feed her there 1,260 days. And so now the devil’s attack against the church backfires, and during the Middle Ages, during the Reformation, during the Dark Ages, there was martyrdom and testimony. And Tertullian said these words: “The blood of martyrs is seed of the Christians,” a speech made by an unknown author through the pagan Diogneto. “Do you not see that the Christians thrown to the wild beasts – that they may recant the Lord – do not allow themselves to be beaten? Do you not see that the more they are punished, the more the others increase in numbers?”

You see, the devil continued to attack, and he continued to beat the church, and the church grew faster and faster. And as the devil observed and saw the utter failure that he faced, he changed his tactic. Revelation 13 records his new tactic. You see, the devil goes and he gets his two friends, the sea beast – the beast that comes out of the sea – and the land beast – the beast that comes out of the land. You see, the devil could not work in his frontal attack, so now he changes his tactic and attempts to come in through the back door. The sea beast represents a counterfeit system of sacrifice, a system of godliness that denies the power of God.

But the sea beast is injured and receives a wound, and so he relies upon his other friend, the land beast. Oh, and the land beast is even more deceptive than the sea beast. The land beast looks like a lamb, but it speaks like a dragon. This land beast, a counterfeit Christianity, a counterfeit Christian movement, a counterfeit system of holiness and sanctification, driven by signs and wonder and emotion, and driven by things contrary to God’s government, because it operates by force through legislation.

But God is not caught by surprise, you see, because to the devil’s counterattack, God has a counterattack as well. As recorded in Revelation chapter 14, Revelation chapter begins with a scene, just as a reminder to those that might be fearing the attack of the devil, God wants to remind us, “Oh, by the way, just remember, in the end, I win and the devil loses, and here are My people, the 144,000, saints who have been saved, and their roads made white by the blood of Jesus Christ. But here’s the message of the 144,000; here’s My counterattack: the devil has deceived through counterfeits, and here is the counterattack.”

Then I saw another angel flying in the midst of heaven, having the everlasting gospel, to preach to those who dwell on the earth, to every nation, tribe, tongue, and people.

You see, it’s the three angels’ messages. You see, the devil could produce a counterfeit system of worship through the sea beast and the land beast, but God had a message: the everlasting gospel. The second angel comes and proclaims, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.” And then a third angel followed, saying, “If anyone worships the beast and his image and receives his mark on his forehead or on his hand, it is a warning, it is a three-pronged warning. The everlasting gospel, fear God and give Him glory.” Babylonian confusion, religious confusion is fallen and defunct. “And do not worship the beast, because his system is a counterfeit system.”

It is this counterattack, in combination with Revelation chapter 18, that constitutes what we would call and what, if we study, is called “the loud cry.” The loud cry takes
place prior to the second coming, part of the latter reign, and it ripens for the final harvest.

Too often, when we speak of the loud cry, we place great emphasis on angel two and three, to the detriment of angel number one. Let me remind you what angel number one comes saying.

Then I saw another angel, flying in the midst of heaven, having the everlasting gospel, to preach to those who dwell on the earth, to every nation, tribe, tongue, and people, saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgement has come, and worship Him Who has made heaven and earth, the sea, and the springs of water.”

You see, the angel comes as a part of the loud cry with the everlasting Gospel. The word there “everlasting” means “from age to age.” What is the everlasting gospel?

You see, too often, when we have this discussion about the Gospel, it results in a conversation of theoretical, theological discourse. And the Gospel becomes this ethereal idea somewhere out there. But you know, interestingly enough, Jesus called us to preach the gospel. Jesus spoke of these times in Matthew chapter 24. You'll remember, in Matthew 24, it's the signs of the times. Jesus warns of earthquakes and pestilence.

But it's very interesting, in Matthew chapter 24, beginning in verse 12, Jesus says something quite interesting. He says:

And because lawlessness will abound, the love of many will grow cold. But he who endures until the end shall be saved.

And then right in the midst of the signs of the times, Jesus says these words:

And this Gospel of the kingdom will be preached to all the world as a witness to all the nations. [And then what does it say after that?] And then the end will come.

You see, Matthew 24:14 and this Gospel going forth is right in line with the loud cry message, because Jesus says, “When this Gospel goes forth, then the end will come.” When the loud cry goes out, what happens after the loud cry? The second coming of Jesus Christ. You see, it's interesting here. Jesus says when this gospel goes out, it seems that it is a resolution to the crisis of the world's lawlessness and lack of love. “Take this Gospel out.” Have you ever wondered why Jesus didn’t say, “Take the Gospel”? No, He uses the word “this.”

And I know it's Friday night and you've had a long week, but let me give you a little grammar lesson. Can you handle that this evening? You see, the word “this” in both the English and the original Greek, is a demonstrative pronoun. Now, in the English, it functions more as a demonstrative adjective. If you didn’t get any of that, it's okay.

Now, here's the key piece: Jesus uses a demonstrative to tell us very clearly that the Gospel is distinct. This Gospel. You see, Paul warned in Galatians – in Galatians, he says, “I marvel that you are turning away so soon from Him Who called you in the grace of Christ to a different Gospel,” which then Paul says isn't really a different Gospel, but rather, a perverted Gospel.

Why is it that Matthew would record with specificity the word “this”? Could it be that Jesus was trying to communicate that the mission His church was outlined and needed to follow, followed a specific methodology and message? Could it be, that as the Seventh-day Adventist Church, the remnant church of Bible prophecy, the church that has been called forward according to Revelation chapter 10, has possibly overlooked the
most important aspect of this everlasting Gospel? Did Jesus ever articulate what “this” Gospel is?

Interestingly enough – if you have your Bibles, open them to the book of Luke. Luke chapter 4. Just as a reminder, what happens in Luke chapter 3? It's very important to the 90-year – excuse me – the 70-year prophecy, the 490-year prophecy. What happens in Luke chapter 3? It's the end of the 70 years, the 70 times 7. Jesus is baptized, thank you, Pastor. I mean, if you don't believe me, it's right there in Luke 3:21. Jesus is baptized. When Jesus is baptized, what does that mark? That marks the beginning of His ministry, because at His baptism, the Bible says, according to Acts, that He is anointed as the Messiah.

And then the book of Luke records the very next action of Jesus. After He’s tempted by the devil, and after He demonstrates how we overcome the devil, “it is written” – love that – the very next thing we find Jesus doing is what? He shows up in the synagogue, in Nazareth, His hometown, and they invite Him to do the Scripture reading. And He gets up in the Scripture reading, and He reads from Isaiah 61 and Isaiah 58. Jesus is anointed as Messiah, and then He announces His mission as Messiah.

Just as a refresher, in Luke chapter 4, beginning in verse 18:

The Spirit of the Lord is upon me.
He's announcing His anointing.
The spirit of the Lord is upon Me because He has anointed Me.

Now, if you don’t hear anything else I have said all week or anything else I say all weekend long, don’t miss this: now Jesus articulates His mission. And it's very simple: to preach the Gospel to the poor.

He has sent Me to heal the broken-hearted, to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord.

If you're reading from Isaiah 61, Jesus leaves off a piece of Isaiah 61. Isaiah 61 ends talking about the vengeance of God. Why did Jesus leave this portion off? You see, because the Jews, in their conceited nature, believed that only Jews would be saved, and that when Jesus came again, the Gentiles would experience the full wrath and vengeance of God.

But Isaiah 61, while a call for the Messiah’s mission, before it was a call for the Messiah’s mission, it was a call to Israel and their mission. And instead of being a light to the Gentiles, not only had they put their light under a bushel basket, but they had become an affront to the Gentiles, that they sought after their own Gods. You see, Jesus articulates His message: to preach the Gospel to the poor. And while that word certainly means and conveys the idea of someone who is economically disadvantaged, it also carries with the idea the spirit of someone being disillusioned, someone who feels that they lack spiritual worth, someone who feels that they are inferior.

Jesus came to preach the Gospel. The word “gospel” literally in the Greek means “the good news of victory.” Jesus came to help those who were poor; whether they were poor physically, poor emotionally, poor spiritually, He came to lift them from their impoverished state with the good news of victory in Him. He came to announce to them that the Messiah was victorious. He as Jesus of Nazareth was the Messiah who had already gained the victory because He had been slain before the foundation of the world, and now He had come to the earth, and He had come to share with those who were poor,
those who lacked physically, emotionally, and spiritually. He came to share victory to those who were in need.

But He didn’t stop there. You see, His mission was to heal the broken-hearted. The word there “heal” literally means “to cure or restore.” And while that term is often used in classical Greek in the realm of medical terminology, it goes beyond healing medically, but actual restoration, to make someone good. And it demonstrates the comprehensive nature of Jesus’ healing ministry.

You see, Jesus wasn’t just concerned with someone’s physical needs or spiritual needs, but He was concerned with their emotional needs as well. He was concerned with all aspects of humankind, which is why the book of Hebrews says that He became like us that He could sympathize with us. So when we hurt, He knows what it is to hurt. And this is why the Bible calls Jesus the Great Physician. He was a Physician of the physical. He was a Physician of the mental. He was a Physician of the emotional, social, and spiritual needs of people. Jesus was concerned with the whole person. The restoration of wholeness is to heal those that are broken-hearted. And unfortunately, in the English language, when we use the word “broken-hearted,” it usually comes from this emotional, sappy love situation. But that word characterizes someone who's humble and who's been broken by sin and regret in their life. In fact, in some classical Greek usages, that word “broken-hearted” is literally translated “to crush” or “to be broken in many pieces.” You see, having a broken heart is no small matter. It speaks to people who are suffering in disappointment.

By the way, what better church to be commissioned to speak to those who are disappointed? Because the church was born out of disappointment. Because in every disappointment that we experience in life, the reality is, God has a divine appointment for each one of us. And see, Jesus’ mission was to speak to the broken-hearted and speak to them of restoration. The ministry of Jesus was one of mending people, mending people who were broken. And that broken-heartedness may be emotional, physical, or spiritual. But Jesus articulated that His mission was to mend them, no matter what need it was.

And then Luke records that Jesus read those words, that He came to proclaim liberty to the captives. And the captivity that Jesus had come to announce liberty from was the captivity of sin. You see, Satan’s mission is to hold people in bondage; Jesus’ mission is to unlock the shackles and set us free.

The mission of Jesus was to heal people that they might be healed people. You see, Jesus came to not only heal them physically, but to heal them spiritually through the forgiveness of their sins. And folks, when you look at the world today, when you read the news today, you see the brokenness of people often because they have not either been forgiven or asked forgiveness. And Jesus says, “I've come to proclaim liberty, proclaim liberty.” But then it says that He's also come to recover sight to the blind. And Jesus speaks in a mighty way, saying, “Whether you're spiritually blind or you've experienced physical blindness, I've come to heal you from that blindness.”

What makes this so important is the context in which Jesus spoke this. History records that by the 3rd century B.C. there were very primitive surgeries on cataracts. Doctors were always seeking, with some success, to prevent and treat blindness. But often, in their attempt to treat blindness, they caused blindness. But Jesus came as the God-man Who could heal blindness, both physical blindness and spiritual blindness.
And then interestingly enough, the passage says that He came to set at liberty those who were oppressed. Jesus just didn’t come to proclaim freedom; Jesus actually set them free. And this is where Jesus alludes to Isaiah 58 in His reading. In Isaiah 58, God makes a complaint against the nation of Israel for not living out her calling in proper Sabbath worship. Israel failed to be the source of liberty to the oppressed, and now Jesus has come on the scene to do that which Israel has failed to do, and He’ll bring about salvation to free those who suffer from oppression. And through doing so, He therefore reverses the injustices of the world as a key piece of His ministry. And in so doing, Jesus opened the doors for true freedom for people to not only see Him as the One Who addresses the injustice of the world, but opens the door to salvation for all.

And then it says He’s come to proclaim the acceptable time of the Lord, the acceptable year of the Lord. You see, the ministry of Jesus was to bring the dawning of a new age. His ministry was to bring deliverance in the present time. However, He was also coming to bring a message that while He came to bring deliverance in the present time, He was also coming to bring deliverance in a future time, the ultimate deliverance. The mission and method of Jesus was to prepare individuals to accept the promise of hope in the future. And there He lays out His mission and His message. The focus was completely on the salvation and deliverance of individuals, that they might experience not some theory, not some theoretical, theological, philosophical premise, but they might experience the genuine reality of freedom in Jesus Christ.

This is what Jesus said, but what did Jesus do? You’ll remember, in Matthew chapter 1 and verse 21, when the angel visitor comes to Joseph about the soon coming of Jesus, this is what the angel says, speaking of Mary:

And she will bring forth a son, and you shall call his name Jesus, for he will save his people from their sins.

And then in John 3:17 when Jesus is articulating His mission to Nicodemus, He says:

For God did not send his son into the world to condemn the world, but that the world through him might be saved.

It is the Greek word “sozo.” “Sozo” is translated a variety of ways in the New Testament. Literally translated, it means “to save from death, save from disease, save from destruction, to keep from harm, to preserve, to rescue.” But in 16 of the 110 instances of the word “sozo” in the New Testament, it is literally translated “to be healed” or “to be made well.” You see, this very word, “sozo,” describes the comprehensive nature that Jesus came on this earth with. Remember, Jesus is the personification and demonstration of the love of God on this earth. Jesus didn’t just come to talk about love; Jesus came and lived love, which is why the testimony of the Scriptures said that Jesus went about the cities and villages, and there, what did He do? He preached. He taught.

See, I almost got tricked. I do that every time. I go, “He preached, He taught.” I had an English professor in my congregation one time that explained to me that I actually used a strong verb by saying that, and that’s how they used to say it. It made me feel rather smart, but I didn’t do it on purpose.

He preached, He taught, and what did He do? Healed. You see, the comprehensive nature of Jesus’ ministry was to be a demonstration of God’s love. And it is this gospel that Jesus has commissioned His church to take, and is part of the everlasting gospel, and the loud cry that is to go out just before the return of Jesus. You
see, when Jesus came to this earth, He lived out the righteousness of Christ. The righteousness of Christ in action is this comprehensive ministry. It is the demonstrations of God's character by living out a message of touching people physically, emotionally, socially, that then we might access and touch them spiritually.

And this is what He calls us to do today, not to just sound the voice, not to speak of the Gospel as some theological discourse, not to speak of the Gospel as some theoretical idea, but this Gospel is why Paul calls us “living epistles,” that when someone asks, “What is the Gospel?” it's standing right before them. A living, live-action individual, demonstrating the very love of God.

So what does this have to do with Calgary? Let me read to you some very troubling words:

Let everyone who claims to believe that the Lord is soon coming search the Scriptures as never before, for Satan is determined to try every device possible to keep souls in darkness and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is true, that he may know more of God and of Jesus Christ, Whom He has sent. Search for the truth, ask for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel, whose glory shall fill the whole earth, for it is the work of everyone to whom the message of warning has come to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.

Who do you think wrote that? Ellen White wrote that. Why is this troubling? What year did Ellen White write this in? 1892, November the 22nd, in the Review and Herald. Did you hear what I read? Did you hear what I read? Ellen White said in November 22, 1892, that the loud cry has begun. This is both puzzling and troubling all in one package. How could the loud cry have begun, because the loud cry happens, you see, right before the second coming of Jesus. Something’s happened. Either we’re drastically wrong about the secret rapture, and the Baptists are wrong that the seven-year tribulation is a whole lot longer; or something else has happened.

What was happening around 1892? In 1888, in Minneapolis, two young fellas by the name of Jones and Wagner presented a message that was, at worst rejected – at best, accepted – with a great deal of skepticism. There was presented the righteousness of Christ message. And by the way, the righteousness of Christ message, the righteousness by faith message, was not a theoretical and theological discourse. No, no, no, it was righteousness that had teeth on it. It was righteousness that was talked about, that was living, living out the righteousness of Christ, being the righteousness of Christ in the community in which you live.

But at the same time, there was a doctor by the name of John Harvey Kellogg. John Harvey Kellogg had begun revolutionary work at that time, medical missionary workers, Christian help bands, Christian help workers. And when Ellen White announces in 1892 that the loud cry had begun, the loud cry was in its infancy.
But something happened, because we're still here. You see, the loud cry faded into silence. It was no longer loud and it certainly wasn’t a cry, because the message of righteousness by Christ was rejected. Kellogg’s message of medical missionary workers was rejected, and you need to read history, but he was disfellowshipped. And some of you are saying, “Yeah, but he got into –” the word just totally left me – pantheism, thank you. And while yes, that is true, you need to read the history. You see, the pastors didn’t like Kellogg, because Kellogg called them to reform in their diet.

And just to give you an idea – and I hope I don’t steal any of your thunder for tomorrow, David, but – and David could tell this story better than I can, so hopefully I’ve not invented it, but I’m an evangelist, and sometimes we expand and enlarge stories. But the story is told of ministers at a camp meeting selling cheese. Kellogg had articulated, and Ellen White had already spoken, against the nature – and by the way, if you walk away from here saying, “Man, Pastor Holland really went hard on those who eat cheese,” you've totally missed what I'm about to say, 'cause it has nothing to do with what I'm about to say. Kellogg had talked to the pastors about their lack of reform in diet, because most of the ministers were meat-eating, cheese-eating, intemperate individuals. Many of them were. And so at camp meeting, they had a booth, and they were selling cheese. And Kellogg was so upset by this, that he bought all the cheese, and he went and threw it in the creek. Later that afternoon, two pastors were walking by the creek, and they found the cheese, and they fetched it from the creek, and they resold it.

You see, the ministers didn’t like Kellogg. And so when Kellogg started promoting his pantheism and panentheism, instead of reaching out to him to win him back, now they had an excuse to do what they always wanted, and kick him out. I've oversimplified it, but that’s…

You see, the infancy of the loud cry had begun, but even with the disfellowship of John Harvey Kellogg, Ellen White began writing about medical missionary workers. And some of you, by me just mentioning that phrase “medical missionary worker,” you're tuning into a different channel. Before you tune into a different channel, medical missionaries are more than just health reformers. You see, medical missionaries chopped wood and provided clothing to those in need and helped people who had children that they had too many to take care of. Medical missionaries, in brief summary, and very oversimplified, in the study of Ellen White’s usage of the term “medical missionary worker” was simply someone who would go into a community, find out what the needs of that community were, and would meet those needs. Sometimes they were indeed health needs.

Ellen White wrote extensively about medical missionary work and mission in the cities. And the church in General Conference Session never dealt with it. In fact, what the church began to do is move more and more people into the conference office. The church became proud about its organization and its nice and fancy institution. And then Ellen White would write these words that were published in 1898: “Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”

Now, listen carefully: “By giving the Gospel to the world, it is in our power to hasten our Lord’s return. We are not only to look for, but to hasten the coming day of God.”
She's quoting from 2nd Peter 3:12. And now, listen, 1892, she says, “The loud cry has begun.” 1898, it's published. Had the church of Christ done her appointed work as the Lord ordained, the whole world would have been, before this, warned, and the Lord Jesus would have come to our earth in power and great glory.

Don’t worry, I won't end on a depressing note. If you're not troubled by that, then I think we ought to all go home and ask the Lord to trouble us.

The church resisted city-wide comprehensive evangelistic work. At the 1909 General Conference Session, this is the appeal – the very words of Ellen White – “Behold, our cities” – let's make it more personal – “Behold, Calgary and their need of the gospel, the need for earnest labour among the multitudes in the cities has been kept before me for more than 20 years.”

1909. What's 20 years before 1909? I not asking a trick question. 1889, right? 1889. She says:

For more than 20 years, I've been keeping before you the work in the cities. Who is carrying a burden for our large cities? Some will say we need all the money we can to get to carry on the work in other places. “Do you not know that unless you carry the truth to the cities, there will be a drying-up of means? When you carry this message to those in the cities who are hungry for truth, and they accept the light, they will go earnestly to work to bring that light to others. Souls who have means will be brought into the truth and will give of their means to advance the work of God. But how can you expect means to come to the support of the cause from the cities where you are doing but very little to bring the light to the people? I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. Many will receive it. There are honest souls in the cities who should have had the message more than twenty years ago. Had this work been done, churches would have been raised up in many fields whose members would now be laborers together with God.

And after she spoke these words in 1909, the General Conference President, A.G. Daniels, did... nothing. But they voted on a restructuring of the church organization.

After General Conference, A.G. Daniels becomes a little convicted on the message. Let me rephrase that. He begins to think about the message and gets disturbed. So he goes to California to visit Ellen White to ask her to give more explanation. “I need more information.” A.G. Daniels travelled all the way to California by train, arrives at Elmshaven, goes to visit Ellen White, knocks on the door, Ellen White’s attendant comes to the door, “Brother Daniels.” He's General Conference President now. “Brother Daniels, so good to see you. Let me go tell Sister White that you're here.”

She goes to tell Sister White that Brother Daniels has come to visit her. The attendant comes back down looking quite disturbed and looks at the General Conference president A.G. Daniels and says, “Brother Daniels, Sister White has a message for you. She has nothing to say to you until you live up to the light which you have already been given.”

Now, listen to me. A.G. Daniels writes in his memoirs – who was A.G. Daniels? General Conference president, leader of the remnant church – writes in his own memoirs, because after that, A.G. Daniels gets involved in city-wide mission, you see, and he goes
and he does evangelistic series. And in the midst of his evangelistic series, in his own memoirs, he records these words: “I was converted anew.”

I want you to ponder that for a moment. Who was A.G. Daniels again? General Conference president. And he said he was converted anew, which means, in order for you to be converted, what are you before you're converted? You're unconverted. General Conference president was unconverted. A.G. Daniels. And from 1910 to 1920, we experience the most explosive growth. There’s much more I could say on this. The Rise of an Evangelist by John Pindel [56.34], who takes the medical missionary work very seriously from Ellen White, and he begins to implement it, going into cities not for three weeks, not for one week; going into cities for six months, training people, taking a team of medical missionary workers, nurses, and others, Bible workers that are going door to door. And John Pindel begins baptizing hundreds of people of at a time through comprehensive work that works and matches this Gospel, the Gospel that Jesus spoke of in Luke chapter 4.

Just as a side note, John Pindel trains up a young man by the name of Bill. Bill happens to be W.D. Frazee who started Wildwood. W.D. Frazee disciples a young man by the name of Mark Finley.

Ellen White wrote these words:

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one can not do it for another.

You see, now it makes sense when Ellen White says, “A revival of true godliness among us is the greatest and most urgent of all of our needs. To seek this should be our first work. There must be an earnest effort to obtain the blessings of the Lord, not because God is not willing to bestow His blessings upon us, but because we are unprepared to receive it.”

First selected messages, page 121. What did she say the greatest need is? A revival of what? True godliness. And now listen to me, here it is. In the book Counsels on Health, page 528: “Christ gave a perfect representation of true godliness.”

Hold the phone. Let's just rewind just a little bit. Ellen White says, “A revival of [what] is the greatest need among us”? True godliness. And now she says Christ gave a perfect representation of true godliness. And then she defines is. “Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.”

Luke chapter 4. Comprehensive evangelism. Could it be that we're beginning to hear those soft tones of the loud cry once again? A comprehensive approach to evangelism. Where we emphasize this gospel, and following Jesus’ method alone…

Those of you who were at the leadership meeting on Tuesday night know that I said this. I'm not interested in slip and dip evangelism. I'm not going to come in April for three weeks and slip away. We're here now doing this training. I'll be back again and I'll be back again. Where we will equip the laity, that we would reach out with the comprehensive message of Jesus Christ, and that we would be living, active epistles, as
Paul says, “with the aroma of life-giving life.” That as we interact with people, they would say, “I don't know what's with you, but there's something different.” And we can say to them, “I'll tell you what's different. I have a good Friend and His name is Jesus, and Jesus has called me to be an agent in Calgary to make it a better place for everybody to live.”

Friends, we are seeing phenomenal things right here in the North American division, not just stories from Africa, not just stories from South America, but friends, we are seeing amazing things. Your best pathways to health, where the Adventist Church, in a concerted effort, went into the big cities, into San Francisco and Oakland and gave free health care, dentists, doctors, nurses, rented out a big warehouse, set up stations. And they served over 3,000 people. Before General Conference Session, the Alamo Dome, where 70,000 Adventists came together to worship. Before we all arrived as delegates of the General Conference Session, they set up the dome with a variety of health outreach ministries, touching people physically, socially, mentally, emotionally, and then at the end, giving opportunity for them to counsel spiritually. And they served over 6,000 people. In Spokane, Washington, they served 3,000 people.

Friends, churches and people of the remnant movement are catching the vision of Jesus’ call for comprehensive work on this earth to demonstrate His love to the world. And so tonight, the challenge and question I simply ask is, “What about Calgary? What about you?” Because if you're sitting there saying, “You know what? We really need to vote on this at church board,” you've missed the point. You don’t need a church board action to be kind to your neighbour; or to bake a loaf of bread and feed someone in need; or to give a kind word and a smile at the cashier at the till in Sobeys; or to go into downtown Calgary and find that person walking with their shopping cart filled with all of their belongings. You don’t need a church board action to live like Jesus.

Are the beginning tones of the loud cry beginning to sound again? Maybe a more important question is, Will we be a part of the sounding of the loud cry again? Or maybe even more personal: Will I – will you – be a part of the sounding of the loud cry? Will we sit idle? Will we keep on doing what we've always done, come week after week – sing our favourite hymn, shake hands and pat each other on the back? Or will we be a part of advancing the line of God, finishing His work on this earth, because He's finished the work first in us, that then He can finish the work through us?

Let’s pray. Heavenly Father, at the end of my study in preparation for this message, I was left asking the question of myself, “What are You calling me to do?” And now as I finish preaching it, I thank You first for giving it to me and through me. But once again, I'm asking the question, “What shall I do?” Lord, I pray that You would move us, and as we go home tonight, as we sleep on our beds tonight, You would stir and disturb us, that we might sense the call that You have for each of us as individuals. Lord, we often say we want to go home. I pray now that You would convict us to act like we want to go home. We pray in Jesus’ name, amen.
Father, we invite Your presence as take some time now to consider sacred history. As much as the Old Testament, as much as the New Testament, Father, You are trying to teach us, in these last days, how You would have us go about Your work. And we pray that You would bless us now as we consider these things, in Jesus’ name, amen.

So, who was the troubler of Israel in Old Testament times? Elijah? Ahab. There might have been a difference of opinions. You know, they weren't quite on the same page as to who was actually causing the problem there. That can be tricky.

Okay, so we're going to jump right in with some history. We start off with a setting. All history is the event, the location, and the time, so here we've got to get the setting. The setting is October 10 to November 5, 1888. There was a ministerial institute and then a General Conference Session held at Minneapolis.

Now, just out of curiosity, how many consider themselves reasonably informed – this is your own opinion here, whatever, I'm not going to test you – but reasonably informed, you're familiar with the concept of 1888? Does that ring any bells? Good, we have some folks who have some understanding of that. If that doesn't ring any bells, maybe Jones Waggoner, Righteousness by Faith, the ten horns, the two laws in Galatians, that whole business, if you're totally unfamiliar with it, we forgive you, it's okay.

But it was a momentous General Conference Session, and the big time, so to speak, was that two younger ministers – Ellet Joseph Waggoner and Alonzo Trevier Jones – out from California, back to Minneapolis, they presented what came to be known as the message of righteousness by faith. And surprisingly, it turned out to be somewhat divisive. There were probably a good dozen or more years of somewhat turmoil as a result of this. We're not going to be able to go into all of that. It's fascinating stuff. If you have an interest in it, I sincerely recommend Ron Duffield's book, Return of the Latter Rain. But that's neither here nor there.

So this was the General Conference of 1888, the Minneapolis conference. It has been studied, restudied, analysed, reanalysed probably more than any other General Conference Session of our denomination’s history. And yet, there's one fascinating detail that doesn't get much press, and that is, according to Ellen White, that after the meeting at Minneapolis, Dr. Kellogg was a converted man. And we all knew it. We could see the converting power of God working in his heart and life.

Now, what's interesting about this is it's 1888, and Dr. Kellogg has been the medical director of the Battle Creek Sanitarium since 1876 – that’s 12 years – and now he's converted. So did he stop going to the bar on Friday nights? No, he did not stop going to the bar on Friday nights, 'cause he never had. That’s the old “Have you stopped beating your wife” question. “Oh, yes, I… no.” Okay.

But what was different about Kellogg? That’s the question. Here's this guy, he's the pillar of the church, head of the sanitarium, which is becoming world-famous already by that time, and now he's converted, and not just converted, so much that everybody knew it and could see it. And the obvious question is, “So what was different?” What was different?
I know this is going to be highly technical, but basically, the difference was, he started being nice to people. Wrap your mind around that. Let's go on.

So Dr. Kellogg is easily the most colourful character that Edmonton has ever produced. And he did not do things on the normal mortal scale. When Dr. Kellogg did anything, it was up several notches from the rest of us. This is a guy who wrote 50 books during his lifetime. Every morning, he would get up, crack of dawn, put on his little white suit – he always wore white – and he'd go out and jump on his bicycle and ride seriously, around and around in circles on a paved area out front of his house. He was getting his exercise, but why not just ride down the road and back? Because in the middle of the circle was a stenographer for taking dictation. He would dictate a book, and it didn’t need copy editing. “Oh, let's print another one. Okay, take a note here.” He's getting his exercise and dictating. He wrote 50 books, did lots of other things. He was a mover and a shaker, and when he decides to be nice to people, it's not going to just be, “Eh, let's be nice to people.” It's going to be, “Let's be nice to people on an industrial-strength scale.”

So in about a year and a half, he's thinking about all this, he'd done some research, he ran into Ellen White up in Petoskey, Michigan, and he asked her, “Sister White, I've been doing a lot of research, and you know, there are a lot of Adventist orphans that nobody’s really caring for. I found out that some of them are just living on the street. Some are being cared for by non-Adventist relatives. Some are living in the county poorhouse. And quite a few are actually in Catholic orphanages. I don't think that's what ought to be happening to Seventh-day Adventist orphans. What would you think about starting an orphanage in Battle Creek?” She said, “It's a great idea. It should've been done a long time ago.”

So that was summer 1890, probably late July, early August. In February of 1891, they had a General Conference Session, Kellogg was there, and he'd done all his homework, had all the ducks lined up. He made a motion that they start an orphanage. And the motion passed and that was all nice and simple.

I want to give you a little flavour of some of the things he said in the process of making his motion. “I've given quite a good deal of thought and study to this subject of children. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise 40 or 50 children ourselves. Just as fast as we get any money, we will invest it in children.” I have done that for several years. “Every single dollar that can be saved from other necessary expenses goes into the education of children.”

Now, you may be wondering why that 40 or 50 number. That seems a little bit exaggerated. Well, in actual fact, it turned out to be 42. They legally adopted 17, the rest were raised as foster children.

Kellogg liked to be generous. He enjoyed being nice to people. 42 kids.

Now, we know his track record on this part. He also made another comment. I think it came right after this, if I'm not mistaken. I can't tell you his track record on this next part. I can give you some possible hints at it. But it is an interesting thing, and I'd like you to consider it, because I think – and I'm not going to go into this any deeper here – but I think he may have been onto something to a degree, at least, and I'll leave that to you to ponder. This is what he said: “I do not believe we have any right to accumulate money. I think, as long as we are well and have God's blessing upon our work, it is our
duty to spend what we earn in God's work. I do not believe that in this age, any man has a right to accumulate money."

Now, that's an interesting, if, albeit, minority opinion. Did he follow that in his life? I don't know for sure. I know he continued to be very generous, and I know he put at least 50 kids through med school. Whether he had anything left over or not, I don't know whether he accumulated money or not. But nonetheless, okay.

So he made the motion, they said, “All in favour?” “Aye.” And they actually framed the motion. They set it up with all the proper things. They set up a committee of I think it was 9 people. And they said, “Okay, you guys are the board in charge of this project.” They were going to do two things, actually: have an orphanage for little kids and have some homes for aged workers, because at that time, we had no retirement program, no succession plan within the Adventist Church. So when some poor Adventist minister hits 83 years old, and they can't travel and preach anymore, they stopped getting paid. That can be a little rough, especially if you hadn't accumulated any wealth.

So Kellogg said, “We need to take care of these people, and we should have some homes for that.” So this was the motion. It was all passed, the committee of 9 was set up. It's not rocket science. Hard work, but it's not complicated. You raise some money, buy some property, build a building, hire some staff, bring in the kids, take care of them and the old folks. You just get the job going. So this is what they did.

And they said, “You can advertise and solicit for funds in the Review and Herald,” and they did, every week, for the next year. There was an ad in there. And they were not quite so bashful in those days, and they used the “seed money” concept. Ellen White gave $1000. Dr. Kellogg gave $1000. G.N. Loughler [ph 9.20] gave $500. There were other notable names supporting this. You do that because you want people, you know, the Rankin File, to remember, “The movers, the shakers, they're behind this thing, it's probably going to go.”

At the end of a year, basically, that's all the money they had. The church did not really respond to the idea of an orphanage. They had enough money to buy a piece of property, and they bought a piece of property. They didn’t have a dime to build. This was starting to be a problem, because there was one subset of the Adventist Church that had gotten really, really excited about the idea of having an orphanage, and that was all the Adventists who were caring for orphans. So these little kids began to show up at the train station with a pin on their shirt, “Bobby Jones, Adventist orphanage, Battle Creek.” Three years old. Two years old.

Kellogg got between 20 and 30 little kids on his hands now and no place to put them. So he goes out behind the sanitarium, rents a couple cottages, and sees the nursing director and says, “Excuse me, but I've got a problem on my hands. I need some nurses out here back behind.”

So he's getting really desperate now. This would've been early spring 1892. He starts praying, he says, “Lord, I actually need a lot of money and I need it very quickly.” And he kept advertising, praying, and there wasn’t anything coming in. The church frankly did not respond much.

Then along came a woman by the name of Caroline Haskell. Her husband Frederick had died about a year and a half before that. He was quite wealthy, had left her quite a chunk of change. She didn’t think she needed it all – which was probably true – and she wanted to do something as a memorial to her husband. She came to the
sanitarium, watched what they were doing. She was visiting a friend who was there. She talked to Dr. Kellogg after a few days and said, “You know, I kind of like what you're doing. Is there anything you need a little financial help on?” He described something. It's complicated, but it was worth a couple hundred dollars, kind of thing. And she listened politely and said, “I'm thinking of something quite a bit larger than that, actually.” And then he mentioned the need for the orphanage. And they talked back and forth for a couple of days. Long story short, Mrs. Caroline Haskell made the single, largest donation the church had ever received up to that point: $30,000. And with it, they built the Haskell Home for orphaned children, named for her husband, Frederick, who of course was already dead.

The Haskell Home was paid for totally from Mrs. Haskell's funds. And if you have any misconceptions as to what inflation does to your money, try building that for $30,000. You could not buy the glass for the windows for $30,000. Every bit of that was... it was actually really way ahead of its time. It could house over 100 kids. It was not one big massive ballroom inside; it was...

Anyhow, it was divided up, and they had 11 different houses inside this big building, and they didn't have all the one-year-olds together, all the two-year-olds together. No, no, no, you had, like, an infant, a one-year-old, a two-year-old, a four-year-olds, a six-year-old, a seven-year-old, an eight-year-old, a ten-year-old, and a twelve-year-old and a fifteen-year-old, and they're all living as one happy family, much better psychologically. It was actually a pretty cool thing.

The thing that is notable about this for our story at the moment is that Mrs. Caroline Haskell, Mr. Frederick Haskell, were no relation to Stephen Haskell, the well-known Adventist minister, nor, for that matter, were they Seventh-day Adventists. They were Presbyterians.

Well, Kellogg had a few other things going on about the same time. In the summer of 1891, there was a 17-year-old girl who came to the sanatorium and spent several weeks there and received some treatment, diagnosis, one thing or another. For reasons which I don't understand, she eventually went back down to Chicago – which apparently was home – and had an operation done there by some other doctor. Why would she do this? I have no idea. It must've been some tricky specialty involved. Dr. Kellogg was right at that time in the process of setting the world record of 145 successive operations with no fatality. That's impressive. Why would you go down to Chicago to have an operation? I don't understand it. But maybe there was a specialist.

So anyhow, whatever the reason, the 17-year-old girl goes back down to Chicago, has the operation, comes out of anaesthesia, it was not successful, they knew she was going to die. On her deathbed, she sat with her father. She says, “Daddy, as a memorial to me, please put up the money necessary, bring one of those nurses from Battle Creek – there are no nurses anywhere in the world like those nurses in Battle Creek – bring one of them down and have her work for the poor people of Chicago. That's what I want you to do for a memorial for me.”

Well, the young lady died, the gentleman wrote a letter to Kellogg, Kellogg was busy, he ignored it. A few weeks later, the father wrote another letter; Kellogg ignored that. Three letters, he ignored that. And then the guy either got smart or lucky – I'm not
sure which – and he got his wife to write a letter. Kellogg had a soft spot for mothers. Pushover.

As soon as he gets the letter from mom, he goes over to the sanatorium and he tracks down Emily Schran. I'm not positive this is Emily – I think it is, but I'm not absolutely positive – she was the best nurse in the sanatorium. He says, “Emily, would you like to go down to Chicago and work for the poor people?” So he took her down to Chicago – on this gentleman’s dime, so to speak – took her down and he put her to work in an area known as the brewery, because of the prevailing diet. It was also known as hell’s half acre, but a lot of people objected to that name because it was substantially larger than that.

So this was a part of town where the police would not go. End of discussion. We're not going there. And Emily and her later companions were often stopped as they were walking into this part of town. “Miss, you don't want to go there.” And they would just point to the little missionary cross and say, “I'm okay, officer, thank you,” and away they'd go. And the people loved them. They went into this absolute mess and they cared for them, prayed with them, and taught them and did all sorts of things that nobody else would do for these people. They loved them.

One of my favourite stories, one of these early nurses was on her way to the 6th floor of a tenement building where she'd heard there was a woman who was ill, so she was going up the stairs to nurse her, and on the 4th floor, there was kind of an open landing area, and she came walking up the stairs, and it became evident that there was about a six-party knife fight going on in this landing. But the moment these people saw the nurse walking up, it was, “Oh.” They loved her.

She went on through, she went up, nursed the lady upstairs, and came back down and patched everybody up on the 4th floor, and went on her way. It was the way it was working.

What's interesting about all this is, of course, that the 17-year-old, her father and mother, none of them were Adventists.

One more item. On the 14th of November, 1892, Dr. Kellogg implemented a plan. Actually, he'd written an article, I believe – I've not been able to find an original on this, but I have a secondary copy typed out – and the notation says, “Medical Missionary, January 1892.” I'm accepting that to be true, but I haven't been able to find an original source on this yet. All the articles, all the copies, I have eight full years of the Medical Missionary magazine, but they all came off of Google Books, because it wasn't an Adventist official denomination publication, so we didn't save it. So I don't know if I'll be able to find the year 1892 or not. I hope to.

But nonetheless, I believe it was probably written up in January 1892. But in November, Kellogg implemented it. On a Friday night, he called together a bunch of the people of the sanatorium and he said, “I want to start Christian help bands. We've got all these doctors, nurses, and this whole town of Battle Creek. We've got to be able to do something to help these people.”

So a Christian help band. What was it? Again, it's highly technical. A Christian help band is a band of Christians who try to help people. It consisted of this. As originally formulated, it was nine members: one leader, two “mother helpers” – these were generally middle-aged ladies who went door to door through their assigned sections finding out if there was a need. Maybe somebody’s been laid off and they don’t have any
money. Maybe they're hungry. Maybe they have no coal – and it can get cold in Michigan, I'm told. Maybe the kids don't have warm clothes. Maybe somebody’s sick and needs some hydrotherapy or something. Whatever it may be. So one leader, two mothers helpers, three young men known as burden bearers. Their main job was packing stuff from here to there. Two nurses, and a Bible worker. So this is the team. Each team was given a certain block of town, whatever.

On that night, November 14, 1892, Dr. Kellogg oversaw the formation of Christian help band number one. Within six months, they had 16 of these Christian help bands. Do the math. 16 times 9, that's 144 people. 144 people spending roughly three to five hours a week helping people in the neighbourhood. That’s going to make an impact after a while, and it did. It did.

Okay, so that’s all going on, November 1892. One last historical detail to tie this all down. November 22, 1892, Ellen White’s comments that the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, this published in the Review and Herald. Fascinating.

Okay, so that was November 22, 1892. Okay, so you've got a little over another week of November, all of December, part of January, so that’s a little over two months, and then we hit the 1892 General Conference Session. Two months after the prophet said the loud cry has already begun, you have a General Conference Session. There's got to be a little bit of a buzz in the air, don’t you think? Wow, this is… I mean, you know, you know your Adventist eschatology, right?

And incidentally, Brother, I see you taking a picture of this there. That's nice of you. Anyone who is interested, I will happily give you a pdf of all this information, okay? So I don't know how we'll implement that, but maybe we can upload it to the website. Normally when I go someplace, it's about 3.5 gigs of stuff that I leave behind. I don't know if you want all of it. But my talks, for sure, we can do that. Just to save you the trouble. It really worries me when I see people out there scribbling like mad. No, no, come on, there's an easier way to do this.

So there's the General Conference Session. This General Conference Session is primarily known because Elder A.T. Jones presented a 24-part series of studies on the third angle’s message. It went from start to finish and there's a whole session from end of January all the way through February into March. They used to really do… I mean, General Conference was a big thing in those days.

That’s a good series, by the way. It's been reprinted at least three times. I recommend it. If you can get your hands on the A.T. Jones 1893 series, do it. It's worth reading. It's good stuff.

What is not so much well-known, and in fact, until about four years ago, was virtually totally unknown due to a quirk of history, was that Dr. Kellogg presented a series of eight talks on medical missionary work between February 5 and February 15. Now, if something goes on at the General Conference Session and you want to find out who said what, where do you go looking? In the General Conference Bulletin. Yes, it's the official record of the General Conference. Don’t bother on this case, though. The only mention of Dr. Kellogg’s talks is on the very first page and it's a simple little note that says, “Dr. Kellogg will give a series of talks on medical missionary work in the afternoons.” Beyond that, zip, nothing. The guy got edited out.
Why did he get edited out? Opinions may vary. I eventually tracked this. It's a long story. I'd love to tell you the story. A really bizarre miracle landed this document in my lap. Let's put it that way. But I eventually tracked it down. It was published. Dr. Kellogg’s talks were published in the Medical Missionary. Notice at the top, “Extra number 1” in 1893. It's not in the bound volume of 1893, which I managed to get off of Google Books. It's an extra. But I found somebody who had a copy of Extra number one. It was legitimate. Blew me away, 'cause when I first read a retyped version, that, like I say, I found through a miracle. Can't go into details.

So here's Kellogg’s talks. Yes, we can do this. On the front page of the publication, it said this: “This extra number of the Medical Missionary and another extra number which will succeed it. If anybody has extra number two, please call me. There's some really, really, really important stuff that might be in there, but I've never found one. “The other extra number, which will succeed it, comprise an abstract of the addresses pertaining to medical missionary work delivered at the [we would say recent] Seventh-day Adventist General Conference and the institute preceding it, together with the business transactions by the Sanitarium Association and the International Health and Temperance Association and the Organization of the Seventh-day Adventist Medical Missionary and Benevolent Association.” And yes, if you're wondering, that is all one sentence, and yes, that’s back when they used to know how to do English.

Okay, so it tells us that these are Kellogg’s talks and everything. It doesn't really explain what's going on in there, but it goes on and says this: “This number of the extra is made up, except when otherwise stated, of addresses delivered before the Institute and the General Conference by Dr. J.H. Kellogg. It should be further stated that these extra numbers of the Medical Missionary will be sent to all subscribers of the General Conference bulletin,” which should have contained the same matter. But the funds raised for the publication of the bulletin having been exhausted, the publication of the report of meetings and other matters pertaining to medical missionary work and benevolent work was undertaken by the Medical Missionary.

Okay, now, I don't want to be unduly accusatory, but what you're looking at here is a bold-faced lie. How do I know that? Because it doesn't make any sense. The General Conference bulletin is not published as one big book a month after it all happens; it's published kind of day by day. So if I'm a delegate, but I miss on Wednesday because maybe I got a call or something like that, on Thursday, I get the issue of the General Conference bulletin that tells me what happened Wednesday, and I can read up, “Ooh, now I understand. This is the way I need to vote.” So it doesn't come out as one big thing; it comes out, in this case, it was 24 instalments, I think, something like that. Dr. Kellogg’s first talk should have come out in instalment number five. There is no bookkeeper on the face of the earth smart enough at that point to look at it and say, “Oh, no, we have a budgetary overrun, and the only way we can possibly stay on budget is to delete everything Dr. Kellogg’s going to say in the next eight days.” Sorry.

Somebody edited him out. Why? I'm going to guess that it might have been because some of the things he said in 1891, two years before. There's a lesson in this. Do not needlessly step on people’s toes. Sometimes they take offence. Sometimes you have to step on people’s toes, and they may still take offence. But make sure that if they take offence, it's because you had to step on their toe. Make sense?
So here's what he said in 1891. I think you'll enjoy this. Maybe. Maybe it steps on your toes. I don't know. He's talking about health reform and how it was warmly embraced by the church when Ellen had her first vision, but then over time, it kind of lost its lustre and people started ignoring it, and he says this: “The backward movement continued, however, until it seemed almost like a stampede. Men and women who had for years testified to the great benefits received from the adoption of health principles suddenly discovered that health reform did not agree with them, that two meals a day were insufficient to support a working man, especially brain workers, who need more nourishment than those who just use their muscles.” That's cute. They found that “good beefsteak was necessary for good health; that good cheese was essential to good digestion; and a cup of strong tea now and then, to relieve sick headache, not particularly objectionable, and possibly of service as a preventive.” Just in case I might have a headache tomorrow, I think I'll drink a cup of tea today.

It goes on. It gets better. He says:

The provision-stands and boarding-tents at camp meetings ceased to be object-lessons for our people and those not of our faith, in healthful dietetics. The camp meeting provision-stand in the last decade has rarely failed to include in its stock a good supply of lard crackers, ginger snaps, baker’s pies and cakes of various sorts, dried beef, smoked halibut, salt codfish, smoked herring, painted candies, and unwholesome knick-knacks of various sorts, a good supply of cheese, ripe enough to be buried, and lively enough to 'move on' if not kept in a cage; and in the background might usually be seen, arranged in a picturesque manner, sundry coils of sausage, warranted, however, to be ‘bologna,’ as I have frequently been told, which is a guarantee that the article is not ‘Simon pure’ swine’s flesh, but a miscellaneous of all manner of beasts.

Okay. So it's possible that someone took offence at that kind of talk. It's possible. I don't know. What I can say is that in 1893, Dr. Kellogg got zero column interest in the General Conference bulletin. That’s a shame, because he says some very, very important stuff.

So what did he say in 1893? Well, we're going to find out. He started off with good works. He said, “As Christians, we should be doing good works.” That doesn't seem too controversial. He had Bible verses.

Command those who are rich in this present age not to be haughty nor to trust in uncertain riches, but in the living God who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Now, notice this, on the 3rd line, “God gives us richly all things to enjoy.” But if God's going to give me all things to enjoy, how's that going to work if I have to give them away? ‘Cause it says “ready to give” two lines down. How do I enjoy something if I give it away? Jesus had the key to that. He said it's more blessed to give than to receive. The whole point of receiving something is to give it away. We'll see that. Let's go on.

That the man of God may be complete, thoroughly equipped for every good work, that those who believed in God should be careful to maintain good works. And let our people also learn to maintain to good works to meet urgent needs.

I think that's kind of almost a defining phrase. What is a good work? Meeting an urgent need. Maybe not just helping everybody that, “I don't feel like working, I think I'll
just take a handout.” That may not be the good works we're looking for. There's a common-sense balance in some of this.

That they may not be unfruitful, that he might redeem us from every lawless deed and purify for himself his own special people zealous for good works.

That’s a lot of verses. Kellogg used a ton of Bible verses on good works. He said this: “In First Corinthians 11:1, Paul exhorts us:

Be ye followers of me, even as I also am of Christ.

And Peter tells us that Christ left us an example that ye should follow in His steps. In Acts 10:38, Peter tells us that Christ went about doing good. It is evident, then, that if we are Christ’s servants, if we follow Christ, we must also go about doing good. We are not to wait for the opportunities to do good to come to us, but we must go about doing good, seeking opportunities to do good, to help the needy, the bless and comfort the sorrowful. We must search them out and not wait for them to hunt us up and move us to action by their appeals. This is proactive rather than reactive. We are not to be narrow in our charities, for Paul says us in Galatians 6:10:

Let us do good unto all men.

It is true,” he adds, “especially unto them who are of the household of faith. But this does not excuse us from doing good to those that are not in the household of faith, for he says `all men.’ And certainly, we cannot hide behind this apology, for we have not been good even to those belonging to the household.”

What's he talking about? The orphans. The old workers. “For years and years, we have been working on the home for the aged, the infirm, the homeless, for poor widows, worn-out ministers, aged pilgrims, and helpless children. Members of our denomination, old pioneers of the cause, who gave liberally of their property in the early days when the work was just beginning, and whose faith in the truths which we profess has led them to put all their earnings into the cause instead of hoarding up a competency for themselves. All these worthy and deserving ones who appeal to us on fraternal as well as humanitarian grounds, we have neglected in a manner which has become and denominational disgrace.”

He could speak plainly when he wanted to. Basically, there was a resistance to much that Kellogg did. And he was trying to overcome that. So he said, “I will fight authority.”

I'll just tell you, in the next several slides, anything you see in red is Ellen White’s words, Dr. Kellogg quoting her. The whole of it we're reading is what Kellogg said, but when it's red, he's quoting Ellen White.

‘We have seen the widowed mother with her fatherless children working far beyond her strength in order to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion.’”

And Kellogg says, “A mother who has the true instincts of self-respect will not go from door to door begging; she will suffer rather than complain. And because people do not complain because they do not clamour for assistance, we do not stop to think that they may be suffering. We seldom inquire after them. How little has been done by us as a people for this class.” I love this comment. “Please think of that. This was said two years ago.” Okay, so it's been like, 132 years ago. But then, it was two. Actually, my math is wrong, but you get the idea.
“How little has been done by us as a people for this class. For mothers, for
widowed mothers, have we not come far short of our duty?”

Ellen White: “We are not doing as much as is done by other denominations.”
Kellogg: “I’m not saying it; the Lord says this. Don’t blame me.”

We have set ourselves up on a high pinnacle and we say, “We are God's special
people. Our cause is the Lord’s cause,” and we talk about ourselves as being the peculiar
people, and yet, we are not doing as much Christian work – and Christian work of a very
important character – as other denominations are doing. Again, “It is right that more
should be expected of us than of others.”

The Bible teaches the same thing, that should be doing more than others, but we
are doing less. Now, can we expect the loud cry to begin while we are so neglectful of the
needy around us? We may imagine the Lord is going to work miracles for us and do this
work Himself, but He will not. We need not expect that the loud cry will begin until we
do what the Lord wants us to do.

Now, I could wish that Dr. Kellogg had phrased this differently. It sounds, if
you're paying careful attention to technical details, it sounds like he's arguing with Ellen
White, ‘cause in 1892, she said the loud cry has already begun, and he makes it sound
like maybe it's all yet future.

Now, I've got to introduce you to the Dr. Kellogg of 1893. You're probably more
familiar with the Dr. Kellogg of 1903, the bad Kellogg. This is the good Kellogg. In
1893, Kellogg was probably the strongest supporter of Ellen White in Battle Creek. He
would get letters from her in Australia, and he would stand up on top of the dining room
tables in the cafeteria and he'd call all the sanatorium people together and read these
letters and he would weep for the “blessing that the Lord has sent us this ins
truction.”

And he would weep.

The General Conference president once said, “I used to think that Dr. Kellogg
believed the testimonies more than he believed the Bible.” Kellogg was not picking a
fight with Ellen White, but it sounded that way. And somebody picked up on that real
quick. Voice from the audience, “The loud cry has already begun.” Kellogg: “Well, we
have to be able to show that we are doing what the Lord says should be done first.” “It
has begun.” “Then we shall see this work that the Lord tells us must be done, begin right
away.” He was kind of graceful, dancing around the issue and moving on.

Kellogg goes on. “The question is whether the Seventh-day Adventists are going
to lead in this work, or is it going to be left for someone else to do? The Lord has given
us here a very precious work to do. It is not the whole of the third angel’s message, but it
is a part of it. You read in Isaiah 58 how we can make our light shine.”

I want you to catch what he's doing here. I'm going to put words in his mouth, but
this is the drift of what he's going to. He's saying, Isaiah 58, especially the closing
promises of Isaiah 58, are a portrayal of the loud cry. But, he says, this is how we make
the light shine.

If you draw out your soul not the hungry, and satisfy the afflicted soul: then shall
your light rise in the darkness, and your darkness should be as the noonday.

He says, you want the blessing of the Lord on your work? Isaiah 58. If we want
the loud cry to begin, brethren, that is the place where it is going to begin. The loud cry is
going to begin with our doing the things that the Lord, in this chapter, says come before
the loud cry. So he says we must draw out our souls to the hungry and satisfy the afflicted should. He says if we will do this, our light will shine.

Somebody in the audience wasn’t quite ready to let go of this. “Don’t you think the loud cry has commenced?” He said, “I don't know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have the loud cry to begin to sound, but these things referred to in Isaiah 58 must first be done. And so far, the things that have been done in this direction have been done by other people, not by us.”

Who’s he talking about? Mrs. Haskell. The businessman down in Chicago. These are non-Adventists. The closest we’d come to doing Isaiah 58 was funded by non-Adventists, with the one exception of the Christian help bands.

He goes ahead and says… now bear in mind, A.T. Jones was doing his whole series all the way through the meetings, and he was talking about the loud cry and the third angel’s message. As I say, good talks. Kellogg says, “Brother Jones may be right in thinking that the time has come for the loud cry to begin, but if the loud cry has been begun by our people, it must be because we have just begun to do a little in the way of letting our light shine. But we have done so little in that way that it seems to me that before the loud cry will make any great noise in the world, we will have to let our light shine a great deal brighter than we’ve ever yet done, because the works come first. The light must shine through these good works before we can be called the repairers, the restorers that pass the ground, for that promise comes after all these conditions, you see.”

Conditional prophecy.

“We had a testimony over 30 years ago saying that we as a people would rise higher and higher, but it does not appear from testimonies received at different times since that one was given that we have risen perceptibly from that time to now, a period of over 30 years. How is the loud cry going to be given through us when a large part of the denomination are 30 years behind time and sounding altogether out of tune? We must do the work that the Lord has told us to do and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound the loud cry through us.”

Now, bear in mind, that although Ellen White had said that the loud cry had begun, there had actually not been a single notice of the loud cry beginning on the front page of the New York Times, nor even closer, in Chicago, type of thing. Nobody else had noticed the loud cry. It had just barely begun. And what's interesting about this is that everything that might qualify on the Isaiah 58 front was what Kellogg was doing. And I mean, Kellogg was human, he had a bit of an ego at times. You'd almost expect him to say, “Listen, people, the loud cry has just barely begun because of what I've done.” But it's almost like he couldn't even believe it. He had a picture of what the loud cry was supposed to be, and what he was seeing was nothing like the picture in his mind. It's almost like he couldn't wrap his head around the thought that it's just barely, it's just barely begun. Got to hurry.

This is perhaps the closest technical statement, in my opinion, to nailing the actual factual conditions. If the loud cry has been begun by other people, it must be because we have just begun to do a little in the way of letting our light shine.
Let's go on. The time of test. This is Ellen White’s full statement. Now, I didn’t give it to you in context before, but this'll give you a little more context. This is interesting:

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.

Now, I want you to notice one word in particular here. The loud cry, when it began, was a matter of revelation, not proclamation. Do you understand the difference? A revelation includes a demonstration; a proclamation can be good. It's the enunciation of a theory. That’s what I'm doing right here. It's good. I'm having fun, anyhow; hope you are. But this is not a revelation; this is a proclamation. And the loud cry comes by the revelation of the righteousness of Christ.

Let's go on. She calls it “the beginning of the light of the angel whose glory shall fill the whole earth.” Where does that phrase come from, this idea of the glory filling the whole earth?

How about this one: “We shall see the medical missionary work broadening and deepening at every point of its progress until the whole earth is covered as the waters cover the sea.”

She's quoting from Habakkuk and Isaiah. The glory of the Lord, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

Water covers the sea pretty thoroughly. I know there's islands, but that’s not the sea, that’s an island, right? The water covers the sea. The glory of the Lord will be seen, will cover the earth, as the waters cover the sea, and it's done through medical missionary work because it's the practical revelation of the love and the righteous character of God. That make sense?

Got to hurry, got to get there.

Notice this statement. “I want to tell you that when the Gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there.”

Grammarians, what part of speech is the word “worst”? It's a superlative. You have “bad, worse, worst.” It's as bad as you go, unless you fall into some crazy thing like “worsterest.” Ellen White was not given to exaggeration. When she says, if we divide these two things, we have the worst evil on the churches – now, notice, she didn’t say anything about the doctors. In fact, the doctors get off scot-free. But it's the worst evil on the churches.

What is that evil? I'm going to suggest, it's potentially spending your entire life doing good things that you think are going to result in the second coming of Christ, but which are categorically, completely, entirely incapable of resulting in that end. Spend your whole life spinning wheels. I'm not saying it's worthless. Souls can still be saved, right? The Lord does good things even when we’re off track. I mean, He federal the Israelites for 40 years with manna out in the wilderness. They weren’t where they were supposed to be, but God is still merciful and does good things. But it's never going to result in the second coming.

Let's go on. “Our medical missionaries ought to be interested in the work of our conferences, and our conference workers ought to be as much interested in the work of our medical missionaries.”
How would that look today? How would we cross those boundaries? Well, shake things up a bit. How do we get these guys involved with these guys? What if the truths of the third angel’s message were united with practical ministry to the well-being of all with whom we came in contact? What if everyone interested in righteousness by faith learned to blend it with hydrotherapy and massage? What if the 1888 message study committee joined forces with the Adventist medical evangelistic network? You know, I wrote that, actually, before I realized there is a large crossover in those individuals. It’s an interesting thing. But let's go on.

No, actually, we're going to stop there. My time is up and that's a good place to stop and I'm not really missing anything of importance. And I like to be on time, on those rare occasions I accomplish it. I hope this made some sense to you. There is a whole history – this is the unfair advantage part – there is a whole history of what Ellen White tried to do to bring us in that direction. It was acted on to a degree, but never carried to its fruition. I believe we are uniquely at an opportunity to do that today.

Pastor Holland mentioned last night, when Ellen White tried to make this happen, they picked a guy by the name of Tindall. Tindall trained Frazee, Frazee trained Mark Finley. When Tindall retired in 1937, so to speak – he didn’t really retire – he went to the campus of Madison College and he taught Bible for the next several years. And while he was there, he exerted strong influence on another gentleman whose name you'll recognize. Elder Ted Wilson was a child on the campus during those times. This is why Elder Wilson and Elder Finley have teamed up to promote what they're calling comprehensive urban evangelism, because of this history.

So there you go. I'm going to quit. Chris, are you going to close for us? Okay.
APPENDIX D

DISCOVERIES IN REVELATION TITLES AND DESCRIPTIONS
Discoveries in Revelation Titles and Descriptions

1. Isis, An Ancient King’s Dread, and the End of the World
   Subject: The prophecy of Daniel 2 explained
2. A Planet in Distress
   Subject: The signs of the times in Matthew 24 explained
3. The Moonlight Trail Tells Us Why Bad Things Happen to Good People
   Subject: The origin of evil and the beginning of the great controversy
   Health expo offered
4. A Case of Temporary Insanity and Hope for the Future
   Subject: Daniel 4 and the prophecies of the coming Messiah
   Health expo offered
5. What’s the Possibility?
   Subject: Daniel 5 and 7 and the fulfillment of prophecy in the rise and fall of kingdoms
   Health expo offered
6. When Lions Purr
   Subject: Daniel 6 and an appeal for life commitment to Jesus Christ
7. All Eyes Looking the Wrong Direction
   Subject: Daniel 8 and the explanation of the 490 day and 2300 day prophecy
   Health nugget presentation
8. A Society in Turmoil
   Subject: A presentation on the law of God and it’s importance in the daily life of the Christian
9. Revelation Reveals History’s Greatest Hoax
   Subject: A presentation on the Biblical Sabbath
10. Four Horsemen Reveal an Answer to Confusion
    Subject: A presentation that answers the question of why there are so many denominations
11. The Mystery of Long Life
    Subject: The Biblical basis for a healthy lifestyle
    Health nugget presentation
12. Hope in the Midst of Chaos
    Subject: The manner of Jesus’ second coming
    First Sabbath morning that visitors were invited
13. The Hoodoos, An Ancient City and the Key of Death Revealed
    Subject: A Biblical presentation on the subject of death
    Health nugget
14. A River of Hope
    Subject: A presentation on baptism
15. The Mark of the Beast and the US in Prophecy
    Subject: A presentation outlining the fulfillment of Revelation 13
16. A Strange Act Leads to Perfect Peace
    Subject: A presentation on hell fire
17. 1000 Years of Peace and Desolation
Subject: The millennium
18. The Rise of the Remaining Ones
   Subject: God’s last day remnant movement
   Sabbath morning presentation
19. Truth Seekers Journey
   Subject: Daily Christian living principles
APPENDIX E

DECISION CARDS
My Response
What’s the Possibility?

☐ I believe Jesus will come literally, personally, visibly, and audibly.
☐ I desire to be ready for Jesus’ return.
☐ I would like to be baptized soon.
☐ I would like more reading material on Jesus’ coming.

Name: ________________________________
Address: ________________________________
City: __________ Province: ______ Postal Code: _______
Phone: ___________________________ Ticket Number: _______

My Response
A Case of Temporary Insanity and Hope for the Future

☐ I believe Jesus is the Divine Son of God.
☐ I accept Jesus as my personal Saviour.
☐ I have drifted away but tonight recommit my life to Jesus.
☐ I would like more reading material to grow in Jesus.

Name: ________________________________
Address: ________________________________
City: __________ Province: ______ Postal Code: _______
Phone: ___________________________ Ticket Number: _______
My Response
The Mystery of Long Life

☐ I accept God’s plan of health for my life.
☐ I surrender my body as the temple of the Holy Spirit.
☐ I choose to give up alcohol, tobacco, harmful drugs, and unclean foods.
☐ I would like to be baptized soon.

Name: _____________________________________________________________
Address: _______________________________________________________________________
City: ______________ Province: _____ Postal Code: _______________
Phone: __________________________ Ticket Number: ___________

My Response
Revelation Reveals History’s Greatest Hoax

☐ I desire to obey Jesus fully.
☐ I accept the Bible Sabbath as the true Lord’s day.
☐ I love Jesus and desire to keep the seventh-day Sabbath holy.
☐ I desire more reading material on the Bible Sabbath.

Name: _____________________________________________________________
Address: _______________________________________________________________________
City: ______________ Province: _____ Postal Code: _______________
Phone: __________________________ Ticket Number: ___________
My Response
A River of Hope

☐ I believe biblical baptism is by full immersion.
☐ I would like to be baptized soon.
☐ I would like to be rebaptized soon.
☐ I have already been baptized by immersion and would like to unite with God’s commandment-keeping people.

Name: ____________________________________
Address: __________________________________
City: ____________ Province: _____ Postal Code: ____________
Phone: ________________________________ Ticket Number: __________

My Response
The Mark of the Beast and the U.S. in Prophecy

☐ I choose to lovingly obey Christ.
☐ I do not want to worship the beast.
☐ I accept the true Bible Sabbath.
☐ I would like to be baptized soon.

Name: ____________________________________
Address: __________________________________
City: ____________ Province: _____ Postal Code: ____________
Phone: ________________________________ Ticket Number: __________
My Response
Four Horsemen Reveal an Answer to Confusion

☐ I desire all of the truth God has for me.
☐ I choose to be obedient to all of God’s Commandments.
☐ I desire to be baptized soon.
☐ I would like to recommitt my life to Christ.

Name: ________________________________
Address: ________________________________
City: ______________ Province: _____ Postal Code: ______________
Phone: ___________________________ Ticket Number: ____________
REFERENCE LIST


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VITA
VITA

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Executive Secretary-Treasurer of Adventist Laymen Services and Industry (Silver Spring, MD)

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Senior Pastor of the Hagerstown SDA Church (Hagerstown, MD)

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Chicagoland Evangelism Co-ordinator for Illinois Conference (IL)

2007-2009
Senior Pastor of the Gurnee SDA Church (Gurnee, IL)

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